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# ELEMENTARY GRAMMAR

OF

# THE GREEK LANGUAGE,

CONTAINING A SERIES OF

#### GREEK AND ENGLISH EXERCISES

FOR TRANSLATION,

WITH THE REQUISITE VOCABULARIES.

AND AN

## APPENDIX

#### ON THE HOMERIC VERSE AND DIALECT.

BY

DR. RAPHAEL KÜHNER,

FROM THE GERMAN BY

SAMUEL H. TAYLOR, "
PRINCIPAL OF PHILLIPS ACADEMY, ANDOVER, MASS

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## PREFACE.

RAPHAEL KÜHNER, the author of the following Grammar. was born at Gotha, in 1802. Among his early classical teachers were Döring, Rost, and Wüstemann. At the University of Göttingen, he enjoyed the instructions of Mitscherlich, Dissen, and Ottfried Müller, men of great distinction in classical philology. For more than twenty years, he has been a teacher in the Lyceum at Hanover, one of the principal German gymnasia, and has consequently had the most favorable opportunities, as a practical teacher, to understand the wants of students and to be able to meet them.

In addition to several other important works, Dr. Kühner has -published three Greek Grammars:

- 1. A Copious Greek Grammar, containing 1150 octavo pages, which has been translated by W. E. Jelf, M. A., of the University of Oxford.
- 2 A School Greek Grammar, which has been translated and published in this country.
- An Elementary Greek Grammar, the original of the present work, from the second edition of which a very faithful translation was made by John H. Millard, St. John's College, Cambridge, the Greek and English exercises and the accompanying Vocabularies, however, having been omitted.

The grammatical principles of the present work, so far as they extend, are the same as those contained in the Larger Grammar already published in this country, the latter being designed to carry forward the student in the same course which he had commenced in the former. The work enjoys the highest reputation among classical scholars both in Europe and America. It is based on a thor-

ough acquaintance with the laws and usages of the language. The author has evidently studied the genius of the Greek, and has thus prepared himself to exhibit its forms and changes, and general phenomena, in an easy and natural manner. His rules and statements are comprehensive, embracing under one general principle a variety of details. The analysis of the forms can hardly be improved. The prefixes and suffixes, the strengthening and euphonic letters, are readily distinguished from the root of the word. The explanation of the Verb in particular, is so clear and satisfactory, that, after a little practice, the student can take the root of any verb, and put it into any given form, or take any given form and resolve it into its elements. The rules of Syntax, too, are illustrated by so full a collection of examples, that the attentive student cannot fail to understand their application.

The work is designed to be sufficiently simple for beginners, and also to embrace all the more general principles of the language. The plan is admirably adapted to carry the student forward understandingly, step by step, in the acquisition of grammatical knowl-As soon as the letters and a few introductory principles, together with one or two forms of the verb, have been learned (the sections marked with a [†] being omitted), the student begins to translate the simple Greek sentences into English, and the English into Greek. As he advances to new forms or grammatical principles, he finds exercises appropriate to them, so that whatever he commits, whether forms or rules, is put in immediate practice. The advantage of this mode of study is evident. The practical application of what is learned is at once understood; the knowledge acquired is made definite; the forms and rules are permanently fixed in the mind, and there is a facility in the use of them whenever they may be needed. The student, who attempts to commit any considerable portion of the Grammar without illustrative examples, finds it difficult to retain in his memory what he has learned. is a confusion and indistinctness about it. One form often runs into another, and one rule is confounded with another. But if each successive principle is carefully studied, and then immediately put in

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practice, in translating the Greek and English exercises, and is afterwards frequently reviewed, there will, in the end, be an immense saving of time, the student will be prepared to advance with pleasure from the less to the more difficult principles, and in the subsequent part of his course, he will experience no difficulty in regard to grammatical forms and rules. One of the most serious hindrances to the rapid and profitable advancement in the Greek and Latin Languages, is a want of an intimate acquaintance with their elementary principles.

The plan of the author proposes that the vocabularies accompanying the exercises, be committed to memory. In doing this, the student should be rade to understand the value of the ear, as well as of the eye, the advantage to be derived from the former being altogether too much neglected in the acquisition of a foreign lan-When the student first sees a new word, let him fix the form distinctly in his mind, and associate with it its meaning, so that the meaning may afterwards readily recall the word, or the word the meaning. Then, too, let him pronounce the word, and associate its meaning with its sound, so that when the word is again heard, the meaning may at once suggest itself. The child acquires its knowledge of language almost wholly by the ear; and if the student in his efforts to learn a new language, would imitate the child in this respect, his progress would undoubtedly be much more rapid. This method would require that the words be often pronounced, their definitions being at the same time carefully associated with them. This will in no way be so successfully accomplished as by requiring the vocabularies to be committed to memory. If the student knows that, when the Greek words are pronounced by his teacher, he must give the definition, or that, when the definition is given him, the corresponding Greek will be required, his atten tion will be more carefully and perseveringly directed to the forms and sounds of the words in his exercises; he will soon have at his command an extensive vocabulary of the words in more common use, and will save much time, which is so often lost in turning again and again to the same word in the lexicon. Such a process,

too, will be of great service in cultivating the habit of fixed and close attention. In addition to the exercises contained in the book, it will awaken new interest in the class, if the teacher give exercises of his own, either in Greek or English, and require these to be translated at once by the members of the class. It will be profitable, also, for any one of the class to propose exercises for the others to translate. On this subject generally, however, the experienced teacher will be able to point out the best course to his pupils.

In preparing the present work, it has been the aim of the translator to adapt it to the wants of students in this country. He has occasionally, therefore, made slight changes in the original, where it seemed desirable. Occasionally, too, he has given explanations of his own in the body of the book, where he supposed the wants of the younger pupils might require them. But all the principles of the Grammar and nearly all the arrangement are retained as they were given by the author. The translator has endeavored to make such a book as the author himself would have done, under similar circumstances.

The English exercises in the Etymological Part of the Grammar, were taken from the Greek Delectus of the late Dr. Alexander Allen, London, as they had been translated by him from the Elemen tary Grammar of Kühner. The exercises in the Syntax were translated by Mr. John N. Putnam, of the Theological Seminary, Andover.

In conclusion, the translator would acknowledge his special obligations to Mr. R. D. C. Robbins, Librarian, Theological Seminary, Andover, and to Mr. A. J. Phipps, Instructor in Phillips Academy, for the highly valuable assistance they have rendered in correcting the proofs.

ANDOVEB, MAY 1, 1846.

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## ELEMENTARY GREEK GRAMMAR.

## ETYMOLOGY.

## CHAPTER I.

#### THE LETTERS AND THEIR SOUNDS.

§ 1. Alphabet.

THE Greek language has twenty-four letters, viz.

Form. So		SOUND.	Nam	e.
A	æ	8	Alga	Alpha
$\boldsymbol{B}$	β	b	Βητα	Beta
ľ	7	g	Γάμμα	Gamma
4	8	ď	Δέλτα	Delta
E	8	e short	Έ ψιλόν	<b>Epsilon</b>
$\boldsymbol{z}$	ζ,	y Z	Ζῆτα	Zėta
$oldsymbol{H}$	η	e long	Ήτα	Eta
Θ	•	th	Θῆτα	Theta
I	•	i	Ίῶτα	<b>I</b> ota
K	×	k	Κάππα	Kappa
1	λ	1	Λάμβδα	Lambda
M	μ	m	Μΰ	Mu
N	7	n	Νũ	Nu
Ξ	ţ	x	Ξĩ	Xi
0	0	o short	"Ο μιχοό"	Omicron
II	Ħ	P	$\Pi \tilde{\iota}$	$\mathbf{Pi}$
$\boldsymbol{P}$	Q	r	'Pῶ	Rho
$\boldsymbol{\mathcal{Z}}$	σç	8	Σίγμα	Sigm <b>a</b>
T	T	t	$T lpha  ilde{v}$	Tau
$\boldsymbol{T}$	V	u	T ψilór	<b>Upsilon</b>
Ф	φ	${f ph}$	Фї	Phi
X	X	ch	$X\tilde{\iota}$	Chi
Ф	ψ	ps	भृत	Psi
Ω	•	o long	"Ω μέγα	Oměga.

REMARK. Sigma ( $\sigma$ ) takes the form  $\varsigma$  at the end of a word; e. g.  $\sigma \epsilon \iota \sigma \mu \delta \varsigma$ . This small  $\varsigma$  may be used also in the middle of compound words, when the first part of the compound ends with Sigma; e. g.  $\pi \rho o \varsigma \phi \epsilon \rho \omega$ ,  $\delta v \varsigma \gamma \epsilon \iota \dot{\eta}$ ;

## § 2. Pronunciation\* of particular Letters.

a has the sound of a in fan, when it is followed by a consonant in the same syllable, e. g.  $\chi a\lambda - \kappa \delta \varsigma$ ; the sound of a in fate, when it stands before a single consonant which is followed by two vowels, the first of which is  $\varepsilon$  or  $\iota$ , e. g.  $\dot{a}\nu a - \sigma \tau \dot{a}\sigma \varepsilon \omega \varsigma$ ,  $\sigma \tau \rho a \tau \iota \dot{\omega} \tau \eta \varsigma$ ; also when it forms a syllable by itself, or ends a syllable not final, e. g.  $\dot{a}\gamma - a - \vartheta \dot{a}$ ,  $\kappa a - \tau \dot{a}$ ; it has the sound of a in father, when it is followed by a single  $\rho$ , if in the same syllable, and also when it ends a word, except when the word is a monosyllable, in which case it has the sound of a in fate, e. g.  $B\dot{a}\rho - \beta a - \rho o \varsigma$ ,  $\gamma \dot{a}\rho$ ,  $\dot{a}\gamma a \vartheta \dot{a}$ ,  $\tau \dot{a}$ .

 $\gamma$  before  $\gamma$ ,  $\kappa$ ,  $\chi$  and  $\xi$  has the sound of ng in angle, e. g. ἀγγελος, ang-gelos, 'Αγχίσης, Anchises, συγκόπη, syncope, λάρυγξ, larynx;  $\gamma$  before vowels always has the hard sound, like g in get.

 $\varepsilon$  has the sound of short e in met, when it is followed by a consonant in the same syllable, e. g.  $\mu \varepsilon \gamma - \alpha \zeta$ ,  $\mu \varepsilon \tau - \dot{\alpha}$ ; the sound of long e in me, when it ends a word, or a syllable followed by another vowel, or when it forms a syllable by itself, e. g.  $\gamma \varepsilon$ ,  $\vartheta \varepsilon - \omega$ ,  $\pi \rho o \zeta - \dot{\varepsilon} - \vartheta \eta \kappa \varepsilon$ .

η has the sound of e in me, e. g. μονή.

t has the sound of i in mine, when it ends a word or syllable, e. g.  $\ell\lambda\pi i$ - $\sigma\iota$ ,  $\delta\tau\iota$ , the sound of i in pin, when it is followed by a consonant in the same syllable, e. g.  $\pi\rho i\nu$ ,  $\kappa i\nu$ - $\delta\nu\nu o\varsigma$ .

 $\xi$  in the middle of a word has the sound of x, e.g.  $\pi \rho \tilde{a} \xi \iota \zeta$ ; at the beginning of a word, the sound of  $\zeta$ , e.g.  $\xi \dot{\epsilon} \nu o \zeta$ .

o has the sound of short o in not, when it is followed by a consonant in the same syllable, e. g.  $\lambda \delta \gamma - o \zeta$ ,  $\kappa \tilde{v} - \rho o \zeta$ ; the sound of long o in go, when it ends a word, or a syllable followed by another vowel, e. g.  $\tau \delta$ ,  $\dot{v} \pi \delta$ ,  $\vartheta o - \delta \zeta$ .

σ has the sharp sound of s in son; except it stands before  $\mu$ , in the middle of a word, or at the end of a word after  $\eta$  or  $\omega$ , where it has the sound of  $\zeta$ , e. g.  $\sigma \kappa \eta \nu \dot{\eta}$ ,  $\nu \dot{\omega} \mu \sigma \mu \sigma$ ,  $\nu \dot{\eta} \zeta$ ,  $\kappa \dot{\omega} \lambda \omega \zeta$ .

- $\tau$  followed by  $\iota$  never has the sound of sh, as in Latin, e. g.  $\Gamma a \lambda a \tau i a = Galatia$ , not Galashia.
  - v has the sound of u in tulip, e. g.  $\tau \dot{v} \chi \eta$ .
  - χ has the hard sound of ch in chasm, e. g. ταχύς.
  - w has the sound of long o in note, e. g. άγω.

## § 3. Division of the Vowels. - Diphthongs.

 $\epsilon$  and o are always short vowels;  $\eta$  and  $\omega$  always long;  $\alpha$ ,  $\iota$  and  $\upsilon$  either long or short.

The short vowels are indicated by ( $\tilde{}$ ), the long by ( $\tilde{}$ ), e.g.  $\tilde{\alpha}$ ,  $\tilde{\alpha}$ . The mark ( $\tilde{}$ ) shows that the vowel may be either long or short, e.g.  $\tilde{\alpha}$ .

<sup>\*</sup> For rules on the division of syllables, sec § 17.

#### The diphthongs are:

æ	pronounced	like	ai	in	aisle,	e. g.	αίξ
81	"	66	ei	66	sleight	, "	રે <b>લ્યા</b> ક
Of	66	66	oi	66	oil,	66	χοινός
96	<b>ė</b> •	44	whi	66	whine,	66	viós
αυ	46	66	au	66	laud,	66	<b>ν</b> αῦ <b>ς</b>
ev and	1 ηυ "	66	eu	66	feudal,	, 64	έπλευσα, ηύξον
ov and	d wv "	66	ou	"	sound,	<b>*</b> 66	ούρανός, ωὐτός;
also $\alpha$ , $\eta$ and	$\hat{a}$ $\varphi$ , i. e. $\bar{\alpha}$ ,	η aı	nd w	V	vith an	Iota	subscript. These
three diphtho	ngs, which	are	calle	ed	improp	er d	iphthongs, we pro-
nounce like	$\alpha$ , $\eta$ and $\omega$ v	vitho	ut aı	n I	ota sub	script	

REM. 1. The following examples will show how the Romans sounded these diphthongs, and how they are represented in English; at is expressed by the diphthong ae,  $\varepsilon\iota$  by  $\bar{\imath}$  and  $\ell$ , v by y, or by oe, ov by u, e. g.

Φαϊδρος, Phaedrus,	Eὐρος, Eurus,	Θράκες, Thraces,
Γλαῦκος, Glaucus,	Βοιωτία, Boeotia,	Θρήσσα, Thressa,
Neīdos, Nīlus,	Moῦσα, Mūsa,	τραγωδός, tragoedus.
· Aukelov, Lyceum,	Είλείθυια, Ilithyia,	•

REM. 2. With the capital letters, the Iota subscript of q,  $\eta$  and  $\varphi$  is placed in a line with the vowel; e.g.  $A\iota = q$ ,  $H\iota = \eta$ ,  $\Omega\iota = \varphi$ .

Rem. 3. When two vowels, which regularly form a diphthong, are to be pronounced separately, it is indicated by two points called diaeresis, placed over the second vowel  $(\iota, \upsilon)$ ; e. g.  $\varepsilon \bar{\iota}$ ,  $o \bar{\iota}$ ,  $a \bar{\upsilon}$ .

## § 4. Division of the Consonants.

1. The consonants are divided, first, according to the organs by which they are formed, into:

Palatals,  $\gamma \times \chi$ Linguals,  $\delta \tau \vartheta \nu \lambda \varrho \sigma$ Labials,  $\beta \pi \varphi \mu$ .

Exercise for Reading. γε. γη. και. χι. χει.—δε. δαι. δη. τα. τε. το. τω. τφ. του. ταυ. τη. θι. θει. λω. γαλα. νυ. νει. νειν. νη. ρω. ρα. ρει. ρειν. σα. σον. σενω. — βου. βουν. βητα. βαλλω. πι. που. πω. παν. φι. φερω. φευ. φυγη. μυ. μη. μοι.

- 2. Consonants are divided again, according to the greater or less influence of the organs of speech in their formation, into:
  - (a) Semi-vowels, viz.  $\lambda \mu \neq \varrho$ , which are called Liquids, and the sibilant  $\sigma$ ;
  - (b) Mutes, viz.  $\beta \gamma \delta \pi \times \tau \phi \chi \vartheta$ . These nine mutes are divided:

<sup>\*</sup> By same, however, pronounced like or in group,

- (a) According to the organ of speech, into three Palatals, three Linguals and three Labials;
- (b) According to their names, into three Kappa-mutes, three Taumutes, and three Pi-mutes;
- (c) According to the stress of articulation, into three smooth Mutes, three medial Mutes, and three rough Mutes.

	вмоотн.	MEDIAL	ROUGH.	
Palatals	×	γ	χ	Kappa-mutes
Linguals	7	δ	ð	Tau-mutes
Labials	n	β	ф	Pi-mutes.

3. From the coalescence of the Mutes with the sibilant  $\sigma$ , three double consonants originate,—

ψ from πσ βσ φσ ξ from κσ γσ χσ ζ from δσ.

Exercise for Reading. λαμβδα. λαμβανω. μυ. μελος. μαλα. νυ. νυκτες. νυσσω. ρευσις. ριπτω. σιγμα. σευω. καππα. καινα. κοινον. γαρ. γραυ. χθων.—τον. την. τοιν. τεμνω. τραυμα. δελτα. δεινοτης θεα. θητα. θαυμα. θαυμασια. — παντα. πρωτα. ποιω. παυομεν. βητα. βαινω, βαλλω. βλαπτομεν. φευγω. φονευω. φειδομαι. — ψι. ψαυω. ψαλλω. ψαλτηρ. ψυχη. ξι. ξενος. ξανθος. ξαινω. ζητα. ζητησις.

## § 5. Breathings.

- 1. Every vowel is pronounced with a Breathing; this is either a smooth or rough Breathing. The smooth is indicated by the mark ('), the rough by ('). One of these marks is placed over every vowel which begins a word; e. g. oo, is topic. The rough breathing corresponds to the English and Latin h. The smooth breathing is connected with every vowel, which has not the rough.
- 2. In diphthongs, the mark of the breathing is placed over the second vowel; e. g. vios, εὐθυς, αὐτικα.. But when the improper diphthongs α, η, φ, are capital letters, the breathing is placed over the first vowel; e. g. Διδης, pronounced like άδης, Hades.
- 3. The liquid  $\varrho$  is pronounced with the rough breathing, and hence has the mark of the breathing at the beginning of the word: e. g.  $\varrho\alpha\beta\delta\sigma\rho$ . When two  $\varrho$ 's occur in the middle of a word, the first

is pronounced with the smooth breathing, the last with the rough. The first has the mark of the smooth, the last that of the rough e. g.  $\Pi v \dot{\varrho} \dot{\varrho} o \varsigma$ .

Exercise for Reading. άλφα. αὐξανω. αἰθης. αίμα. ἐμον. ἐκων. εἰτα. εἰμα. εὐςει. εύςισκω. ὀλιγον. οἰνου. οἰον. οἰον. ἡτα. ψύξον. ἡκων. ἰωτα. ἱνα. ἱπποι. ὑπο. υἱοι. ἰωκη. ἀδω. ἸΩιδη.

## § 6. Mark of Crasis and Elision (Coronis— Apostrophe.)

- 1. The mark of Crasis and Elision is the same as the smooth breathing.
- 2. When two words come together, the one ending, and the other beginning, with a vowel, these two vowels frequently cox lesce and form one long syllable. This coalescence is called *Crasis*, and the mark by which it is indicated, *Coronis*. The Coronis is placed over the syllable formed by Crasis, and when this syllable is a diphthong, over the second vowel. But the Coronis is omitted, when a word begins with a vowel or diphthong formed by crasis; ε. g. τὸ ὅνομα τοῦνομα, τὸ ἔπος τοῦνος, τὰ ἀγαθά τὰγαθά, ὁ οἰνος φνος.

Rem. In Crasis the Iota subscript (§ 3) is written only when the  $\iota$  belongs to the last of the coalescing vowels; e. g.  $\kappa a i \epsilon l \tau a = \kappa l \tau a$ ; but  $\kappa a i \epsilon \pi \epsilon \iota \tau a = \kappa a \pi \epsilon \iota \tau a$ .

3. Elision is to be distinguished from Crasis. It consists in the omission of a vowel before a word beginning with a vowel. The mark by which Elision is indicated, is called Apostrophe; e. g. ἀπὸ οἴκον = ἀπὸ οἴκον. The Apostrophe is omitted in compound words; e. g. ἀπέφερον from ἀπο-έφερον.

## †§7. Movable Consonants at the end of a word.

- 1. Another means of avoiding the concurrence of two vowels in two successive words, is by appending a  $\nu$  (called  $\nu$  equivariation, suffixed) to certain final syllables, viz.
  - (α) to the Dat. Pl. in σι, to the two adverbs, πέρυσι, the last year, παντάπασι, universally, and all adverbs of place in σι; e. g. πᾶσιν ἔλεξα; ἡ Πλαταιᾶσιν ἡγεμονία;
  - (β) to the third Pers. Sing. and Pl. in σι; e.g. τύπτουσιν ἐμέ, τίθησιν ἐν τῆ τραπέζη; so also to ἐστί;
  - (γ) to the third Pers. Sing. in ε; e. g. ἐτυπτεν ἐμέ;
  - (8) to the numeral είκοσι, although even before vowels the r is often omitted; e. g. είκοσιν ἄνδρες and είκοσι ἄνδρες

REMARK. The ν ἐφελκυστικόν also stands regularly at the end of a book, as well as of a larger section, even if the following section begins with a consonant; also at the end of every verse.

- 2. The adverb  $o \tilde{v} \tau \omega s$  (thus) always retains its full form before a vowel, but drops its  $\sigma$  before a consonant; e. g.  $o \tilde{v} \tau \omega s$  εποίησεν, but  $o \tilde{v} \tau \omega$  ποιῶ.
- 3. The preposition ἐξ (ex) likewise retains its full form before vowels, but before consonants takes the form ἐκ; e. g. ἐξ εἰρήνης, but ἐκ τῆς εἰρήνης; so also in composition; e. g. ἐξελαύνειν, but ἐκτελεῖν.
- 4. So the negative o i κ becomes oi before a consonant; e. g. οἰκ αἰσχρός; but οἰ καλός; and before a vowel with a rough breathing, οἰχ; e. g. οἰχ ἡδύς; yet not before the aspirated ρ; e. g. οἰ ρίπτω.

# § 8. Change of Consonants in Inflection and Derivation.

1. A Pi-mute  $(\pi \beta \phi)$  or a Kappa-Mute  $(\kappa \gamma \chi)$ , before a Taumute  $(\tau \delta \vartheta)$ , must be of the same order as the Tau-mute; therefore only a smooth Mute  $(\pi \kappa)$  can stand before the smooth Mute  $\tau$ ; only a medial  $(\beta \gamma)$ , before the medial  $\delta$ ; only an aspirate  $(\phi \chi)$ , before the aspirate  $\vartheta$ ; as:  $\pi \tau$  and  $\kappa \tau$ ;  $\beta \delta$  and  $\gamma \delta$ ;  $\phi \vartheta$  and  $\chi \vartheta$ ; Compare scriptum, rectum, coctum from scribo, rego, coquo; e. g.

```
\beta before \tau becomes \pi as: from \tau \rho l \beta - \omega
                                                                                                                           = \tau \epsilon \tau \rho \iota \pi \tau \alpha \iota
                                                                                              τέτριβ-ται
                                                                       γράφ-ω
                                                                                                                           = \gamma \epsilon \gamma \rho \alpha \pi \tau \alpha \iota
                                                                                              γέγραφ-ται
          "
                                                                       λέγ-ω
                                                                                              λέλεγ-ται
                                                                                                                           =\lambda \epsilon \lambda \epsilon \kappa \tau a s
          "
                                                                       βρέχ-ω
                                                                                              βέβρ€χ-ται
                                                                                                                           = \beta \epsilon \beta \rho \epsilon \kappa \tau \alpha \iota
          "
                                                  66
                                                                       κύπ-τω
                                                                                              κύπ-δα
                                                                                                                           = κύβδα
                                                               "
                                                                                              γράφ-δην
                                                                       γράφ-ω
                                                                                                                           = \gamma \rho \dot{\alpha} \beta \delta \eta \nu
                                                  ..
                                                                                              πλέκ-δην
                                                                                                                           = \pi \lambda \epsilon \gamma \delta \eta \nu
                                                                       πλέκ-ω
K
                                                  "
          "
                                                                                               βρέχ-δην
                                                                                                                           =\beta \rho \epsilon \gamma \delta \eta \nu
                                                                       βρέχ-ω
χ
                                                  "
           "
                                                               "
                                                                                               Eneun-Syv
                                                                       πέμπ-ω
                                                                                                                           = \epsilon \pi \epsilon \mu \phi \partial \eta \nu
                                                   66
           "
                                                               "
                                                                       τρίβ-ω
                                                                                               ₹τρίβ-δην
                                                                                                                            = \epsilon \tau \rho (\phi \partial \eta \nu)
           "
                                                                        πλέκ-ω
                                                                                                                            = \epsilon \pi \lambda \epsilon \chi \delta \eta \nu
                                                                                               έπλέκ-δην
                                                                        λέγ-ω
                                                                                               \epsilon \lambda \epsilon \gamma-\beta \eta \nu
                                                                                                                            = \epsilon \lambda \epsilon \chi \partial \eta \nu.
```

Rem. 1. The Preposition ἐκ in composition remains unchanged before δ and ϶, as generally before all consonants; e. g. ἐκδοῦναι and ἐκθεῖναι, etc., not ἐγδοῦναι and ἐχθεῖναι.

2. The smooth mutes  $(\pi \kappa \tau)$  before a rough breathing, are changed into the cognate aspirates  $(\phi \chi \vartheta)$ , not only in inflection and derivation, but also in two separate words. The medials  $(\beta \gamma \delta)$ , however, are thus changed only in the inflection of the verb; in other cases they remain unchanged; hence:

ἀπ' οῦ = ἀφ' οῦ, ἐπήμερος (from ἐπί, ἡμέρα) = ἐφήμερος ἐπυφαίνω (from ἐπί, ὑφαίνω) = ἐφυφαίνω, τέτυπ-ἀ = τέτυφα οὐκ ὁσίως = οὐχ ὁσίως, δεκήμερος (from δέκα, ἡμέρα) = δεχήμερος ἀντ' ὧν = ἀνδ' ὧν (from ἀντί); but οὐδείς, not οὐδείς εἴλογ-ἁ = εἴλοχα, but λέγ' ἐτέραν, not λέχ' ἐτέραν τέτριβ-ἁ = τέτριφα, but τρῖβ' οὕτως, not τρῖφ' οὕτως.

† Rem. 2. This change takes place in Crasis also, as Sătepa from τὰ έτερα (§ 6.2). When the smooth mutes πτ or κτ precede an aspirate, they must both be changed into aspirates (No. 1.); e. g., ἐφθήμερος instead of ἐπτήμερος (from ἐπτά and ἡμέρα).

3. A Tau-mute  $(\tau \delta \vartheta)$  before another Tau-mute is changed into  $\sigma$ ; (compare claustrum from claudo;) but in the Perfect and Plupf. Act., it is omitted before  $\kappa$ .

ἐπείδ-δην from πείδω becomes ἐπείσδην πείδ-τέος " πείδω " πείστέος ἡρείδ-δην " ἐρείδω " ἡρείσδην πέπειδ-κα " πείδω " πέπεικα.

— 4. N before a Liquid is changed into the same Liquid; e. g.

συν-λογίζω becomes συλλογίζω συν-μετρία becomes συμμετρία ἐν-μένω " ἐμμένω συν-ρίπτω " συρβίπτω.

+ Rem. 3. Compare illino, immineo. The Preposition εν before ρ is an exception; e. g., ενρίπτω; on the contrary irruo, not inruo.

- 5. A Pi-mute  $(\pi \beta \phi)$  before  $\mu$  is changed into  $\mu$ ,

A Kappa-mute  $(\kappa \gamma \chi)$  before  $\mu$  is changed into  $\gamma$ ; but  $\gamma$  remains,

A Tau-mute  $(\tau \delta \vartheta)$  before  $\mu$  is changed into  $\sigma$ ; e. g.

(a)	Pi-mute	τέτριβ-μα <b>ι</b>	from	τρίβω	becomes	τ <del>έ</del> τριμμαι
` '		λέλειπ-μαι	66	λείπω	66	λέλειμμαι
		γέγραφ-μαι	"	γράφω	"	γέγραμμαι
<b>(B)</b>	Kappa-mute:	• • •	ec .	πλέκω	"	πέπλεγμαι
<b>\</b> '- <b>'</b>	••	λέλεγ-μαι	"	λέγω	remains	λέλεγμαι
		βέβρεχ-μαι	66	βρέχω	becomes	βέβρεγμαι
$(\gamma)$	Tau-mute:	ήνυτ-μαι	"	ἀνύτω	66	ήνυσμαι
		€ρήρειδ-μαι	"	<b>င်</b> ၉ဧ(ဝိယ	"	<b>ἐ</b> ρ <del>ἡ</del> ρεισμαι
		πέπειδ-μαι	"	πείδω	66	πέπεισμαι
		κεκόμιδ-μαι	"	κομίζω	"	κεκόμισμαι.

~ 6. N before a Pi-mute  $(\pi \beta \phi \psi)$  is changed into  $\mu$ , N before a Kappa-mute  $(\kappa \gamma \chi \xi)$  is changed into  $\gamma$ ,

N before a Tau-mute  $(\tau \ \delta \ \vartheta)$  is unchanged; e. g.

becomes EP-TELPICE becomes έμπειρία συν-καλέω συγκαλέω συγγιγνώσκω ἐν-βάλλω **ἐμβάλλω** συν-γιγνώσκω " " ₹ν-φρων ₹μφρων σύν-χρονος σύγχρονος " " **ἔν-ψ**ῦχος ₹μψῦχος συν-ξέω συγξέω.

Compare imbuo, imprimo; but συντείνω, συνδέω, συνθέω, intendo.

Rem. 4. The enclitics (§ 14) form an exception; e. g., δυπερ, τόνγε.

 $\sim$  7. A Pi-mute  $(\pi \beta \phi)$  with  $\sigma$  forms  $\psi$ ,

A Kappa-mute  $(\kappa \gamma \chi)$  with  $\sigma$  forms  $\xi$ ,

A Tau-mute  $(\tau \delta \vartheta)$  disappears before  $\sigma$ ; e. g.

(a) Pi-mute:	λείπ-σω	from	λείπω	becomes	λείψω	δψ, δπ-ός
,	τρίβ-σω	66	τρίβω	66	τρίψω	χέρνιψ, χέρνιβ-ος
	γράφ-σω	"	γράφω	66	γράψω	ΝΙΨ, νίφ-α
(B) Kappa-mute:	πλέκ-σω	66	πλέκω	66	πλέξω	κόραξ, κόρακ-ος
	λέγ-σω	66	λέγω	46	λέξω	αίξ, aly-ós
•	βρέχ-σω	66	βρέχω	66	βρέξω	μῶνυξ- μώνυχ-os
$(\gamma)$ Tau-mute:	ανύτ-σω	66	ἀνύτω	66	ἀνύσω	γέλως, γέλωτ-ος
•••	€ρείδ-σω	66	€ρ€ίδω	66	€ρείσω	λαμπάς, λαμπάδ-ος
•	πείδ-σω	46	πείδω	66	πείσω	opvis, opvid-os
	€λπίδ-σω	46	$\epsilon \lambda \pi i \zeta \omega$	66	€λπίσω	έλπίς, έλπίδ-ος.

- ↓ Rem. 5. Compare duxi, rexi, coxi, from duco, rego, coquo. Eκ before σ is an exception; e. g. ἐκσώξω; also clausi for claudsi, etc.
- 8. N disappears before  $\sigma$ ; but when it is joined with a Tau-mute, both disappear before  $\sigma$ , and as a compensation, the short vowel is lengthened before  $\sigma$ ;  $\epsilon$  into  $\epsilon$ , o into ov,  $\check{a}$ ,  $\check{\iota}$ ,  $\check{v}$  into  $\bar{a}$ ,  $\bar{\iota}$ ,  $\bar{v}$ ; e. g.

becomes δαίμοσι δδόντ-σι becomes δδοῦσι δαίμον-σι **§** 6 €λμῖσι τυφθείσι έλμινθ-σι τυφθέντ-σι " ". σπένδ-σω σπείσω δεικνύντ-σι δεικνῦσι τύψασι **Ξενοφῶντ-σι Ξενοψώσι.** τύψαντ-σι

- A Rem. 6. Exceptions: ἐν as ἐνσπείρω; πάλιν, as παλίνσκιος; some forms of inflection and derivation in σαι and σις, as πέφανσαι from φάινω; and some few substantives in –ινς and –υνς. In composition, ν in σύν is changed into σ before σ followed by a vowel, as συσσώζω instead of συνσώζω; but when σ with a consonant or ζ follows ν, the ν disappears; e. g. σύν-στημα becomes σύστημα, συν-ζυγία, συζυγία. Adjectives in –εις, –εσσα, –εν, in the Dat. Masculine and Neuter Pl. (εσι instead of εισι) are an exception to the lengthening of ε into ει before ν and a Tau-mute; hence –εσι instead of –εισι. § 40, Rem. 1.
- 9. In the following cases two successive syllables of a word do not begin with an Aspirate, the first Aspirate being changed into the corresponding smooth:
  - (a) in the Reduplication of the verb (§ 77, 4 and § 127, 2) e. g.

φε-φίληκα	from	φιλέω	becomes	πεφίληκα
χέ-χὔκα	66	χέω	"	κέχὔκα
Dé-Düna	"	<b>သ</b> ပ်ထ	"	те́дйка
ລິί-ລημι	stem	<b>OE</b>	"	τίθημι.

(b) in the first Aor. and Fut. Pass. of θύειν and τιθέναι (stem ΘΕ):

ετό-δην, τυ-δήσομαι, ετέ-δην, τε-δήσομαι instead of εδύ-δην, εδέ-δην.

10. In some words whose stem begins with  $\tau$  and ends with an Aspirate, the smooth  $\tau$  is changed into the Aspirate 9, when the Aspirate, in the inflection or formation of words, is changed, by the laws of euphony, into an unaspirated consonant. Thus:

From the stem TPIX is formed the Nom. Splt, i. e. Spix-s, hair, Dat. Pl.

Βριξί; in the other cases the pure stem appears: τριχ-ός, τριχ-ί, etc.

Ταχύς becomes δάττων in the comparative. From the stem ΤΑΦ come δάπτω, δάψω, τέδαμμαι; but second Aor. Pass ἐτάφην, as the substantives ταφή, τάφος.

Τρέφω Fut. Βρέψω, Aor. Εθρεψα, but Perf. τέτροφα. From stem ΤΡΥΦ comes Βρύπτω, Βρύψω, τέθρυμμαι, second Aor. Pass. έτρύφην.

Τρέχω. Βρέξομαι. Here also belongs έχω, instead of έχω, Fut. εξω, Aor. έσχον (instead of έσεχον), the spiritus asper being considered as an Aspirate.

REM. 7. Where the passive endings of the above verbs,  $\tau \rho \epsilon \phi \omega$ ,  $\Delta d \pi \tau \omega$  (stem TAP),  $\Delta \rho \psi \pi \tau \omega$  (TPTP), begin with  $\Delta$ , the aspiration of the two final consonants  $\phi \Delta$ , changes  $\tau$ , the initial consonant of the stem, into  $\Delta$ ; e. g.

έθρέφ-θην, θρεφ-θήναι, θρεφ-θήσεσθαι, τεθράφ-θαι, έθάφ-θην, θαφ-θείς, θαφ-θήσομαι, τεθάφ-θαι.

Rem. 8. In the imperative-ending of the first Aor. Pass, where both syllables would begin with  $\vartheta$ , viz.  $\vartheta\eta\vartheta\iota$ , the last Aspirate, not the first, is changed into the corresponding smooth mute, thus:  $\vartheta\eta\tau\iota$ ; e. g. βουλεύ- $\vartheta\eta\tau\iota$ . In the second-Aor. Pass. the ending  $\vartheta\iota$  again appears; as  $\tau\rho\iota\beta-\eta\vartheta\iota$ .

12. P is doubled,— (a) when the augment is prefixed; e. g. ἔρρεον; (b) in composition, when ρ is preceded by a short vowel; e. g. ἄρξηκτος, βαθυρρος; but ευ-ρωστος (from ευ and ρώννυμι).

#### CHAPTER II.

#### SYLLABLES.

## § 9. Quantity of Syllables.

- 1. A syllable is short by nature, when its vowel is short, viz., ε, ο, ἄ, ἴ, ΰ, and when a vowel or single consonant follows a short vowel; e. g. ἐνόμἴσἄ, ἐπύθετὄ.
- 2. A syllable is long by nature, when the vowel is a simple long vowel, viz., η, ω, ā, ī, v, or a diphthong; e. g. ηρῶς, κρίνῶ, γέφυρα, ἰσχύρος, παιδεύης; hence contracted syllables are always long; e. g. ἄκων (from ἀέκων), βότρῦς (from βότρυας).
- 3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant ( $\zeta \xi \psi$ ) follow the short vowel; e. g.  $\tilde{\epsilon}\kappa\sigma\tau\tilde{\epsilon}\lambda\lambda\omega$ ,  $\tau\tilde{\nu}\psi\bar{a}\nu\tau\epsilon$ s,  $\kappa\delta\rho\tilde{a}\xi$  ( $\kappa\delta\rho\tilde{a}\kappa\sigma$ s),  $\tau\rho\tilde{a}\pi\tilde{\epsilon}\zeta a$ .

#### § 10. Accentuation.

. The Greek has the following marks of accentuation:

- (a) The acute ('), to denote the sharp tone; e. g. λόγος;
- (b) The circumflex (^), to denote the protracted tone; e. g.  $\sigma \hat{\omega} \mu a$ ;
- (c) The grave (`), to denote a softened acute on the final syllables of words in connected discourse (§ 12, 1.). The grave is also used instead of the acute to distinguish certain words;
  e. g. τìs, any one, and τίs, who?

- REM. 1. The accent stands upon the second vowel of diphthongs; and, at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it; e. g. ἄπαξ, αὕλειος, ἃν εἴπης, εὖρος, αἶμα. But with capital letters, the accent is placed after the breathing, over the first vowel of the diphthongs q, η, φ; e g. "Αιδης (ἄδης). With the diaeresis (§ 3. R. 3.), the acute stands between, the circumflex over, the points; e. g. ἀίδης, κληΐδι.
- 2. The acute stands on one of the three last syllables, whether long or short; e. g. ἔν, θήρ, καλός, καλούς, βεβουλευκότος, ἀνθρώπου, πόλεμος, εὔξεινος.
- 3. The circumflex stands only on one of the two last syllables; but the syllable on which it stands must always be long by nature; e. g. τοῦ, τεῖχος, χρῆμα, τιμῶμεν.
- 4. If, then, the antepenult is accented, it can only have the acute; yet the acute can stand on the antepenult only when the ultimate is short, and is also not long by position; e. g. τράπεζά, ἄνθρωπος, καλαύροπος; but τραπέζης, ἀνθρώπου, καλαύροψ.
- 5. If the penult is accented and is short by nature, it must always have the acute; e. g. βεβουλευκότος, τραπέζης, τάττω, τάττε. But if the penult is accented and is long by nature, it takes
  - (a) the acute, when the ultimate is long by nature; e. g. τείχει,
     πράττω, πράξεις;
  - (b) the circumflex, when the ultimate is short by nature,—a syllable long by position being here considered short; e. g. τεῖχος, πρᾶττε, πρᾶξις, πρᾶγμα, χρῆμα, αὖλἄξ (Gen. αὖλἄκος), καλαῦροψ, Δημῶναξ (but θώρᾶξ, Gen. θώρᾶκος).
- 6. If the ultimate is accented, and short, it always has the acute; e. g. βεβουλευκός; but if the ultimate is long, it has either the acute or circumflex; e. g. βεβουλευκώς, τιμῶν (Comp. § 11, 2 (2), (b).
- REM. 2. According to the condition of the last syllable with respect to accent, words have the following names:

(a) Oxytones, when the ultimate has the acute; e. g. τετυφώς, κακός, δήρ;

(b) Paroxytones, when the penult has the acute; e. g. τύπτω;

(c) Proparoxytones, when the antepenult has the acute; e. g. ανδρωπος, τυπτόμενος, ανδρωποι, τυπτόμενοι;

(d) Perispomena, when the ultimate has the circumflex; e. g. kakûs;

- (e) Properispomena, when the penult has the circumflex; e. g. πραγμα, φιλοῦσα;
- (f) Barytones, when the ultimate is unaccented; e. g. πράγματα, πρᾶγμα.
- †§ 11. Change and Removal of the Accent by Infection and Contraction.
- 1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according

to the preceding rules, there is generally also a change or removal of the accent.

- (a) By lengthening the final syllable,
  - (α) A Proparoxytone, as πόλεμος, becomes a Paroxytone;
     e. g. πολέμου;
  - (β) A Properispomenon, as τεῖχος, a Paroxytone; e.g. τείχους;
  - (γ) An Oxytone, as θεός, a Perispomenon; e. g. θεοῦ. Yet this change is limited to particular instances. See § 26, 5, (a).
- (b) By shortening the final syllable,
  - (α) A dissyllabic Paroxytone with long penult, as φεύγω, becomes a Properispomenon; e. g. φεῦγε, but τἄττω, τἄττε;
  - (β) A polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone; e. g. βουλεύω, βούλευε.
- (c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word; e. g. φεύγω, ἔφευγον. By the accession of syllables at the end of a word, on the contrary, the accent is removed towards the end of the word; e. g. τύπτω, τυπτόμεθα, τυφθησόμεθα.
- REM. 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.
  - 2. In respect to contraction, the following principles apply:
- (1) When neither of two syllables to be contracted is accented, the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction; e. g.  $\varphi i \lambda \epsilon \epsilon = \varphi i \lambda \epsilon i$ , but  $\varphi \iota \lambda \epsilon \epsilon i = \varphi \iota \lambda \epsilon i$ ,  $\gamma \epsilon \nu \epsilon i = \gamma \epsilon \nu \epsilon i$ ,  $\gamma \epsilon \nu \epsilon i = \gamma \epsilon \nu \epsilon i$ .
- (2) But when one of the two syllables to be contracted is accented, the contracted syllable also is accented:
  - (a) When the contracted syllable is the antepenult or penult, it takes the accent which the general rules require; e.g.

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    \dot{u} \gamma a \pi \dot{a} \mu a i \lambda \dot{e} \dot
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- (b) When the contracted syllable is the ultimate, it, takes:
  - (a) The acute, when the last of the syllables to be contracted has the acute; e. g.  $\dot{s}\sigma\tau\alpha\dot{\omega}\varsigma = \dot{s}\sigma\tau\dot{\omega}\varsigma$ ;

- ( $\beta$ ) The circumflex, when the first of the syllables to be contracted, is accented; e. g.  $\eta \chi \delta \tilde{i} = \tilde{\eta} \chi \delta \tilde{i}$ .
- REM. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.

# †§ 12. Change and Removal of the Accent in connected Discourse..

1. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed; e. g. Εἰ μὴ μητρυιὴ περἰκαλλὴς Ἡερίβοια ἡν. But the acute must stand before every punctuation-mark, by which an actual division is made in the thought; e. g. Ὁ μὸν Κῦρος ἐπέρασε τὸν ποταμόν, οἱ ὁδ πολέμιοι ἀπέφυγον.

Exceptions. The interrogatives  $\tau i \zeta$ ,  $\tau i$ , quis? quid? always remain oxytoned.

- 2. In Crasis (§ 6. 2), the accent of the first word is omitted, and the word formed from the two, has the accent of the second word; e. g.  $\tau a$   $\dot{a}\gamma a \vartheta a = \tau \dot{a}\gamma a \vartheta a$ ,  $\tau o \bar{v}$   $o \dot{v} \rho a \nu o \bar{v} = \tau o \dot{v} \rho a \nu o \bar{v}$ ,  $\tau \bar{\eta}$   $\dot{\eta} \mu \dot{\epsilon} \rho a = \vartheta \dot{\eta} \mu \dot{\epsilon} \rho a$ ,  $\tau \dot{d}$   $\dot{b} \nu o \mu a = \tau o \dot{\nu} \nu o \mu a$ ; yet, according to the general rule (§ 10. 3), the long vowel formed by Crasis takes the circumflex instead of the acute, when the second word was a dissyllabic paroxytone, with a short final syllable; e. g.  $\tau \dot{d}$   $\dot{\epsilon} \pi o c = \tau o \dot{\nu} \pi o c$ ,  $\tau \dot{d}$   $\dot{a} \lambda \lambda a = \tau \dot{a} \lambda \lambda a$ ,  $\tau \dot{d}$   $\dot{\epsilon} \rho \gamma o \nu = \tau o \dot{\nu} \rho \gamma o \nu$ ,  $\tau \dot{d}$   $\dot{\delta} \pi \lambda a = \vartheta \dot{\omega} \pi \lambda a$ .
- 3. In Elision (§ 6, 3), the accent of the elided vowel goes back as an acute upon the preceding syllable; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles,  $\dot{\alpha}\lambda\lambda\dot{\alpha}$ ,  $\dot{\alpha}\dot{\alpha}\dot{\delta}\dot{\epsilon}$ ,  $\mu\eta\delta\dot{\epsilon}$ , or one of the enclitics,  $\tau\iota\nu\dot{\alpha}$  and  $\pi \sigma\tau\dot{\epsilon}$ , the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided; e. g.

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πολλὰ ἐπαθον = πόλλ' ἔπαθον παρὰ ἐμοῦ = παρ' ἐμοῦ δεινὰ ἐρωτῆς \dot{\epsilon}ρωτῆς \dot{\epsilon}ρωτῆς \dot{\epsilon}ον \dot{\epsilon
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## †§13. Atonics or Proclitics.

Some small words are termed Atonics or Proclitics, which, in connected discourse, are so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

- (a) the forms of the article,  $\delta$ ,  $\dot{\eta}$ , oi,  $\alpha i$ ;
- (b) the prepositions,  $\dot{\epsilon v}$ , in,  $\dot{\epsilon i}s$  ( $\dot{\epsilon s}$ ), into,  $\dot{\epsilon x}$  ( $\dot{\epsilon \xi}$ ), ex,  $\dot{\omega s}$ , ad;
- (c) the conjunctions,  $\omega_{\mathcal{S}}$ , as, that, so that, when, ei, if;
- (d) ov (ovx, ovχ), not; but at the end of a sentence and with the meaning No, it has the accent; e. g. ov (ovx).

#### †§14. Enclitics.

Enclitics are certain words of one or two syllables, which, in connected discourse, are so closely joined, in certain cases, to the preceding word, that they either lose their tone, or throw it back upon the preceding word; e. g. φίλος τις, πόλεμός τις. They are:

- (a) The verbs εἰμί, to be, and φημί, to say, in the Pres. Indic., except the second Pers. Sing. εl, thou art, and φής, thou sayest;
  - (b) The following forms of the three personal pronouns:

- (c) The indefinite pronoun,  $\tau i c$ ,  $\tau i$ , through all the cases and numbers together with the abridged forms  $\tau o \bar{v}$  and  $\tau \tilde{\varphi}$ , and the indefinite adverbs  $\pi \dot{\omega} \zeta$ .  $\pi \dot{\omega}$ ,  re always accented; e. g.  $\tau i \zeta$ ,  $\tau i$ ,  $\pi \dot{\omega} \zeta$ , etc.;
- (d) The particles,  $\tau \dot{\epsilon}$ ,  $\tau \dot{\epsilon} \dot{\epsilon}$ ,  $\gamma \dot{\epsilon} \dot{\epsilon}$ ,  $\gamma \dot{\epsilon} \dot{\nu} \dot{\nu} \dot{\nu}$ ,  $\pi \dot{\epsilon} \rho$ ,  $\vartheta \dot{\eta} \dot{\nu}$ , and the inseparable particle,  $\delta \dot{\epsilon}$ , both when it expresses the direction whither; e. g.  $E \rho \epsilon \beta \dot{\epsilon} \dot{\epsilon} \dot{\epsilon}$ , to Erebus, and also when it serves to strengthen a word; e. g.  $\tau \dot{\epsilon} \dot{\epsilon} \dot{\epsilon} \dot{\epsilon}$ .

## †§15. Inclination of the Accent.

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence (§ 12. 1), again becomes acute; e. g.

θήρ τις for θηρ τὶς καλός ἐστιν for καλὸς ἐστίν καί τινες " καὶ τινές ποταμός γε " ποταμὸς γέ καλός τε " καλὸς τέ ποταμοί τινες " ποταμοὶ τινές.

2. A Perispomenon unites with the following enclitic without further change of the accent; e. g.

φῶς τι for φῶς τὶ φιλεῖ τις for φιλεῖ τζς φῶς ἐστιν "φῶς ἐστίν καλοῦ τινος "καλοῦ τινός.

Remark. Long syllables in enclitics are considered in respect to the accentuation as short; hence οἰντινοιν, ὧντινων are viewed as separate or compound words, like καλῶν τινων.

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable; e. g.

φίλος μου for φίλος μοῦ, but φίλος ἐστίν, φίλοι φασίν, άλλος πως " ἄλλος πώς, " ἄλλος ποτέ, ἄλλων τινῶν.

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syfiable.

ἀνθρωπός τις for ἀνθρωπος τὶς σῶμά τι for σῶμα τὶ ἀνθρωποι τινές σῶμά ἐστιν "σῶμα ἐστίν.

#### 14 ENCLITICS ACCENTED.—DIVISION OF SYLLABLES. [§§ 16, 17.

REM. 2. Properispomena in ξ or ψ do not take the inclination when the enclitic is a dissyllable; e. g. κῆρυξ τινός, λαῖλαψ ἐστίν.

REM. 3. When several enclitics occur together, each throws back its accent on the preceding; e. g.  $\epsilon i \tau i s \mu o i \phi \eta \sigma i \pi o \tau \epsilon$ .

#### †§ 16. Enclitics Accented.

Some enclitics whose signification gives them a degree of independence in discourse, are accented in the following cases:

- 1. When  $\epsilon \sigma \tau l(\nu)$  stands with an Inf. for  $\epsilon \xi \epsilon \sigma \tau \iota(\nu)$ , or after  $\kappa \alpha l$ ,  $\mu \epsilon \nu$ ,  $\delta \lambda \lambda d$ ,  $\epsilon l$ ,  $\delta \tau \epsilon$ ,  $\delta s$ , or  $\delta \nu \kappa$ ,  $\mu \eta$ , or  $\tau \delta \nu \tau \sigma$ ,—in all these cases the form  $\epsilon \sigma \tau \iota(\nu)$  is written instead of  $\epsilon \sigma \tau l(\nu)$ ; e. g.  $l \delta \epsilon l \nu \delta \sigma \tau \nu$  (videre licet),  $\epsilon l \delta \sigma \tau \nu$ ,  $\delta \nu \kappa \delta \sigma \tau \nu$ ,  $\delta \nu \kappa \delta \sigma \tau \nu$ ,  $\delta \nu \kappa \delta \sigma \tau \nu$ , etc.; so too when the enclitic forms of  $\epsilon l \mu l$  stand at the beginning of a sentence, as  $\epsilon l \sigma l \delta \epsilon \delta l$ ; here also the form  $\epsilon \sigma \tau \nu$  is written; e. g.  $\epsilon \sigma \tau \nu \delta \epsilon \delta s$ .
- 2. The enclitic forms of φημί retain the accent when they stand at the beginning of a sentence, and also when they are separated from the preceding word by a punctuation-mark; e. g. φημί ἐγώ;—ἔστιν ἀνὴρ ἀγαδός, φημί.
  - 3. The enclitic Pers. pronouns  $\sigma o \hat{v}$ ,  $\sigma o l$ ,  $\sigma \epsilon$ ,  $\sigma \phi l \sigma \iota(\nu)$  retain their accent:
  - (a) When an accented Prep. precedes; e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. Here instead of the enclitic forms of the first Pers., the longer accented forms are chosen; e. g. παρ' ἐμοῦ (not παρά μου); κατ' ἐμέ (not κατά με); πρὸς ἐμοῖ (not πρός μοι); περὶ ἐμοῦ (not περί μου).

- (b) When the pronouns are emphatic, as in antitheses; e g. εμὰ καὶ σέ;
   ἡ ἐμὰ ἡ σέ.
- 4. There is no inclination when the accent of the word on which the enclitic rests disappears by Elision; e. g. καλός δ' ἐστίν, but καλὸς δέ ἐστίν.—Πολλοί δ' εἰσίν, but πολλοί δέ εἰσίν.

## †§ 17. Division of Syllables.

REMARK. The division of syllables, according to the more general mode of pronouncing Greek, depends in part on the place of the accent. The term accent, and accented in these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words,—this written accent having no influence on the pronunciation here adopted. The Greeks, however, undoubtedly distinguished the syllable on which the written accent stands by a greater stress of voice.

1. A single consonant between the vowels of the penult and ultimate is joined to the latter, e. g. ἄ-γω, πα-ρά, μά-λα, ἴ-να, ἰ-τός, ἰ-χώρ, πόλέ-μος, στρά-τευ-μα, χαλε-πός, λοχα-γός, ὑπολα-βών.

Exception. In dissyllables, a single consonant following ε or o is joined to the first syllable, e. g. λόγ-os, τέλ-os, περ-ί, ὅτ-ι. πολ-ύ, ἔχ-ω, στόλ-os.

B

- 2. The double consonants  $\xi$  and  $\psi$  are joined to the vowel preceding them; e. g.  $\tau d\xi$ - $\omega$ ,  $\delta i\psi$ -os,  $\pi \rho \hat{a}\xi$ -is,  $\hat{a}\nu\tau i\tau a\xi$ - $d\mu\epsilon\nu\sigma s$ . But  $\zeta$  is joined to the vowel following it, except when it stands after  $\epsilon$  or  $\sigma$ , or after an accented vowel in the antepenult,—in which case it is joined with these vowels; e. g.  $\nu \rho \mu i$ - $\zeta \omega$ ,  $\nu \delta \mu i$ - $\zeta \varepsilon$ ,  $\delta \rho \pi d \zeta \omega$ ; but  $\tau \rho d\pi \epsilon \zeta$ -a,  $\delta \zeta$ -cs,  $\nu \rho \mu i \zeta$ - $c\mu \epsilon \nu$ ,  $\delta \rho \pi d \zeta$ - $c\mu \epsilon \nu$ .
- 3. A single consonant (except in the penult) before or after the vowels a and a having the accent, and also a single consonant before or after ε and o having the accent, is joined to these vowels; e. g. ἀγ-αθός, ποτ-αμός, βα-σιλ-έα, ὑ-πολ-αβών, ὁ-πότ-ερος, τίθ-ομεν, ἀ-πορ-ία, εὐ-δικ-ία, ἐπι-ττμ-ία; for a single consonant after a long vowel, etc., see 4.

Exception. A single consonant preceded by a, and followed by two vowels, the first of which is  $\epsilon$  or  $\iota$ , is joined to the vowel after it; e. g.  $\sigma\tau\rho a$ - $\tau\iota d$ ,  $d\nu a\sigma$ - $\tau d$ - $\sigma\epsilon\omega s$ ,  $\sigma\tau\rho a$ - $\tau\iota \omega\tau\eta s$  (not  $\sigma\tau\rho a\tau$ - $\iota d$ , etc.).

4. A single consonant after a long vowel, a diphthong or v, is joined to the vowel following; e, g ἀποτη-λόθι, ἐφή-μερος, φιλά-τερος, ἀκολου-θία, ἀκού-σατε, μῦ-ρίας, ἀθῦ-μία, φῦ-γόντες, φὖ-γομεν.

Exception. A single consonant following long a or  $\iota$  in the antepenult, and having the accent, is joined with the vowel preceding; e. g.  $\dot{a}\pi o\kappa\rho\dot{l}\nu$ - $a\tau o$ ,  $\dot{e}\sigma\eta$ - $\mu\dot{a}\nu$ - $a\mu\epsilon\nu$ .

5. Two single consonants coming together in the middle of a word, are separated; e. g. πολ-λά, ἰσ-τάναι, τέθ-νηκα, θαβ-ραλέως, κλυτοτέχ-νης.

Exception. A mute and liquid are sometimes joined to the following vowel; e. g.  $\dot{\epsilon}\tau\dot{\iota}$ - $\tau\rho\omega\sigma\kappa\sigma\nu$ .

- 6. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel, if not, the last only; e. g.  $\mathring{a}v \vartheta \rho \omega \pi o \varsigma$ ,  $\mathring{a}v \mathring{a}\rho \acute{a}$ , but  $\mathring{\epsilon}\tau \acute{\epsilon}\rho \phi \vartheta \eta v$ .
- 7. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a short syllable, the compound is divided, like a simple word; e.g. ἐκ-βαίνω, συν-εκ-φώνησις, πρόθ-εσις, ἀνάβ-ασις, but ὑπο-φήτης, not ὑποφ-ήτης; so παρα-βαίνω.

## †§ 18. Punctuation-marks.

The colon and semicolon are indicated by a period at the top of the line; e. g. εὐ ἐλεξας · πάντες γὰρ ὡμολόγησαν. The interrogation-point is like cur semicolon; e. g. τίς ταῦτα ἐποίησεν; The period, comma and exclamation-point are like ours.



## CHAPTER III.

## § 19. Some general views of the Verb.

1. The verb expresses action; e. g. to bloom, to strike. In Greek there are three classes of verbs, viz. active, passive and middle. The middle has a reflexive signification, i. e. it expresses action which proceeds from the subject and again returns to it, i an action which the subject performs on itself; e. g. τύπτομα

strike myself, βουλεύομαι, I advise myself, ἀμύνομαι, I defend myself. In most of the tenses, the middle and passive forms are the same e. g. τύπτομαι, I strike myself and I am struck.

2. At present only those forms of the verb are given which are necessary for translating the exercises that occur before the entire verb is presented.

Mode. Num- ber and Person.		Present Active.	Num- ber and Person.	Present Middle or Passive.
INDICA-	S. 1.	βουλεύ-ω, I advise.	S. 1.	βουλεύ-ομαι, 1 advise thy- self, or am advised.
	2.	βουλεύ-εις, thou advisest.	2.	βουλεύ-η, thou advisest thy- self, or art advised.
	3.	βουλεύ-ει, he, she, or it advises.	3.	βουλεύ-εται, he advises him- self, or is advised.
	P. 1.	l _ = * = *	P. 1.	
	2.	βουλεύ-ετε, ye advise.	2.	βουλεύ-εσθε, ye advise your selves, or are advised.
	3.	βουλεύ-ουσι(ν), they advise.	3.	βουλεύ-ονται, they advise themselves, or are advised
lmpera- tive.	S. 2.	βούλευ-ε, advise thou.	S. 2.	βουλεύ-ου, advise thyself or be advised.
	P. 2.	βουλεύ-ετε, advise ye.	P. 2.	βουλεύ-εσθε, advise your selves, or be advised.
Infinit.		βουλεύ-ειν, to advise.		βουλεύ-εσθαι, to advise one self, or be advised.

**REMARK.** On the ν ἐφελκυστικόν in βουλεύουσιν, see § 7, 1. (b).

8. Also the following forms of the irregular verb εἰμί, to be, may be learned:

 $\dot{\epsilon}\sigma\tau\dot{\iota}(\nu)$ , he, she, or it is  $\epsilon l\sigma\dot{\iota}(\nu)$ , they are  $l\sigma\dot{\nu}_{l}$ , be,  $\dot{\epsilon}\sigma\tau\omega$ , let him, her, or it be

ην, he, she, or it was ησαν, they were ξστε, be ye.

## I. Vocabulary\* and Exercises for Translation.

 $\varepsilon l$ , if. kai, and, even. Aei, always. Δληθεύω, to speak the Επομαι, w. dat. to follow, κακῶς, badly, cowardly. καλῶς, well. accompany. lly. ανδρείως, manfully, brave- ἐσθίω, w. gen. and acc. to κολακεύω, to flatter. άριστεύω, to be the best, eat, corrode. μάχομαι, w. dat. to fight. excel. έχει, it has itself, it is. contend. βιστεύω, to live.  $\dot{\eta}\dot{\partial}\dot{\epsilon}\omega\zeta$ , pleasantly, cheer-  $\mu\dot{\eta}$ , not, always placed beβλακεύω, to be lazy. fully, with pleasure. fore the Imperative and γράφω, to write, enact. Subjunctive. θαυμάζω, to wonder, adδιώκω, to pursue, strive afmire. δδύρομαι, to mourn, later. μετρίως, moderately. ment.

<sup>\*</sup> All the vocabularies are designed to be committed to memory before translating the exercises.

où  $(où\kappa,où\chi)$ , not. [cate.  $\pi\iota\sigma\tau\epsilon\acute{\nu}o\mu\alpha\iota$ , to be believed.  $\chi\alpha\acute{\nu}o\mu$ , w. dat., to rejoice, to  $\pi\iota\iota\acute{\nu}e\acute{\nu}\omega$ , to bring up, edu-  $\sigma\pi\epsilon\acute{\nu}\acute{\sigma}\omega$ , to hasten, exert rejoice at, or over, de-  $\pi\dot{\alpha}i\zeta\omega$ , to play, joke, play at. oneself. light in.  $\pi\acute{\nu}\omega$  (i), w. gen. and acc., to  $\phi\epsilon\acute{\nu}\gamma\omega$ , to flee, flee from,  $\psi\acute{e}\gamma\omega$ , to blame. shun.

RULE OF SYNTAX. The verb agrees with its subject-nominative, in number and person. In Greek, as in Latin, the subject of the first and second person of the verb, need not be expressed, except for emphasis, it being sufficiently indicated by the ending of the verb.

'Αεὶ ἀλήθευε. Χαῖρε. 'Επου. Μὴ ὀδύρεσθε. 'Ηδέως βιοτεύω. Καλῶς ταιδεύομαι. Καλῶς γράφεις. Εἰ κακῶς γράφεις, ψέγη. Εἰ κολακεύει, οὐκ ἀληθεύει. Εἰ κολακεύει, οὐ πιστεύεται. Φεύγομεν. Εἰ φεύγομεν, διωκόμεθα. Κακῶς φεύγετε. Εἰ βλακεύετε, ψέγεσθε. Εἰ ἀνδρείως μάχεσθε, θαυμάζεσθε. Εἰ κολακεύουσιν, οὐκ ἀληθεύουσιν. Οὐ καλῶς ἔχει φεύγειν. Καλῶς ἔχει ἀνδρείως μάχεσθαι. Εἰ διώκη, μὴ φεῦγε. 'Ανδρείως μάχου. Εἰ βλακεύουσι, ψέγονται. Εἰ ἀληθεύεις, πιστεύη. 'Αεὶ ἀριστεύετε. Μετρίως ἔσθιε καὶ πὶνε καὶ παῖζε.

I speak the truth. If I speak the truth, I am believed. Rejoice (pl.). Mourn thou not. Thou livest pleasantly. He writes well. It is (has itself) well, to speak the truth. Always speak (pl.) the truth. Follow (pl.). He is well brought up. Flatter thou not. If thou flatterest, thou art not believed. To be believed, is (has itself) well. If we are lazy, we are blamed. If ye speak the truth, ye are believed. If they fight bravely, they are admired. If they flee, they are pursued. Be thou always the best.

## CHAPTER IV.

#### THE SUBSTANTIVE AND ADJECTIVE.

## § 20. Nature and division of the Substantive.

A substantive is used to express a thing or object. There are two classes of substantives: (a) the names of persons, as man, woman; (b) the names of things, as earth, garden.

## § 21. Gender of Substantives.

The gender of substantives, which is three-fold, as in Latin, is determined partly by their signification, and partly by their ending. The last mode of determining the gender will be treated under the several declensions. With respect to the signification, the following general rules apply:

- 1. Names of males, of nations, winds, months, mountains, and most rivers, are masculine.
- 2. Names of females, of countries, islands, most cities, most trees, and plants, are feminine.
- 3. The names of the letters and fruits, infinitives, diminutives in -or, except the proper names of females, e. g.  $\dot{\eta}$  Asórtior, all indeclinable words, and finally, every word used as the mere symbol of a sound, e. g.  $\dot{\tau}\dot{o}$   $\mu\dot{\eta}\tau\eta\varrho$ , the word mother, are neuter.
- 4. The names of persons, which have only one form for the Masc. and Fem., are of common gender; e. g.  $\delta$   $\dot{\eta}$   $\partial \epsilon \delta \varsigma$ , god and goddess.

## § 22. Number, Case and Declension.

- 1. The Greek has three numbers, the Singular, the Plural, and the Dual, which denotes two.
  - 2. It has five Cases, namely:
  - (1) Nominative, the case of the subject;
  - (2) Genitive, the whence-case;\*
  - (3) Dative, the where-case;
  - (4) Accusative, the whither-case;
  - (5) Vocative, the case of direct address.
- REM. 1. The Nom. and Voc. are called direct cases, the others, oblique cases. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.
- 3. There are in Greek three different ways of inflecting substantives and adjectives, distinguished as the First, Second and Third Declensions.
- Rem. 2. In parsing a substantive, the beginner may accustom himself to answer the following questions: what case? what number? what declension? what gender? from what nominative, e. g. is  $\dot{a}\nu\vartheta\rho\dot{\omega}\pi\sigma\iota\varsigma$ ?

#### QUESTIONS:

#### ANSWERS:

What case?

What number?

Plural number;

What declension?

Second declension;

What gender?

Masculine gender:

From what nominative? From the Nom. ἄνθρωπος;

e. g.  $\sigma \dot{\omega} \mu a \tau o \varsigma$  is the Gen. Sing. of the third declension, neuter gender, from the nominative  $\sigma \tilde{\omega} \mu a$ , body.

<sup>\*</sup> See a fuller statement under the Cases in the Syntax, § 156 seq.—Tr

## § 23. Nature and Gender of the Adjective.

- 1. The adjective expresses a quality, which is considered either as already belonging to an object, e. g. the red rose, or one which is merely attributed to an object, e. g. the rose is red. In both instances, in Greek, as in Latin, the adjective agrees with its substantive in Gender, Number and Case; e. g. ὁ ἀ γ α θ ὸ ς ἄνθρωπος, bonus homo, ὁ ἄνθρωπος ἀ γ α θ ὁ ς ἐστιν, homo bonus est; ἡ κ α λ ἡ Μοῦσα, pulchra Musa, ἡ Μοῦσα κ α λ ἡ ἐστιν, Musa pulchra est; τὸ κ α λ ὸ ν ἔαρ, pulchrum ver, τὸ ἔαρ κ α λ ὁ ν ἐστιν, ver pulchrum est.
- 2. Hence the adjective, like the substantive, has three genders. Yet all adjectives do not have separate forms for the three genders; many have but two separate endings, viz. one for the masculine and feminine gender, the other for the neuter; e. g. ὁ ἢ σ ν χ ο ς ἀνήρ, a quiet man, ἡ ἢ σ ν χ ο ς γυνή, a quiet woman, τὸ ἢ σ υ χ ο ν τεκνον, a quiet child; several, indeed, have only one ending, which commonly indicates only the masculine and feminine genders, seldom the neuter gender; e. g. ὁ φ υ γ ὰ ς ἀνήρ, an exiled man, ἡ φ υ γ ὰ ς γυνή, an exiled woman.
- 3. The declension of adjectives, with few exceptions, is like that of substantives.

## § 24. General view of the Prepositions.

PRELIMINARY REMARK. Before proceeding to the declensions, a general view of the prepositions will be given, as a knowledge of these is indispensable in translating.

I. Prepositions with one case.

(a) With the Genitive:
ἀντί, ante, before, for, instead of,
πρό, pro, before, for,
ἀπό, ab, from, by,
ἐκ (ἐξ before a vowel), ex, out of, from,
ἔνεκα, for the sake of, on account of.

Here belong several adverbs which, like prepositions, govern the Gen., viz. πρόσθεν and ξμπροσθεν, before, δπισθεν, behind, hvev and χωρίς, without, πλήν, except.

(b) With the Dative:

σύν, cum, with, and the adverb åμα, together with.

(c) With the Accusative: ἀνά, on, upon, up, through, εἰς, Lat. in with Acc., into, to, ώς, to, ad.

II. Prepositions with Genitive and Accusative.

διά, through, by; with Acc. often, on account of,
κατά, de, down, with Acc. often, through,
ὑπέρ, super, over, above; with Gen. often.

for.

III. Prepositions with Gen., Dat. and Accusative.

άμφί and περί, around, about; with Gen. often, for,

έπί, upon, at; with Acc. often, towards, against,

μετά, with; with Acc. often, after,

παρά, by, near; with Gen. from (properly from being near some one);
with Acc. to (properly into the presence of some one),
πρός, before; with Acc. often, to,
ὑπό, sub, under.

#### § 25. First Declension.

The first declension has four endings,  $\check{\alpha}$ ,  $\bar{\eta}$  (or  $\bar{\alpha}$ ),  $\bar{\alpha}\varsigma$  and  $\eta\varsigma$ ; and  $\eta$  are feminine,  $\bar{\alpha}\varsigma$  and  $\eta\varsigma$  masculine gender.

Endings.

	Singular.						Plural.	Dual.
Nom. Gen.	ă 75	ă aç	or	η ης	as o	or ης ου	αι ῶν	a aıv
Dat. Acc.	η ἄν	ą ăv		η ην	a av	ช ทุ <i>ง</i>	αις ας	aiv ā
Voc.	ă	ă		η.	a	η, ἄ.	aı.	<b>a.</b> '

## § 26. Remarks on the Paradigms of Feminine Nouns.

- 1. (a) Words in  $\eta$  retain  $\eta$  in all cases of the Singular.
  - (b) Words in a are of two classes:
    - (a) The Nom. ends in ā or ă, and the a remains in all cases of the Sing. when ρ, ε, or ι (a pure) precede;
      e. g. χώρα, land, ἰδέα, form, σοφία, wisdom, χρεία, εὖνοια; here belong contracts in ā (see No. 2);
      e. g. ἀλάλά, war-cry, and some proper names in a;
      e. g. ἀνδρομέδā, Λήδā, Φιλομήλā.
    - ( $\beta$ ) The Nom. ends in  $\check{a}$ ; yet the a remains only in the Acc. and Voc.; but in the Gen. and Dat. it is changed into  $\eta$ , if it is preceded by  $\lambda\lambda$ ,  $\sigma$ ,  $\sigma\sigma$  ( $\tau\tau$ ),  $\zeta$ ,  $\xi$ ,  $\psi$  (usually also  $\nu$ ).
- 2. When a is preceded by  $\epsilon$  or a, contraction takes place in some words, viz.,  $\epsilon a$  into  $\hat{\eta}$  and  $\epsilon a$  into  $\hat{\alpha}$ ; then the final syllable is circumflexed in all the cases, as  $\sigma v \kappa(\epsilon a) \hat{\eta}$ ,  $\mu v(\epsilon a) \hat{a}$ .

REMARK. All words of the first Declension have their Plural as well as Dual endings the same, whatever be the form of the Singular.

#### PARADIGMS.

#### a. n through all the cases.

Sing. Nom. Gen. Dat. Acc. Voc.	<b>ሳ</b> ተቫና ተቫ ተስካ ፊ	Justice. δίκ-η δίκ-ης δίκ-η δίκ-ην δίκ-η	Honor. τιμή τιμής τιμή τιμήν τιμή	Opinion. γνώμη γνώμης γνώμη γνώμην γνώμη	Fig-tree.  συκ-(έα)ἢ  συκ-ἢς  συκ-ἢ  συκ-ἢν  συκ-ἢ
Plur. Nom. Gen. Dat. Acc. Voc.	ai Tũv Taìç Tùç Š	δίκ-αι δικ-ῶν δίκ-αις δίκ-ας δίκ-αι	τιμαί τιμῶν τιμαῖς τιμάς τιμαί	γνώμαι γνώμαις γνώμαις γνώμαι	συκ-αἰ συκ-ῶν συκ-αἰς συκ-ὰς συκ-αἰ
Dual. N. A. V. G. and D.	τà ταὶν	δίκ- <b>α</b> δίκ-αιν	τιμά τιμαίν	γνώμα γνώμαι <b>ν</b>	συκ−à συκ−alγ.

#### b. a through all the cases

#### c. & G. 75.

		(a	) long a.			b) short o	L.
S. N. G. D. A. V.	Shi THS TH THV L	adow. σκι-ά σκι-άς σκι-άν σκι-άν	Country.   χώρα   χώρας   χώρὰ   χώρὰ   χώρὰν   χώρα	Mina. μν-(áa)ã μν-ᾶς μν-ᾶ μν-ᾶν μν-ᾶ	Hammer. σφῦρἄ σφύρᾶς σφύρᾶ σφύρᾶν σφῦρὰν	Μυ <b>ទε.</b> Μούσὰ Μούσης Μούση Μούσὰ Μοὺσὰν	Lioness.  \( \lambda \text{auva} \\ \text{vaivy} \\ \text{\text{caiva}} \\ \text{caiva} \\
P. N. G. D. A. V.	αί τῶν ταῖς τὰς ὧ	σκι-αί σκι-ῶν σκι-αἶς σκι-ἁς σκι-αί	χῶραι χωρῶν χώραις χώρὰς χῶραι	μν-αῖ μν-ῶν μν-αῖς μν-ᾶς μν-αῖ	σφῦραι σφυρῶν σφύραις σφύρας σφῦραι	Μούσαι Μουσών Μούσαις Μούσας Μούσαι	λέαιναι λεαίναις λεαίναις λέαιναι
Dual.	τά ταῖν	σκι−ά σκι−αῖν	χώρα χώραιν	μν <b>-</b> ã μν <b>-</b> αໄν	σφύρα σφύραιν	Μούσα Μούσαιν	λεαίν <b>α</b> λεαίναιν.

REMARK. The feminine of all adjectives of three endings is like the declension of the above paradigms; the feminine ends in a when it is preceded by  $\iota$  or  $\rho$ ; yet adjectives in -oos have only -oa when o is preceded by  $\rho$ , otherwise -on; e. g. adpoa, but  $\partial \gamma \partial \sigma \eta$ . Thus,  $\dot{\eta}$   $\kappa a \lambda \dot{\eta}$   $\tau \iota \mu \dot{\eta}$ ;  $\dot{\eta}$   $\partial \iota \kappa a \iota a$   $\gamma \nu \omega \mu \eta$ ,  $\tau \dot{\eta}$ s  $\partial \iota \kappa a \iota a$   $\gamma \nu \omega \mu \eta$ s;  $\dot{\eta}$   $\dot{\epsilon} \chi \partial \rho \dot{a}$   $\chi \omega \rho a$ ,  $\tau \dot{\eta}$ s  $\dot{\epsilon} \chi \partial \rho \dot{a}$  s  $\chi \omega \rho a$ s. On the contraction of adjectives see § 29.

- 3. The quantity of the endings is given in § 25. The Fem. ending -a is always long in adjectives in -os, -a, -ov; e. g.  $\lambda \in \mathcal{L}$  is  $\lambda \in \mathcal{L}$  in  $\lambda \in \mathcal{L}$  always long in adjectives in -os, -a, -ov; e. g.  $\lambda \in \mathcal{L}$  is  $\lambda \in \mathcal{L}$  in  $\lambda \in$ 
  - 4. With regard to the accentuation it is to be observed that:
- (a) The plural ending -αι, is considered short in respect to the accent;
   hence τράπεζαι (not τραπέζαι), Μοῦσαι (not Μούσαι);
- (b) The accent remains on the tone syllable of the Nom. as long as the quantity of the final syllable permits (§ 11, 1.).

#### Exceptions to (b):

- (a) The vocative δ έ σ π ο τ a from δεσπότης, lord;
- (β) In adjectives in -os, -η (a) -or, where the nature of the final syllet

permits. Hence the Nom. Pl. feminine of βέβαιος, βεβαία, βέβαιον, έλεύθερος, έλευθέρα, έλεύθερον, ανθρώπινος, ανθρωπίνη, are accented upon the antepenult: βέβαιοι, βέβαιαι, έλεύθεροι, έλεύθεραι, ανθρώπινοι, ανθρώπιναι;

- (7) In the Gen. Pl. of the first Dec., the final syllable w is circumflexed; e. g. τραπεζων from τράπεζα, νεανιών from νεανίας. Yet to this there are the following exceptions:
- (1) Feminine adjectives and participles in -os, - $\eta$  ( $\bar{a}$ ), -o $\nu$ , are accented like the genitive masculine; e. g. των φίλων Μουσων, from φίλος, φίλη, φίλον; but other feminine adjectives and participles are perispomena in the Gen. Pl.; e. g. βαρύς, βαρεία, βαρύ, Gen. Pl. βαρέων, βαρειών;
- (2) The substantives χρήστης, ἀφύη, ἐτησίαι, and χλούνης, which remain paroxytone in the Gen. Pl.
  - 5. The accent of the Nom. changes as follows:
  - (a) Oxytones become perispomena in the Gen. and Dat. of all numbers; e. g. τιμης, -η, -ων, -ais, aiν. This is true also of the second Dec.
  - (b) Proparoxytones become paroxytones, § 11, 1. (a) (a), when the ultimate becomes long; e. g. τράπεζα, τραπέζης;
  - (c) Proper is pomena become paroxytones, § 11, 1. (a) ( $\beta$ ), when the ultimate becomes long; e. g. Μοῦσἄ, Μούσης;
  - (d) Paroxytones with a short penult remain paroxytones through all cases, except the Gen. Pl., which is always circumflexed on the last syllable; but paroxytones with a long penult become proper spomena, § 11, 1. (b) (a), when the ultimate becomes short, which is the case in the Nom. Pl. and in the Voc. Sing. of Masculines in  $\eta s$  mentioned § 27, 3.; e. g. γνώμη, γνώμαι, but γνωμών; πολίτης, πολίται, but πολιτών; on the contrary δίκη, δίκαι, but δικών; voc. πολίτα.

## Vocabulary.

tice. άδολεσχία, -ας, ή, loquaciousness, prating. άληθινή, -ης, vera, true. ἀπέχομαι, w. gen., to abstain from, keep oneself from.  $\dot{a}\rho\epsilon\tau\dot{\eta}$ ,  $-\ddot{\eta}\varsigma$ ,  $\dot{\eta}$ , virtue. βία, -aς, ή, violence. βοήθεια, -ας, ή, help. γίγνομαι, to become, arise, διαβολή, -ης, η, calumny. δίκη, -ης,  $\dot{\eta}$ , justice, μέριμνα, -ης,  $\dot{\eta}$ , care. right, a judicial sen-  $\mu o \tilde{v} \sigma a$ ,  $-\eta \varsigma$ ,  $\eta$ , a muse. tence. είκω, w. dat., to give way πείθομαι, w. dat., to be- ώς, as. to, to yield to.

**A**δικία, Gen. -aς,  $\dot{\eta}$ , injus·  $\dot{\epsilon}\pi a \gamma \gamma \dot{\epsilon} \lambda \lambda o \mu a \iota$ , to promise.  $\pi \epsilon \nu i a$ , -aς,  $\dot{\eta}$ , poverty.  $\dot{\epsilon}\pi\dot{\alpha}\gamma\omega$ , to bring on.  $\hbar \delta o \nu \dot{\eta}$ ,  $-\tilde{\eta} \varsigma$ ,  $\dot{\eta}$ , pleasure. or, worship. κακία, -ας, ή, vice. καρδία,  $-\alpha \varsigma$ ,  $\dot{\eta}$ , the heart. καταφ $\ddot{v}\gamma\dot{\eta}$ , - $\ddot{\eta}\varsigma$ ,  $\dot{\eta}$ , a refuge.  $\lambda \bar{v} \mu \eta$ ,  $-\eta \varsigma$ ,  $\dot{\eta}$ , disgrace.  $\lambda \delta \pi \eta$ ,  $-\eta \varsigma$ ,  $\dot{\eta}$ , sorrow.  $\lambda \delta \rho a$ ,  $-a\varsigma$ ,  $\dot{\eta}$ , a lyre.  $\lambda$ ύω, to loose, free, dispel,  $\phi$ l $\lambda$ ia, -aς,  $\dot{\eta}$ , friendship. ish.  $\dot{o}$ ,  $\dot{\eta}$ ,  $\tau \dot{o}$ , the.

lieve, trust, ohey.

πλεονεξία, -ας, ή, avarice. πολλάκις, often. θεραπεύω, to esteem, hon- συνήθεια, -as, ή, intercourse, society. τείρω, tero, to wear out, weaken, tire, plague. τίκτω, to beget.  $\tau \rho v \phi \dot{\eta}, - \dot{\eta} \varsigma, \dot{\eta}, \text{ excess, luxu-}$ rious indulgence, effeminacy. violate (a treaty), abol- χαλεπή, -ης, molesta, burdensome, troublesome, oppressive. χρεία, -aς, η, need, intercourse.

Rules of Syntax. 1. Transitive verbs govern the Accusative. 2. Verbs and adjectives expressing the relation of to or for in English, govern the Dative.

Είκε τη βία. Η λύρα τας μερίμνας λύει. 'Απέχου της κακίας.' Η φιλία ξπαγγέλλεται καταφυγήν καὶ βοήθειαν. 'Απέχου τῶν ἡδονῶν. 'Η μέριμν**α τὴν** Θεραπεύετε τὰς Μούσας. Μή πείθου διαβολαίς. ΤΗ δίκη καρδίαν έσθίει. πολλάκις τη άδικία είκει. Πολλάκις χαλεπή πενία τειρόμεθα. Την άδολεσχίων φεύγετε. 'Η κακία λύπην επάγει. Τρυφή άδικίαν και πλεονεξίαν τίκτει. • Φεῦγε τὴν τρυφὴν ὡς λύμην. Δι' ἀρετής καὶ συνηθείας καὶ χρείας ἀληθινὴ φιλία γίγνεται.

Abstain ye from violence. Flee thou from vice. Cares corrode the heart Flee thou from pleasures. Trust ye not to calumny. The Muses are honored. Do not give way (pl.) to pleasure. Virtue begets true friendship. The heart is corroded by cares (dat.). Sorrow is brought on by vice.

#### III. Vocabulary.

Ayw, to lead, bring, con-  $d\delta\xi a$ ,  $-\eta\varsigma$ ,  $\dot{\eta}$ , report, fame,  $\pi \dot{a}\sigma a$ ,  $-\eta\varsigma$ , every, all. duct. reputation.  $\dot{a}\pi\lambda\tilde{\eta}$ ,  $-\tilde{\eta}\varsigma$ , simple. splendid. ἀργυρέα, ἀργυρᾶ, -ᾶς, argenεὐθύνω, to make straight, tea, silver (adj.).  $\dot{a}\sigma \tau \rho a \pi \dot{\eta}$ , - $\tilde{\eta}$ ς,  $\dot{\eta}$ , lightning. rectify. εύκόλως, quickly.  $\dot{a}\tau\iota\mu\dot{a}$ , -ac,  $\dot{\eta}$ , dishonor. βασίλεια, -ας, ή, a queen. εὐνομία, -ας, ή, good adβŭσιλεία, -ας, ή, kingministration. dom. κατέχω, to hold back, re- $\beta\lambda\dot{\alpha}\beta\eta$ , - $\eta\varsigma$ ,  $\dot{\eta}$ , injury.  $\beta \rho o \nu \tau \dot{\eta}$ ,  $-\tilde{\eta} \varsigma$ ,  $\dot{\eta}$ , thunder. strain.  $\gamma\lambda\tilde{\omega}\tau\tau a$ ,  $-\eta\varsigma$ ,  $\dot{\eta}$ , the tongue,  $\lambda a\mu\pi\rho\dot{a}$ ,  $-\tilde{a}\varsigma$ , splendid, bril-  $\chi\rho\nu\sigma\dot{\epsilon}\dot{a}$ ,  $\chi\rho\nu\sigma\dot{\eta}$ ,  $-\tilde{\eta}\varsigma$ , aurea life. μεγάλη, -ης, magna, great. δίαιτα, -ης,  $\dot{\eta}$ , a mode of  $\mu$ εταβολ $\dot{\eta}$ , - $\ddot{\eta}$ ς,  $\dot{\eta}$ , change.

πίπτω, to fall.  $\ell\sigma\vartheta\lambda\dot{\eta}$ ,  $-\tilde{\eta}\varsigma$ , good, noble,  $\pi\sigma\lambda\lambda\dot{\eta}$ ,  $-\tilde{\eta}\varsigma$ , much, many. πορφυρέα, πορφυρά, -ας, purple (adj.). ρφδίως, easily. σκολιά, -ũς, crooked, perverted. στολή, - $\tilde{\eta}$ ς,  $\tilde{\eta}$ , a robe.  $\ell\chi\omega$ , to have, hold, contain.  $\tau\bar{\nu}\chi\eta$ ,  $-\eta\varsigma$ ,  $\eta$ , fortune, pl. (generally) misfortunes. liant. φέρω, fero, to bear, bring. golden.

Τῆ κακίσ² πῶσα ἀτιμία ἔπεται. Ἡρδίως φέρε τὴν πενίαν. Βροντὴ ἐκ λαμπρας άστραπης γίγνεται. 'Η άρετη έσθλην δόξαν έχει. Εύνομία εύθύνει δίκας σκολιάς. Δίκη δίκην τίκτει καὶ βλάβη βλάβην. 'Απλην δίαιταν άγε. Κάτεχε την γλώτταν. Η τύχη πολλάς μεταβολάς έχει. Πενίαν φέρετε. Δι λαμπραί τύχαι εὐκόλως πίπτουσιν. Φέρε τὰς τύχας. Η άρετη ούκ είκει ταὶς τύχαις. 'Απέχεσθε χαλεπών μεριμνών. Η βασίλεια μεγάλην βασιλείαν έχει. Η στολή έστι πορφυρά. Χρυσάς και άργυράς στολάς έχομεν.

Good reputation follows virtue. Flee from cares. Vice begets dishonor. The perverted sentence is rectified by good administration. The lightning is Yield not to misfortunes. From brilliant. Good reputation arises from virtue. splendid fortunes often arise splendid cares.

<sup>2 4 161, 2 (</sup>a). (d)

#### § 27. II. Masculine Nouns.

The Gen. of masculine nouns ends in -ov; those in - $\alpha c$  retain the  $\alpha$  in the Dat., Acc. and Voc., and those in  $-\eta c$  retain the  $\eta$  in the Acc. and Dat. Sing. The Voc. of nouns in  $-\eta s$  ends in  $\tilde{\alpha}$ : (1) all in -της; e. g. τοξότης, Voc. τοξότα, προφήτης, Voc. προφητά; (2) all substantives in  $-\eta s$  composed of a substantive and a verb; e. g. γεωμέτρης, Voc. γεωμέτρα, μυροπώλης, a salve-seller, Voc. μυροπῶλα; (3) national names in -ης; e. g. Πέρσης, a Persian, Voc. Πέρσα.—All other nouns in -ης have the Voc. in -η; e. g. Πέρσης, Perses, Voc. Πέρση.—The plural of masculine nouns does not differ from that of feminine.

Rem. 1. Several masculine nouns in -ac have the Doric Gen. in a, namely, πατραλοίας, μητραλοίας, patricide, matricide, δρνιθοθήρας, fowler; also several proper names; e. g. ' $A\nu\nu i\beta a\varsigma$ , -a,  $\Sigma \nu\lambda\lambda a\varsigma$ , -a; finally, contracts in - $\tilde{a}\varsigma$ ; e. g βυρράς, from βορέας.

#### PARADIGMS.

	Citizen.	Mercury.	Youth.	Fowler.	Boreas.
Sing. N.	πολίτης	$\mathbf{E}\rho\mu(\epsilon\mathbf{a}\varsigma)\tilde{\eta}\mathbf{\varsigma}$	veartāç	δρνιθοθήρ <b>ας</b>	βοὀράς
Ğ.	πολίτου	Έρμοῦ	νεανίου	δρνιθοθήρα	βορρά
D.	πολίτη	$\mathbf{E} ho\mu ilde{oldsymbol{\eta}}$	νεανίφ	ορνιθοθήρ <b>φ</b>	βορρά
<b>A</b> .	πολίτην	'Ερμην	νεανίαν	δρνιθοθήρ <del>αν</del>	βορράν
V.	πολὶτἄ	$\mathbf{E} ho\mu ilde{\eta}$	veavíd	δρνιθοθήρα	βορρά.
Plur. N.	πολίται	Έρμαῖ	νεανίαι	δρνιθοθήραι	
G.	πολιτῶν	Έρμῶν	νεανιῶν	όρνιθοθηρών	
D.	πολίταις	'Ερμαῖς	νεανίαις	ορνιθοθήρ <b>αις</b>	
A.	πολίτας	Έρμᾶς	νεανίας	δρνιθοθήμ <b>ας</b>	
₹.	πολίται	'Ερμαΐ	veaviai	όρνιθοθῆρ <b>αι</b>	
Dual.	πολίτα	'Ερμᾶ	veavid	δρνιθοθήρα	
	πολίταιν	'Ερμαϊν	νεανίαιν	δρνιθοθήρ <b>α</b> δρνιθοθήραιν	

Rem. 2. Adjectives of one ending in  $-\eta \varsigma$  and  $-\alpha \varsigma$ , are declined in the same manner; e.g. έθελοντής πολίτης, a willing citizen, έθελοντοῦ πολίτου, έθελοντα επολίται; μονίας νεανίας, a lonely youth, μονίου νεανίου, μο-. vi g veavig. 

## IV. Vocabulary.

Αδολέσχης, -ου, ό, a praἀκούω, to hear. θεσπότης, -ου, δ, a master. εὐκοσμία, -ας, ή, good order, decorum.

έσυχία, -aς, ή, quiet, still-

ness; with άγειν, to be δρέγομαι, w. gen., to strive quiet. θάλαττα, -ης, ή, the sea. ἀκροατής, -οῦ, ὁ, an audi- ϑεᾶτής, -οῦ, ὁ, a spectator. μανθάνω, to learn, study. βλύπτω, w. acc., to injure. μέλει, w. dat. of the person and gen. of the thing, it σοφία, -as, ή, wisdom. concerns. sailor.

after. πρέπει, w. dat., it is becoming, it becomes. προσήκει, w. dat., it is becoming, it becomes. τέχνη, -ης, ή, art. ναύτης, -ου, ό, nauta, a τρυφητής,-οῦ, ὁ, luxurious, riotous, voluptuous.

RULE OF SYNTAX. One substantive governs another in the Genttive, when the latter signifies a different thing from the former. The substantive in the Gen. defines or explains more particularly the one by which it is governed.

Μάνθανε, ὁ νεανία, τὴν σοφίαν. Πολίτη πρέπει εἰκοσμία. Νεανιου σοφίαν θαυμάζω. Φεῦγε, ὁ πολὶτα, τὴν ἀδικίαν. Τὴν ὀρνιθοθήρα τέχνην θαυμάζομεν. ᾿Ακροαταῖς καὶ θεαταῖς προςήκει ἡσυχίαν ἄγειν. Φεύγετε, ὡ ναῦται, μομράν. Βοβρᾶς ναὑτας πολλάκις βλάπτει. Ὁμέγεσθε, ὡ πολὶται, τῆς ἀρετῆς. ἱ Συβαρρῖται τρυφηταὶ ἡσαν. Ναὑταις μέλει τῆς θαλάττης. ἱ Φεῦγε, ὡ Πέρση. Σπαρτιὰται μεγάλην δόξαν ἔχουσιν. Φεύγω νεανίαν τρυφητήν. ᾿Αδολεσχῶν ἀπέχου. Ἦκουε, ὡ δέσποτα.

Learn, O youths, wisdom! Good order becomes citizens. We admire the wisdom of youths. Shun, O citizens, injustice! To the Spartans there was great fame (i. e. they had great fame). Keep yourself from voluptuous youths. Flee from praters. Keep yourself from a prater. It becomes an auditor and a spectator to observe  $(4\gamma\omega)$  stillness. Flee from a voluptuous youth.

#### V. Vocabulary.

Δικαιοσύνη, -ης,  $\dot{\eta}$ , justice. κλέπτης, ου,  $\dot{o}$ , a thief. στρατιώτης, -ου,  $\dot{o}$ , a solitule δαιμέλομαι, w. gen., to care κρῖτής, -οῦ,  $\dot{o}$ , a judge. dier, a warrior. for, take care of, take vaυὰγία, -ας,  $\dot{\eta}$ , shipwreck. τεχνίτης, -ου,  $\dot{o}$ , an arcare. οἰκέτης, -ου,  $\dot{o}$ , a servant. tist. λραστής, -οῦ,  $\dot{o}$ , a lover, a πιστεύω, w. dut., to trust, τρέφω, to nourish, support. friend. rely upon. keep, bring up. δαυμαστή, -ῆς, admiranda, πιστεύομαι, to be trusted, ψεύστης, -ου,  $\dot{o}$ , a liar. wonderful.

Ή τῶν Σπαρτιατῶν ἀρετή θαυμαστή ἐστιν. Φεῦγε, ὡ Πέρσα. Κριταῖς πρεπει δικαιοσύνη. Ἐστι τῶν στρατιωτῶν πεοὶ τῶν πολιτῶν μάχεσθαι. Φεῦγε ψεύστας. Ἐστι δεσπότου ἐπιμέλεσθαι τῶν οἰκετῶν. Μὴ πίστευε ψεύστη, Τεχνίτην τρέφει ἡ τέχνη. Ἐκ ψευστῶν γιγνόνται κλέπται. Σπαρτιᾶται δύξης καὶ τιμῆς ἐρασταὶ ἡσαν. Ἐκ βοβρᾶ πολλάκις γίγνεται ναυαγία. Θαυμάζομεν κὴν Ἑρμαῦ τέχνην.

The Persians slee. Justice becomes the judge. It is the duty of a soldier to fight for the citizens. Flee from a liar. Trust not liars. Art supports artists. We admire Hermes. Soldiers fight. Liars are not believed.

## § 28. Second Declension.

The second declension has two endings, -oς and -oν; nouns in -oς are mostly masculine, but often feminine; nouns in -oν are neuter. Feminine diminutive proper names in -oν are an exception; e. g. ή Γλυκέριον.

<sup>&</sup>lt;sup>1</sup> § 158, 8. (b). <sup>2</sup> § 158, 6. I. (b). <sup>2</sup> ξστι with the Gen, it is the duty of any one, see § 158, 2. <sup>4</sup> § 158, 6. I. (b).

E	N	n	T	N	Ω	Q	
1		L)	1		u	0	

	Singul	ar.	Plu	ral.	Duel.	
Nom.	ος	ον	OL	ă	ω	
Gen.	ov		ων	,	OLV	
Dat.	Ψ		οις	5	olv	
Acc.	ον		ους	ă	ω	
Voc.	og and $\varepsilon$	ov.	οι	ŭ.	ω.	

PARADIGMS.

	Word.	Island.	God.	Messenger.	Fig.
S. N. G. D. A. V.	τοῦ λόγ-ου τῷ λόγ-ῳ τὸν λόγ-ον	ή νησος της νήσου τη νήσω την νησον ω νησε	ό θεός τοῦ θεοῦ τῷ θεῷ τὸν θεόν ὧ θεός	ό ἄγγελος ἀγγέλου ἀγγέλφ ἄγγελου ἄγγελε	τδ σύκον τοῦ σύκου τῷ σύκῳ τὸ σῦκον ὧ σῦκον
P. N.	οί λόγ-οι	al νήσοι	οί θευί	άγγελοι	τὰ σῦκα
G.	τῶν λόγ-ων	τῶν νήσων	τῶν θεῶν	άγγέλων	τῶν σύκων
D.	τοῖς λόγ-οις	ταῖς νήσοις	τοῖς θεοῖς	άγγέλοις	τοῖς σύκοις
A.	τοὺς λόγ-ους	τὰς νήσους	τοὺς θεούς	άγγέλους	τὰ σῦκα
V.	ὤ λόγ-οι	ὧ νῆσοι	ὧ θεοί	άγγελοι	ὧ σῦκα
D.	τω λόγ-ω	τὰ νήσω	τω θεώ	άγγέλω	τὼ σύκω
	τοῖν λόγ-οιν	ταῖν νήσοιν	τοῖν θεοῖν	άγγέλοιν	τοῖν σύκοιν.

REM. 1. The Voc. of words in  $-o_{\mathcal{S}}$  commonly ends in  $\varepsilon$ , though often in  $-o_{\mathcal{S}}$ ; e. g.  $\omega$   $\phi(\lambda \varepsilon)$  and  $\omega$   $\phi(\lambda o_{\mathcal{S}})$ ; always  $\omega$   $\vartheta \varepsilon o_{\mathcal{S}}$ .

Rem. 2. On the accentuation, the following observations are to be noted: The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc.  $\ddot{a} \delta \varepsilon \lambda \phi \varepsilon$  from  $\dot{a} d \varepsilon \lambda \phi \delta \zeta$ , brother, is an exception. —The plural ending  $-o\iota$ , like  $-a\iota$  in the first declension [§ 26, 4. (a)], with respect to the accent, is considered short. The change of the accent is the same as in the first declension (§ 26, 5.); in the Gen. Pl., however, only oxytones, e. g.  $\theta \varepsilon \delta \zeta$ , are perispomena; the rest are paroxytones. See the paradigms.

Rem. 3. Adjectives in  $-o\varsigma$ ,  $-\eta$  ( $\bar{a}$ ),  $-o\nu$ , in the masculine and neuter, and those of two endings in  $-o\varsigma$  (Masc. and Fem.),  $-o\nu$  (Neut.), are declined like the preceding paradigms; e. g.  $\dot{a} \gamma a \vartheta \dot{o} \varsigma$ ,  $\dot{a} \gamma a \vartheta \dot{o} \nu$ , good,  $\dot{o} \dot{a} \gamma a \vartheta \dot{o} \varsigma$   $\lambda \dot{o} \gamma o\varsigma$ , a good speech,  $\tau \dot{o} \dot{a} \gamma a \vartheta \dot{o} \nu$   $\tau \dot{\epsilon} \kappa \nu o\nu$ , a good child,  $\pi \dot{a} \gamma \kappa a \lambda o \varsigma$ ,  $\pi \dot{a} \gamma \kappa a \lambda o \varsigma$  very beautiful,  $\dot{o} \pi \dot{a} \gamma \kappa a \lambda o \varsigma$   $\lambda \dot{o} \gamma o\varsigma$ , a very beautiful speech,  $\dot{\eta} \pi \dot{a} \gamma \kappa a \lambda o \varsigma$   $\mu o\rho \phi \dot{\eta}$ , a very beautiful form,  $\tau \dot{o} \pi \dot{a} \gamma \kappa a \lambda o \nu$   $\tau \dot{\epsilon} \kappa \nu o\nu$ , a very beautiful child. Adjectives of two endings in  $-o\varsigma$ ,  $-o\nu$  are almost all compounds. Adjectives of three endings in  $-o\varsigma$  preceded by  $\varepsilon$ ,  $\iota$  or  $\rho$ , and those in  $-oo\varsigma$  preceded by  $\rho$ , like nouns of the first declension, in -a pure and  $-\rho a$ , have the Nom. Fem. in -a: e. g.  $\chi \rho \nu \sigma - \varepsilon o\varsigma$ ,  $\chi \rho \nu \sigma - \varepsilon a$ ,  $\chi \rho \nu \sigma - \varepsilon o\nu$ ,  $\dot{\varepsilon} \chi \vartheta \rho \dot{o} \varsigma$ ,  $-\dot{a}$ ,  $-\dot{c} \nu$ ,  $\delta \iota \kappa \rho \dot{o} o\varsigma$ ,  $-\dot{o} a$ ,  $-\dot{o} o\nu$ .

Rem. 4. It will be seen by the following paradigms, that, in adjectives in  $-o\varsigma$ ,  $-\eta$  (-a),  $-o\nu$ , the masculine and neuter are declined like the second declension and the feminine like the first.

#### PARADIGMS OF ADJECTIVES.

	G. D. A.	ἀγαθ-ός ἀγαθ-οῦ ἀγαθ-ῷ ἀγαθ-όν ἀγαθ-έ	άγαθ-ῆς ἀγαθ-ῆ ἀγαθ-ήν	άγαθ-όν	φίλι-ος φιλί-ου φιλί-ω φίλι-ου φίλι-ε	φιλί-ū φιλί-ūς φιλί-α φιλί-ûν φιλί-ū	φίλι-ον, lovely φιλί-ου φιλί-ω φίλι-ον φίλι-ον
•	G. D. <b>A</b> .	άγαθ-οί άγαθ-ῶν ἀγαθ-οῖς ἀγαθ-ούς ἀγαθ-οί	άγαθ-ῶν ἀγαθ-αῖς ἀγαθ-άς	άγαθ-ῶν ἀγαθ-οῖς ἀγαθ-ά	φίλι-οι φιλί-ων φιλί-οις φιλί-ους φίλι-οι	φίλι-αι φιλί-ων φιλί-αις φιλί-ας φίλι-αι	φίλι-α φιλί-ων φιλί-οις φίλι-α φίλι-α
	Dual.	άγαθ-ώ άγαθ-οῖν	άγαϑ-ά ἀγαϑ-αῖν	άγαθ-ώ ἀγαθ-οῖν.	φιλί-ω φιλί-οιν.	φιλί-α φιλί-αιν	φιλί-ω <b>φ</b> ιλί-οιν.

#### VI. Vocabulary.

Ayarov, -ov,  $\tau \delta$ , a good  $\ell \chi \vartheta \rho \delta \varsigma$ , -ov,  $\delta$ , an enemy. olvos, -ov,  $\delta$ , wine. thing, an advantage. senger. διδάσκαλος, -ου, δ, a teacher. δοῦλος, -ov, ό, a slave.  $\bar{\epsilon}\rho\gamma\sigma\nu$ ,  $-\sigma\nu$ ,  $\tau\delta$ , an action,  $\kappai\nu\delta\nu\nu\sigma$ ,  $-\sigma\nu$ ,  $\delta$ , danger. a work, a business. ἐσθλός, -ή, -όν, good, noble, splendid. έταῖρος, -ου, ὁ, a companion, a friend. ευτυχία, -aς, ή, good for-

 $\vartheta \epsilon \delta \varsigma$ ,  $-\delta \tilde{v}$ ,  $\delta$ , God, a god. άγγελος, -ου,  $\delta$ , a mes- κακός, - $\dot{\eta}$ , - $\dot{\gamma}$ ν, bad, wicked. κακόν, -οῦ, τό, an evil. ἄνθρωπος, -ου, δ, a man. καλός, - $\dot{\eta}$ , -όν, beautiful, good; τὸ καλόν, good- πολλοί, -aí, -á, many. tiful.  $\lambda \dot{\phi} \gamma \sigma \varsigma$ , - $\sigma v$ ,  $\dot{\sigma}$ , a word, a report, reason. μετέχω, w. gen., to take part in. [tune. μίσγω, misceo, w. dat., to

παρέχω, to grant, afford, offer.  $\pi \iota \sigma \tau \dot{\sigma} \varsigma$ ,  $-\dot{\eta}$ ,  $-\dot{\sigma} \nu$ , faithful, trustworthy. ness, beauty, or the beau-  $\phi i \lambda o \zeta$ , -ov,  $\delta$ , a friend,  $\phi i$ - $\lambda o \zeta$ ,  $-\eta$ ,  $-o \nu$ , dear. φροντίζω, w. gen., to care for, trouble oneself about; w. acc., to reflect on, think about. χαίρω, to rejoice.

## RULE OF SYNTAX. A subject in the neuter plural usually takes a singular verb.

Δίωκε καλὰ ἔργα. Πείθου τοῖς τοῦ διδασκάλου λόγοις. Παρ' ἐσθλῶν ἐσθλα μανθάνεις. Πιστός έταιρος των άγαθων και των κακών μετέχει. Οι θεοί των άνθρώπων φροντίζουσιν. Οι άνθρωποι τούς θεούς θεραπεύουσιν. Πολλοίς έργοις έπεται κινδύνος. Μίσγεται έσθλα κακοίς. 'Ο κακός τοίς θεοίς καὶ τοίς ανθρώποις έχθρός έστιν. Οἱ ανθρωποι τοῖς έσθλοῖς χαίρουσιν. Πάρεχε, α θεός, τοῖς φίλοις εὐτυχίαν. Φέρε, ὡ δοῦλε, τὸν οἰνον τῷ νεανία. 'Ο οἰνος λύει τὰς μερίμνας. Χαλεπῷ ἔργφ δόξα ἔπεται.

Follow the words of your (the) teachers. God cares for men. Men worship God. Dangers accompany many actions. Grant, O God, happiness to my (the) Keep yourself from the bad man. I rejoice over the noble youth Trust not the word of a liar, my (O) dear young man.

<sup>&</sup>lt;sup>1</sup> § 161, 2. (a), ( $\delta$ ). • § 161 2. (a). (a).

<sup>&</sup>lt;sup>2</sup> § 158, 3. (b). • § 161, 2. (c),

<sup>3 ( 158</sup> S. L (b)

#### VII. Vocabulary.

Αξιος, -ία, -ιον, w. gen., θάνἄτος, -ου, ό, death. worthy, worth.  $\dot{u}\pi o - \lambda \dot{v}\omega$ , we acc. of the per-  $\vartheta \bar{v}\mu \dot{o}\varsigma$ ,  $-o\tilde{v}$ ,  $\dot{o}$  the mind, son and gen. of the thing, to free from, release. **ἄ**ργύρος, -ου, δ, silver. Bíoς, -ov,  $\delta$ , life, a liveli-  $\mu a \vartheta \eta \tau \dot{\eta} \varsigma$ , -o $\tilde{v}$ ,  $\delta$ , a pupil, a hood. **βουλή,**  $-\tilde{\eta}\varsigma$ ,  $\dot{\eta}$ , counsel, ad- μέτρον, -oυ,  $\tau \dot{o}$ , a measure, rel vice. δίχοστάσία,  $-a\varsigma$ ,  $\dot{\eta}$ , a quar-  $\mu$ οχλός,  $-ο\tilde{v}$ ,  $\dot{o}$ , a bolt, a χρόνος, -ov,  $\dot{o}$ , time. εὐφραίνω, to rejoice, gladμυρίος,-ία, -ίον, innumeraden, cheer.

 $\vartheta \varepsilon \tilde{\iota} o \nu$ , -ov,  $\tau \acute{o}$ , the Deity. courage. θυρά, -aς, ή, a door. κλείω, to shut, fasten. learner. moderation. lever.

 $\nu \dot{\epsilon} o \varsigma$ ,  $-\ddot{a}$ ,  $-o \nu$ , young,  $\dot{b} \nu \dot{\epsilon} o \varsigma$ , -ov, the youth, the young man. νόσος, -ου, ή, a disease, an illness. ούχ (before an aspirate instead of our), not.  $\pi \acute{o} \nu o \varsigma$ , - $o \nu$ ,  $\acute{o}$ , trouble, toil, hardship.  $\sigma l \gamma \dot{\eta}$ ,  $-\tilde{\eta} \varsigma$ ,  $\dot{\eta}$ , silence. ble.  $\chi \rho \nu \sigma \delta \varsigma$ ,  $-o \tilde{\nu}$ ,  $\delta$ , gold.

Τὸ καλόν ἐστι μέτρον τοῦ βίου, οὐχ ὁ χρόνος. Ο θάνατος τοὺς ἀνθρώπους άπολύει πόνων¹ καὶ κακῶν. 'Ο οίνος εύφραίνει τοὺς τῶν ἀνθρώπων θυμούς. Σθυ μυρίοις πόνοις τα καλα γίγνεται. Το θείον τους κακους άγει προς την δίκην. Πιστός φίλος χρυσοῦ καὶ ἀργύρου ἄξιός ἐστιν ἐν χαλεπη διχοστασία. Πολλαλ νόσοι έν ἀνθρώποις εἰσίν. Βουλή εἰς ἀγαθὸν ἄγει. Σιγή νέφ τιμήν φέρει. Η θύρα μοχλοῖς κλείεται. 'Η τέχνη τους ἀνθρώπους τρέφει. 'Ω φίλοι μαθηταί, τῆς σοφίας καὶ τῆς ἀρετῆς ὀρέγεσθε.

By death (dat.) men are freed from troubles and evils. By ( $b\pi\delta$ , w. gen.) the Deity the bad man is brought to justice. The bolt fastens the door. ports the man. My (O) dear pupil, strive after wisdom and virtue. weaken men. My friends, follow the words of the judges.

## § 29. Contraction of the Second Declension.

1. A small number of substantives, where o or s precedes the case-ending, are contracted in the Attic dialect.

T	_	_	_	_	_				
P	A	$\mathbf{R}$	A	D	Ι	G	M	8	_

	Navig	ation.	Circumns	vigation.	Bon	е.
8. N.	δ πλόος	πλοῦς	ό περίπλοος	περίπλους	τδ δστέον	όστοῦν
G.	πλόου	πλοῦ	περιπλόου	περίπλου	δστέου	όστοῦ
D.	πλόφ	πλῷ	περιπλόφ	περίπλω	δστέφ	όστῷ
A.	πλόου	πλοῦν	περίπλοου	περίπλουν	δστέον	όστοῦν
V.	πλόε	πλοῦ	περίπλοε	περίπλου	οστέον	'ὀστοῦν
P. N.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	δστέα	όστᾶ
G.	πλόων	πλῶν	περιπλόων	περίπλων	δστέων	όστῶν
D.	πλόοις	πλοῖς	περιπλόοις	περίπλοις	δστέοις	όστοῖς
A.	πλόους	πλοῦς	περιπλόους	περίπλους	δστέα	όστᾶ
V.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	δστέα	όστᾶ
Dual.	πλόω	πλώ	περιπλόω	περίπλω	δστέω	δστώ
	πλόοιν	πλοῖν	περιπλόοιν	περίπλοι»	δστέοιν	δστοῖν.

<sup>1 4 157.</sup> 

<sup>&</sup>lt;sup>5</sup> § 158 7 (γ)

³ § 161. §

<sup>4 § 158, 3, (</sup>b).

REMARK. Here belong, (a) Multiplicative adjectives in -όος (-ους), -όη (-η),  $-\dot{o}$  o  $\nu$  (- $o\ddot{v}$ ); e. g.  $\dot{u}\pi\lambda o\ddot{v}$ ,  $-\ddot{\eta}$ , - $o\ddot{v}\nu$ , simple;—(b) Adjectives of two exdings in -0 ος (-ους) Masc. and Fem., and -0 ον (-ουν) Neut.; e. g. δ ή εύνους, τὸ εύνουν, well disposed, which differ from the declension of substantives, only in not contracting the neuter plural in -oa; e. g. τὰ εὐνοα τέκνα;—(c) Adjectives in  $-\varepsilon \circ \varsigma (-\circ \tilde{v} \varsigma)$ ,  $-\varepsilon \circ (-\tilde{\eta})$ ,  $-\varepsilon \circ v (-\circ \tilde{v} v)$ , which denote a material; e. g.  $\chi \rho \dot{v} \sigma \varepsilon \circ \varsigma$ χρυσούς, χρυσέα χρυσή, χρύσεον χρυσούν, golden. When a vowel or ρ precedes the feminine ending  $-\dot{\epsilon}a$ ,  $-\dot{\epsilon}a$  is not contracted into  $-\ddot{\eta}$ , but into  $-\ddot{a}$ , (§ 26, 1); e.g.

ἐρέ-εος ἐρεοῦς, ἑρε-έα ἐρεᾱ, ἐρέ-εον ἑρεοῦν, woollen.άργύρ-εος άργυροῦς, άργυρ - έ ā άργυρ ã, άργύρ-εον άργυροῦν, silver

P	lack	R	$\blacksquare$	D	T	a	M	g	_
_	-	Д,		v	*	U	34	D	

S. N. G. D. A. V.	χρύσε-ος χρυσοῦς χρυσοῦ χρυσῷ χρυσοῦν χρυσοῦς	Golden. χρυσέ-α χρυσῆ χρυσῆς χρυσῆ χρυσῆν χρυσῆ	χρύσε-ον χρυσοῦν χρυσοῦ χρυσῷ χρυσιῦν χρυσοῦν	άπλό-ος άπλοῦς άπλιῦ άπλῷ ἀπλοῦν ἀπλοῦς	Simple. ἀπλό-η ἀπλῆ ἀπλῆς ἀπλῆς ἀπλῆς ἀπλην ἀπλην	άπλό-ον άπλοῦν ἀπλοῦ ἀπλῷ ἀπλοῦν ἀπλοῦν
P. N. G. D. A. V.	χρυσοί χρυσῶν χρυσοῦς χρυσοῦ χρυσοῦ χρυσῶ χρυσοῖν	χρυσαί χρυσῶν χρυσαῖς χρυσαῖ χρυσαῖ χρυσαῖν	χρυσὰ χρυσῶν χρυσοῖς χρυσὰ χρυσὰ χρυσῶ χρυσῶ	άπλοι ἀπλῶν ἀπλοῖς ἀπλοῦς ἀπλοὶ ἀπλῶ ἀπλοῖν	άπλαὶ ἀπλῶν ἀπλαῖς ἀπλαῖ ἀπλαῖ ἀπλαῖ	άπλᾶ ἀπλῶν ἀπλοῖς ἀπλᾶ ἀπλᾶ ἀπλῶ ἀπλοῖν.

Accentuation. The following are to be noticed as exceptions to the rules in § 11, 2: (a)  $\pi\lambda\delta\omega = \pi\lambda\dot{\omega}$ ,  $\delta\sigma\tau\dot{\epsilon}\omega = \delta\sigma\tau\dot{\omega}$ , instead of  $\pi\lambda\dot{\omega}$ ,  $\delta\sigma\tau\ddot{\omega}$ ; (b) compounds and polysyllabic proper names, which retain the accent on the penult, even when as a circumflex, it should be removed upon the contracted syllable; e. g.  $\pi \epsilon \rho i \pi \lambda \acute{o} o v = \pi \epsilon \rho i \pi \lambda o v$ , instead of  $\pi \epsilon \rho i \pi \lambda o v$ ;  $\epsilon \dot{v} v \acute{o} \phi = \epsilon \dot{v} v \phi$ , instead of  $\epsilon \dot{v} v \ddot{\phi}$ ; (c)  $\tau \partial \kappa \dot{\alpha} \nu \varepsilon \partial \nu = \kappa \alpha \nu \partial \nu$ , instead of  $\kappa \dot{\alpha} \nu \partial \nu$ , basket, and also adjectives in - $\varepsilon \partial c$ , - $\varepsilon \partial a$ , -εον; e.g. χρύσεος = χρυσοῦς, χρυσέā = χρυσῆ, χρύσεον = χρυσοῦν, instead of χρύσους, χρύσουν; finally, substantives in -εις = -οῦς; e. g. ὀδελδιδεός = άδελφιδοῦς, instead of άδελφιδούς, nephew.

## VIII. Vocabulary.

'Αδηλος, -ον, uncertain, ἐκ-καλύπτω, to disclose. unknown. άλήθεια, -ας, η, truth. $avoo\varsigma = -ov\varsigma, -oov = -ovv,$ imprudent, irrational.  $\dot{a}\rho\gamma\dot{v}\rho\varepsilon\sigma\varsigma=-\sigma\ddot{v}\varsigma,-\dot{\varepsilon}\dot{a}=-\ddot{a},$  $-\epsilon o \nu = o \tilde{\nu} \nu$ , silver, i. e. made of silver. άρτος, -ov, ό, bread.

ἐπι-κουφίζω, to alleviate. έρίζω, w. dat., to contend with. εύνοος = -ους, -οον 🖛 ουν, posed, kind.  $\vartheta \epsilon \rho \acute{a} \pi a \iota \nu a, -\eta \varsigma, \dot{\eta}, a female$ servant.

kai—kai, both—and.  $\kappa \acute{a} \nu \epsilon o \nu = -o \tilde{\nu} \nu, -\epsilon \sigma \nu = -o \tilde{\nu}.$ τό, a basket. κάτοπτρον, -ου, τό, a mirκύπελλον,-ου, τό, a goblet. well-wishing, well-dis-  $\lambda \dot{\epsilon} \gamma \omega$ , to say, call or name. b, the understanding. the mind.

 $\dot{\delta}\lambda \dot{i}\gamma \sigma \iota$ ,  $-\alpha \iota$ ,  $-\alpha$ , few.  $\dot{\delta}\chi \lambda \sigma \varsigma$ ,  $-\sigma \upsilon$ ,  $\dot{\delta}$ ,  $\rho \dot{\delta} \upsilon$ , the  $\chi \ddot{\alpha}\lambda \dot{\nu} \dot{\sigma} \varsigma$ ,  $-\sigma \ddot{\upsilon}$ ,  $\dot{\delta}$ , a bridle.  $\dot{\delta}\rho \gamma \dot{\eta}$ ,  $-\dot{\eta}\varsigma$ ,  $\dot{\eta}$ , anger. common people. [to  $\chi \dot{\alpha}\lambda \kappa \varepsilon \sigma \varsigma = -\sigma \ddot{\upsilon}\varsigma$ ,  $-\dot{\epsilon}\alpha = -\ddot{\eta}$ ,  $\dot{\delta}\sigma \tau \dot{\epsilon}\sigma \upsilon = -\sigma \ddot{\upsilon}\upsilon$ ,  $-\dot{\epsilon}\sigma \upsilon = \sigma \ddot{\upsilon}\upsilon$ ,  $-\dot{\epsilon}\sigma \upsilon = -\sigma \ddot{\upsilon}\upsilon$ , brazen.  $\dot{\delta}\sigma \tau \dot{\epsilon}\sigma \upsilon = -\sigma \dot{\upsilon}\upsilon$ ,  $-\dot{\epsilon}\sigma \upsilon = \sigma \ddot{\upsilon}\upsilon$ ,  $\dot{\upsilon}\pi \nu \sigma \varsigma$ ,  $-\sigma \upsilon$ ,  $\dot{\delta}$ , sleep, slum-  $\psi \upsilon \chi \dot{\eta}$ ,  $-\ddot{\eta}\varsigma$ ,  $\dot{\eta}$ , the soul.  $\tau \dot{\sigma}$ , a bone. ber.

RULE OF SYNTAX. One substantive following another to explain it, and referring to the same person or thing, is put in the same case. This construction is called *Apposition*.

'Ο λόγος έστὶ τὸ τοῦ νοῦ κάτοπτρον. Τὸν νοῦν ἔχουσιν οἱ ἄνθρωποι διδάσκαλον. Τὸν εὐνουν φίλον θεράπευε. 'Ολίγοι πιστὸν νοῦν ἔχουσιν. 'Ο πλοῦς ἐστιν ἄδηλος. Σὰν νῷ τὸν βίον ἄγε. 'Ο ὅχλος οὐκ ἔχει νοῦν. Μὴ ἔριζε τοῖς ἄνοις.¹ Οἱ ἀγαθοὶ τοῖς ἀγαθοῖς εὖνοί² εἰσιν. 'Ορέγου φίλων εὖνων. Τὰ τοῦ 'Ορέστου ὀστᾶ ἐν Τεγέᾳ ἡν. Αἱ θεράπαιναι ἐν κανοῖς τὸν ἄρτον προςφέρουσιν. Οἱ θεοὶ καὶ καλὸν καὶ κακὸν πλοῦν τοῖς ναύταις² παρέχουσιν. Ψυχῆς χαλινὸς ἀνθρώποις² ὁ νοῦς ἐστιν. Πολλάκις ὁργὴ ἀνθρώπων νοῦν ἐκκαλύπτει. 'Απλοῦς ἐστιν ὁ τῆς ἀληθείας λόγος. Λόγος εὐνους ἐπικουφίζει λύπην. Τὸ κύπελλόν ἐστιν ἀργυροῦν. 'Ο θάνατος λέγεται χαλκοῦς ὕπνος.

The understanding is a teacher to men. The well-disposed friend is honored. Keep yourself from the irrational. Strive after a well-disposed friend. Bring bread in a basket. Honor, O young man, a simple mind! Flee from imprudent youths. Trust, O friend, well-disposed men! Young men are often imprudent. The goblet is golden.

## § 30. The Attic Second Declension.

Some few words (substantives and adjectives) have in the Nom. the endings ως (Masc. and Fem.) and ων (Neut.), instead of os and ον. Here ω takes the place of o, oν, a of the usual second Declension, and ω, of oι. The Voc. is the same as the Nom. The neuter Pl. of adjectives ends in εa; e. g. ίλεα, ἀξιόχρεα.

~								
P	A	B	A	D	T	Ω	M	

Sing. N. G. D. A.	People. δ λε-ώς λε-ώ λε-ώ λε-ώ	Cable. δ κάλ-ως κάλ-ω κάλ-φ κάλ-ων	Hall. τδ ἀνώγε-ων ἀνώγε-ω ἀνώγε-ω ἀνώγε-ω	Mild. δ ή Ίλεως, τὸ Ίλεων Ίλεω Ίλεφ Ίλεων
V.	λε-ώς	κάλ-ωs	ἀνώγ€∙ων	Thews, Theor
Plur. N.	λε-φ	κάλ-φ	ὰνώγε-ω	oi ai Ίλεφ, τὰ Ίλεα
G.	λε-ών	κάλ-ων	ὰνώγε-ων	Ίλεων
D.	λε-φ's	κάλ φς	ἀνώγε-φς	Ίλεφς
A.	λε-ώ <b>ς</b>	κάλ-ως	ἀνώγε-ὼ	ίλεως, τὰ ίλεα
V.	λε-φ	κάλ-φ	ἀνώγε-ω	ίλεφ, ίλεα
D. N. A. V. G. and D.	λε- <b>ώ</b>	κάλ-ω	άνώγε-ω	ίλεω
	λε- <b>ώ</b> ν	κάλ-ω	άνωγε-ω	ίλεω

<sup>&</sup>lt;sup>1</sup> § 161, 2. (a),  $(\gamma)$ .

<sup>2 § 161, 5. (</sup>a).

<sup>&</sup>lt;sup>8</sup> § 161, 5.

REM. 1. Some words, masculine and feminine, in the Accusative Singular often reject the  $\nu$ ; thus particularly  $\delta \lambda d\gamma \omega s$ , the hare,  $\tau \delta \nu \lambda d\gamma \omega$ , and  $\delta A \omega s$ , τον 'Ado, and always, ή έως, the dawn, την έω.

Rem. 2. Accentuation. Proparoxytones in -ews, -ewv, retain the acute on the antepenult in all the cases of all numbers, the two syllables -ews and -ews being considered but one. It is also to be observed that oxytones in -e s retain this accent even in the Genitive and Dative, as hear; the other oxytones follow the general rule; e. g. λαγώς, λαγώ, λαγώ, λαγών, λαγών, λαγών. The distinction, however, between the accentuation of oxytones in -- as and -ús is not uniformly observed in the editions of the classics.

REM. 3. This Declension is termed Attic, because if a word of this class has another form, e. g. λεώs and λαός, νεώς and ναός, Μενέλεως, Μενέλαος, the Attic writers usually select the form in -ews; though in the best Attic writers, the non-Attic forms also may be found.

#### IX. Vocabulary.

'Αγήρως, -ων, not getting ένεδρεύω, w. dat., to lie in λαμβάνω, to take, receive old, unfading. 'ἀετός, -οῦ, ό, an eagle. αλμάλωτος, -ον, captured. εύχομαι, to pray, beg. uνδρεῖος, -a, -ον, manly, ϑηρεντής, -οῦ, δ, a hunts- ρφδιος, -ἱa, -ιον, easy. ἀνώγεων, -ω, τό, a hall, a θηρεύω, to hunt, catch. room.  $\dot{a}\pi\dot{a}\gamma\omega$ , to lead away. βαίνω, to walk, go, pro- κτίζω, to found, build. ceed

wait for.  $\xi\pi\alpha\iota\nu\circ\varsigma$ , -ov,  $\delta$ , praise. man, a sportsman. ίλεως, -ων, merciful κάλως, -ω, δ, a rope.  $\lambda a \gamma \omega \varsigma$ , - $\omega$ ,  $\delta$ , a hare.

 $\nu \varepsilon \omega \varsigma$ , - $\omega$ ,  $\delta$ , a temple.  $\pi\lambda\epsilon\bar{\iota}\sigma\tau\circ\varsigma$ ,  $-\eta$ ,  $-\circ\nu$ , most. σέβομαι, to honor, reverence. τάώς, -ώ, δ, a peacock. υίός, -οῦ, ὁ, a son. ˙ ωσπερ, as, just as.

Τοῖς θεοῖς<sup>1</sup> νεφ κτίζονται. Οὐ ράδιόν έστιν έπλ κάλων βαίνειν. Διώκομεν 'Ανδρόγεως ην ο τοῦ Μίνω υίός. Οι λαγώ θηρεύονται ύπο τῶν θηρευτών. Εύχου τῷ ίλεφ θεῷ. Οἱ ἀετοὶ τοῖς λαγώς ἐνεδρεύουσιν. τούς ίλεως θεούς. Οι άνδρεῖοι άγηρων ξπαινον λαμβάνουσιν. Εύχου τον θεόν ίλεω έχειν. Οἱ θεοὶ τοῖς ἀγαθοῖς² ίλεψείσιν. Αἱ ἡδοναὶ ἀπάγουσι τὸν πλεῖστυν λεών ὥςπερ αἰχμάλωτον. Οἱ Σάμιοι τῆ Ἡρφ¹ καλοὺς ταώς τρέφουσιν.

We build beautiful temples to the gods. To walk on a rope is not easy. The huntsmen hunt hares. God is merciful. Worship the merciful God. By the Samians beautiful peacocks are kept in honor of Hera (say, to Hera). Keep yourselves, O citizens, from the irrational multitude! Get out of the way of (είκω, w gen.) the irrational multitude. The huntsman strives after (pursues) hares.

## X. Vocabulary.

 $\dot{a}\rho\epsilon\tau\dot{\eta}$ ,  $-\tilde{\eta}\varsigma$ ,  $\dot{\eta}$ , bravery, vir-  $\beta\check{a}\sigma\acute{i}\lambda\epsilon\iota a$ ,  $-\omega\nu$ ,  $\tau\acute{a}$ , a royal 'Απάγορεύω, to call. ώνέσκω, w. dat., to please. palace. tue.

<sup>&</sup>lt;sup>2</sup> § 161, 5. (a). <sup>1</sup> § 161, 5.

γἄμετή, ·ῆζ, ἡ, a wife. ἔως, -ω, ἡ, the dawn. πιητής, οῦ, ὁ, a poet. δειλός,-ή,-όν,timid, worth- θηρίον, -ου, τό, a wild ροδοδάκτυλος, -ον, rosyless, bad. beast, an animal. fingered. Γκ-φέρω, to bring forth, Ἱερός, -ά, -όν, w. gen., sa- στήλη, -ης, ἡ, a pillar. produce. [ous. cred to. ἐπικίνδῦνος, -ον, danger-

Οἱ ταῷ τῆς "Ηρας ἱεροὶ ἡσαν. Θαυμάζομεν Μενέλεων ἐπὶ τῆ ἀρετῆ. Οἱ ποιηταὶ τὴν "Εω ροδοδάκτυλον ἀπαγορεύουσιν. 'Η ἀλήθεια πολλάκις οὐκ ἀρέσκει τῷ λεῷ. 'Ελένη ἡν ἡ Μενέλεω γαμετή. 'Η Βαβυλωνία ἐκφέρει πολλοὺς ταώς. Εν τοῖς τῶν θεῶν νεῷς πολλαὶ στῆλαι ἡσαν. Οἱ λαγῷ δειλὰ θηρία εἰσίν. 'Ο περὶ τὸν "Αθω πλοῦς ἡν ἐπικίνδῦνος. Τὰ βασίλεια καλὰ ἀνώγεω ἔχει.

Menelaus is admired for his bravery. In the royal palace are splendid rooms. Huntsmen catch peacocks. Peacocks are beautiful. Trust not the speech of the people, O citizens! The huntsman lies in wait for peacocks. Good citizens flee from the irrational multitude. Youths lie in wait for hares. The pillars of the temples are beautiful.

§ 31. Third Declension.

The third declension has the following Case-endings:

	Singular.		Plural.		Dual.
Nom. Gen. Dat.	c oc i	Neut. —	ες ; ων σἴ(ν)	Neut. ă	e olv olv
Acc. Voc.	ν and α mostly as the Nom.;	Neut. — Neut. —	ἄς ; ες ;	— ă — ă.	€.

These endings are appended to the unchanged stem of the word; e.g.  $\delta \vartheta \eta \rho$  an animal, Gen.  $\vartheta \eta \rho$ - $\delta \varsigma$ .

## § 32. Remarks on the Case-endings.

- 1. The pure stem is frequently changed in the Nom. of masculines and feminines. But this is found again by omitting the genitive ending  $-o\varsigma$ ; e. g.  $\delta \kappa \delta \rho a \xi$ , a raven, Gen.  $\kappa \delta \rho a \kappa -o\varsigma$ .
- 2. Neuters exhibit the pure stem in the Nominative. Yet the euphony of the Greek language does not permit a word to end with  $\tau$ . Hence, in this case,  $\tau$  is either wholly rejected or is changed into its cognate  $\sigma$ ; e. g.

3. The Accusative singular has the form in  $\nu$  with masculines and feminines in  $-\iota \zeta$ ,  $-\upsilon \zeta$ ,  $-a\upsilon \zeta$  and  $-o\upsilon \zeta$ , whose stem ends in  $-\iota$ ,  $-\upsilon$ ,  $-a\upsilon$  and  $-o\upsilon$ ; e. g.

Stem πολι Nom. πόλις Acc. πόλιν Stem βοτρυ Nom. βότρυς Acc. βότρυν. ναυ ναῦς ναῦν βου βοῦς βοῦν.

But the Acc. has the form in -a, when the stem ends in a consonant; e. g.  $\phi \lambda \epsilon \beta$ ,  $\phi \lambda \epsilon \beta a - \kappa \rho a \kappa$ ,  $\kappa \rho a \xi$ ,  $\kappa \delta \rho a \kappa - a - \lambda a \mu \pi a \delta$ ,  $\lambda a \mu \pi \delta \zeta$ ,  $\lambda a \mu \pi \delta \delta - a$ .

Yet barytoned substantives in  $-\iota \varsigma$  and  $-\upsilon \varsigma$ , of two or more syllables, whose stems end with a Tau-mute, in prose, have only the form in  $-\upsilon$ ; e. g.

Stem epid	Nom. Epis	Acc. Epiv
όρνιθ	δρνις	δρνιν
κορυ <del>θ</del>	κόρυς	κόρυν
χαριτ	χάρις	χάριν.

- 4. The Voc. is either like the Nom. or the stem. See the Paradigms.
- 5. On ν έφελκυστικόν, see § 7, 1, (a).

# § 33. Gender, Quantity and Accentuation of the Third Declension.

- I Gender. The gender of the third declension will be best learned by observation. The following rules, however, may be observed:
- (a) Masculine; (a) Substantives in  $-a\nu$ ,  $-u\nu$ ,  $-a\varsigma$  (Gen.  $-a\nu o\varsigma$ ,  $-a\nu \tau o\varsigma$ ),  $-\epsilon v\varsigma$ ,  $-\eta \nu$ ,  $\epsilon \iota \rho$  (except  $\dot{\eta}$   $\chi \epsilon \dot{\iota} \rho$ , hand),  $-v\rho$  (except  $\tau \dot{\sigma}$   $\pi \hat{\nu} \rho$ , fire),  $-ov\varsigma$  (except  $\tau \dot{\sigma}$   $o\mathring{\nu} \varsigma$ ,  $\epsilon \alpha r$ );—
  ( $\beta$ ) those in  $-\omega \nu$ ,  $-\eta \rho$ ,  $-\omega \rho$ ,  $-\eta \varsigma$  (Gen.  $-\eta \tau o\varsigma$ ),  $-\omega \varsigma$  (Gen.  $-\omega \tau o\varsigma$ ),  $-\psi$ , with several exceptions.
- (b) Feminine; (a) Substantives in  $-\acute{a}\varsigma$  (Gen.  $-\acute{a}\delta o\varsigma$ ),  $-av\varsigma$ ,  $-iv\varsigma$ ,  $-iv\varsigma$ ,  $-\acute{\omega}$  and  $-\acute{\omega}\varsigma$  (Gen.  $-o\tilde{v}\varsigma$ );  $-\acute{o}\tau\eta\varsigma$ ,  $-\acute{v}\tau\eta\varsigma$ ;  $-\epsilon\iota\varsigma$  (except  $\acute{o}$   $\kappa\tau\epsilon\acute{\iota}\varsigma$ , comb);—( $\beta$ ) those in  $-\iota\varsigma$ , -iv,  $-v\varsigma$ ,  $-\omega v$  (Gen.  $-ovo\varsigma$ ), with several exceptions. Those in  $-\xi$  vary between the Masc. and Fem. gender.
- (c) Neuter; All substantives in -a, -η, -ορ, -ωρ, -ος, -ι, -aρ, (except ὁ ψάρ, a starling), -aς (Gen. -aτος, -aος, except ὁ λũς, a stone), and contracts in -ηρ.
- II. Quantity. Words whose Nom. ends in  $-a\xi$ ,  $-\iota\xi$ ,  $-\upsilon\xi$ ,  $-a\psi$ ,  $-\iota\psi$ ,  $-\iota\psi$ ,  $-\iota\zeta$  and  $-\upsilon\zeta$ , have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature; e. g.  $\delta$   $\vartheta \omega \rho a\xi$ , coat of mail,  $-a\kappa o\zeta$ ,  $\dot{\eta}$   $\dot{\rho}\dot{\iota}\psi$ , reed,  $\dot{\rho}\iota\pi \dot{o}\zeta$ ,  $\dot{\eta}$   $\dot{a}\kappa\tau\dot{\iota}\zeta$ , ray,  $-i\nu o\zeta$ , but  $\dot{\eta}$   $\beta\tilde{\omega}\lambda\ddot{a}\xi$ , clod,  $-\ddot{a}\kappa o\zeta$ ,  $\dot{\eta}$   $\dot{\epsilon}\lambda\pi\dot{\iota}\zeta$ , hope,  $-i\delta o\zeta$ .
- III. Accentuation. (a) The accent remains, through the several Cases, on the accented syllable of the Nom., as long as the laws of accentuation permit, e. g. τὸ πρᾶγμα, deed, πράγματος, but πραγμάτων, τὸ ὁνομα, name, ὀνόματος, but ὁνομάτων, ὁ ἡ χελιδών, swallow, χελιδόνος, Ξενοφῶν, -ῶντος, -ῶντες, -ώντων. The particular exceptions will be noticed in the paradigms. (b) Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, the short syllables -ος, -ι and -σι, taking the acute, and the long syllables -ων and οιν, the circumflex; e. g. ὁ μήν, μηνός, μηνί, μηνοῖν, μηνῶν μησί(ν).

Exceptions. The following monosyllabic substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual:  $\dot{\eta}$  das, torch,  $\dot{o}$  dual, alove,  $\dot{o}$   $\dot{\eta}$  due, jackal,  $\tau \dot{o}$  ous, Gen.  $\dot{\omega} \tau \dot{o} \dot{c}$ , ear,  $\dot{o}$   $\dot{\eta}$   $\pi a i \dot{c}$ , chila,  $\dot{o}$  ous, moth,  $\dot{o}$   $\dot{\eta}$  Trus, Trus,  $\dot{\eta}$  fus, Gen. fush, aburning,  $\tau \dot{o}$  fush, Gen. fush; e. g. dádou, dádou, dúwu, when, atouv,  $\pi a i \dot{o} \dot{o} \dot{u} \dot{v}$ ,  $\sigma \dot{c} \dot{\omega} \dot{v}$ , Trus, fush, fush, fush,  $\sigma \dot{c} \dot{u} \dot{v}$ ,  $\sigma \dot{c} \dot{v}$ ,  $\sigma \dot{c} \dot{u} \dot{v}$ ,  $\sigma \dot{c} \dot{v}$ ,

\*

A. Words which in the Genitive have a consonant before the ending -os, i. e. words whose stem ends in a consonant.

## § 34. I. The Nominative exhibits the pure stem.

The case endings are appended to the unchanged Nominative. Stems which end in  $-\nu\tau$  ( $\Xi \epsilon \nu o \phi \tilde{\omega} \nu \tau$ ) and  $-\varrho\tau$  ( $\dot{\eta}$   $\delta \dot{\alpha} \mu \alpha \varrho\tau$ ), must drop the  $\tau$  according to § 32, 2; hence  $\Xi \epsilon \nu o \phi \tilde{\omega} \nu$ , Gen.  $-\tilde{\omega} \nu \tau - o \varsigma$ ,  $\delta \dot{\alpha} \mu \alpha \varrho$ , Gen.  $-\alpha \varrho \tau - o \varsigma$ .

S. N. G. D. A. V.	ό, Paean. παιάν παιάν-ος παιάν-ι παιάν-α παιάν	ò, Age. αἰών αἰών-ος αἰῶν-ι αἰῶν-α αἰών	ό, Xenophon. Εενοφῶν Εενοφῶντ-ος Εενοφῶντ-ι Εενοφῶντ-α Εενοφῶν	δ, Month.  μήν  μην-ός  μην-ί  μῆν-α  μήν	τό, Nectar.  νέκταρ  νέκταρ-ος  νέκταρ-ι  νέκταρ  νέκταρ  νέκταρ
P. N.	παιᾶν-ες	alῶν-ες	Ξενοφῶντ-ες	μῆν-ες	νέκταρ-α
G.	παιᾶν-ων	alών-ων	Ξενοφώντ-ων	μην-ῶν	νεκτάρ-ων
D.	παιᾶ-σι(ν)*	alῶ-σι(ν)*	Ξενοφῶ-σι(ν)*	μη-σί(ν)*	νέκταρ-σι(ν)
A.	παιᾶν-ας	alῶν-aς	Ξενοφῶντ-ας	μῆν-ας	νέκταρ-α
V.	παιᾶν-ες	alῶν-ες	Ξενοφῶντ-ες	μῆν-ες	νέκταρ-α
Dual.	παιάν-ε	alŵv-e	Ξενοφῶντ-ε	μην-ε	νέκταρ-ε
	παιάν-οιν	ałώv-oıv	Ξενοφώντ-οιν	μην-οῖν	νεκτάρ-οιν.

Rem. 1. The three words in -ων, Gen. -ωνος, viz. 'Απόλλων, Ποσειδῶν, ἡ ἄλων, threshing-floor, can be contracted in the Acc. Sing. after dropping ν, thus, 'Απόλλω, Ποσειδῶ, ἄλω. The three substantives, 'Απόλλων, Ποσειδῶν and σωτήρ, preserver, contrary to the rule [§ 33, III. (a)], have in the Voc. ὡ 'Απολλον, Πόσειδον, σῶτερ.

Rem. 2. The neuters belonging to this class all end in  $-\rho$   $(-a\rho, -o\rho, -\omega\rho, -\nu\rho)$ ;  $\tau \partial \pi \bar{\nu} \rho$  (Gen.  $\pi \bar{\nu} \rho - \delta \varsigma$ ), fire, has v long, contrary to § 32, 2.

## XI. Vocabulary.

 $A\delta\omega$ , to sing, celebrate in  $\vartheta \hat{a}\lambda\lambda\omega$ , to bloom, be ver-  $\pi\tilde{v}\rho$ ,  $\pi\tilde{v}\rho\delta\varsigma$ ,  $\tau\delta$ , fire.  $\sigma\pi ov\delta alo\varsigma$ ,-ala,-alov, zealsong. dant. ἀνα-γιγνώσκω, to read.  $\vartheta \eta \rho$ ,  $\vartheta \eta \rho \delta \varsigma$ ,  $\delta$ , a wild beast. ous, diligent, earnest, alών, -ῶνος, δ, aevum, an κἴθάρα, -ας, η, a lyre. serious. age, a space of time,  $\kappa\rho\bar{a}\tau\dot{\eta}\rho$ ,  $-\tilde{\eta}\rho\sigma\varsigma$ ,  $\delta$ , a mixing  $\tau\dot{\epsilon}\rho\pi\omega$ , to delight. time, lifetime. bowl, goblet. τέρπομαι, w.dat., to delight λειμών -ῶνος,ὁ, a meadow.  $\beta \iota \beta \lambda i o \nu$ , -o  $\nu$ ,  $\tau \dot{o}$ , a book. in, or be delighted at. χείρ, χειρός, ή, the Land. γιγνώσκω, to know, think, νίπτω, to wash. παιάν, -ανος, ό, a war- χορός, -οῦ, ό, a dance. judge, try, perceive. song, a song of victory. ψήν, ψηνός, ό, a wasp. θάλία, -ας, ή, a feast.

Φεῦγε τοὺς ϑῆρας. Χεὶρ χεῖρα νίπτει. 'Απέχου τοῦ ψηνός. Οἱ λειμῶνες θάλλουσιν. Οἱ στρατιῶται ἄδουσι παιᾶνα. Έν πυρὶ χρυσὸν καὶ ἄργυρον γιγ-

<sup>\*</sup> Instead of παιάνσι, αἰώνσι, Εενοφώντσι, μηνσί, § 8, 6 and 7.

νώσκομεν. Πολλοί παρά κρατήρι γίγνονται φίλοι έταϊροι. Οἱ ἀνθρωποι τέρκονται κιθάρφ¹ καὶ θαλία καὶ χοροῖς καὶ παιᾶσιν. Οἱ Ἑλληνες τὸν ᾿Απέλλω καὶ τὸν Ποσειδῶ σέβονται. Οἱ σπουδαῖοι μαθηταὶ τὰ τοῦ Ξενοφῶντος βιβλία ἡδέως ἀναγιγνώσκουσιν.

Flee from the wild beast. Wash your (the) hands. Keep yourself from wasps. The meadow is verdant. Soldiers delight in war-songs. War-songs are sung by  $(i\pi\delta, w. gen.)$  the soldiers. We delight in beautiful meadows. Flee from vile  $(\kappa a\kappa\delta\varsigma)$  wasps. Many are friends of the bowl. Poets pray to Poseidon.

# § 35. II. The Nominative lengthens the short final vowel of the stem, s or o into $\eta$ or $\omega$ .

According to § 32, 2. stems in  $r\tau$  must drop  $\tau$  in the Nom.; e.g.  $\lambda \acute{\epsilon}\omega r$ , instead of  $\lambda \acute{\epsilon}\omega r\tau$ .

S. N. G. D. A. V.	δ, Shepherd. ποιμήν ποιμέν-ος ποιμέν-ι ποιμέν-α ποιμήν	δ, A Divinity. δαίμων δαίμον-ος δαίμον-ι δαίμον-α δαίμον	ό, Lion. λέων λέοντ-ος λέοντ-ι λέοντ-α λέον	ό, Air. αἰθήρ αἰθέρ-ος αἰθέρ-ι αἰθέρ-α αἰθήρ	ό, Orator.
P. N.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	alθέρ-ες	ρήτορ-ες
G.	ποιμέν-ων	δαιμόν-ων	λεόντ-ων	alθέρ-ων	ρητόρ-ων
D.	ποιμέ-σι(ν) <b>*</b>	δαίμο-σι(ν)*	λέουσι(ν) <b>*</b>	alθέρ-σι(ν)	ρήτορ-σι(ν)
A.	ποιμέν-ας	δαίμον-ας	λέοντ-ας	alθέρ-aς	ρήτορ-ας
V.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	alθέρ-ες	ρήτορ-ες
Dual.	ποιμέν-ε	δαίμον-ε	λέοντ-ε	alθέρ-ε	ρήτορ-ε
	ποιμέν-οιν	δαιμόν-οιν	λεόντ-ο <b>ι</b> ν	alθέρ-οιν	ρητόρ-οιν.

Rem. 1. Oxytoned substantives of this class retain in the Voc. the long yowel  $(\eta, \omega)$ ; thus,  $\tilde{\omega}$   $\pi o \iota \mu \dot{\eta} \nu$ . The Voc.  $\delta \tilde{a} \epsilon \rho$  from  $\delta a \dot{\eta} \rho$ , brother-in-law, is an exception; its accent also differs from the fundamental rule [§ 33, III. (a)]. This difference occurs also in the Voc. of 'A $\mu \phi \iota \omega \nu$ , - $\iota o \nu o \varsigma$ , 'A $\gamma a \mu \epsilon \mu \nu \omega \nu$ , - $\sigma \nu o \varsigma$ , viz. "A $\mu \phi \iota o \nu$ , 'A $\gamma a \mu \epsilon \mu \nu o \nu$ . Comp. § 34, Rem. 1.

Rem. 2. H  $\chi \epsilon i \rho$ , hand, Gen.  $\chi \epsilon i \rho$ -ó $\varsigma$ , etc. has in the Dat. Pl. and Dual  $\chi \epsilon \rho$ - $\sigma i(\nu)$  and  $\chi \epsilon \rho o i \nu$ .

Rem. 3. The following in -ων, Gen. -ονος, reject the ν in particular Cases, and suffer contraction: ἡ εἰκών, image, Gen. εἰκόνος and εἰκοῦς, Dat. εἰκόνι, Acc. εἰκόνα and εἰκώ, Acc. Pl. εἰκόνας and εἰκούς,—the irregular accentuation of εἰκώ and εἰκούς should be noted; ἡ ἀηδών, nightingale, Gen. ἀηδόνος and ἀηδοῦς, Dat. ἀηδοῖ; ἡ χελιδών, swallow, Gen. χελιδόνος, Dat. χελιδοῖ.

Rem. 4. Here belong: (a) the two adjectives ὁ ἡ ἀπάτωρ, τὸ ἄπατορ, fatherless, and ἀμήτωρ, ἄμητορ, motherless, Gen. -ορος;—(b) the adjective ὁ ἡ ἄρρην, τὸ ἄρρεν, male, Gen. ἄρρενος;—(c) adjectives in -ων (Masc. and Fem.), -ον (Nent.); e. g. ὁ ἡ εὐδαίμων, τὸ εὐδαιμον, fortunate, and comparatives in -ων, -ον, οτ -ίων, -ίον. These comparatives, after dropping ν admit contraction in the

<sup>1 4 161, 2, (</sup>c). \* Instead of ποιμένσι, δαίμονσι, λεόντσι, see § 8, 6 and 7

Acc. Sing. and in the Nom., Acc. and Voc. Pl. In the Voc. the accent differs from the rule [4 33, III. (a)]. But compounds in -powr follow the rule; e.g. κρατερόφρων, Voc. κρατερόφρον.

	Fortunate.	More hostile.	Greater.
S. N.	εύδαίμων εύδαιμον	έχθίων έχθιον	μείζων μεϊζον
G.	εὐδαίμονος	έχθίονος	μείζονος
D.	εὐδαίμον <b>ι</b>	έχθίονι	μείζονι
A.	εύδαίμονα ε <b>ύδαιμον</b>	έχθίονα and έχθίω έχθιον	μείζονα and μείζω μεῖζον
V.	εύδαιμον	έχθιον	μεῖζον
P. N.	εὐδαίμονες εὐδαίμονα	έχθίονες έχθίονα έχθίους έχθίω	μείζονες μείζονα μείζους μείζω
G.	εὐδαιμόνων	έχθιόνων	μειζόνων
D.	εὐδαίμοσι(ν)	έχθίοσι(ν)	μείζοσι(ν)
A.	εὐδαίμονας εὐδαίμονα	έχθίονας έχθίονα έχθίους έχθίω	μείζονας μείζονα μείζους μείζω
v.	like the Nominative.	like the Nominative.	like the Nominative.
Dual.	εύδαίμονε εύδαιμόνοιν.	έχθίονε έχθιόνοιν.	μείζονε μειζόνοιν.

#### XII. Vocabulary.

ηγεμών, -όνος, ό, a leader. "Ayav, too much, too.  $\dot{\alpha}\gamma\dot{\epsilon}\lambda\eta,-\eta\varsigma,\dot{\eta},\mathbf{a}$  herd,  $\mathbf{a}$  flock  $\kappa o\lambda a\sigma\tau\dot{\eta}\varsigma$ ,  $-o\tilde{v}$ ,  $\dot{o}$ ,  $\mathbf{a}$  punisher. άδικος, -ον, unjust. althp, - $\epsilon \rho o c$ ,  $\delta$ ,  $\eta$ , either,  $\lambda i \mu \eta \nu$ , - $\epsilon \nu o c$ ,  $\delta$ , a harbour. ναίω, to dwell. the heavens. γέρων, -οντος, δ. an old  $\delta\delta\delta$ ς, -οῦ,  $\dot{\eta}$ , a way; with nity. δαίμων, -ονος, δ, ή, a diviway.  $\delta \eta \mu o \varsigma$ , -ov,  $\delta$ , the people,  $\delta \lambda \beta i o \varsigma$ , -ia, -iov, and  $\delta \lambda$ - $\beta \iota o \varsigma$ , -o $\nu$ , happy. the mob. εὐ, well, εὐ πράττω, ω.acc., ποιμήν, -ένος, δ, a herdsto do well to. man, a shepherd.

 $\pi \rho \acute{a} \tau \tau \omega$ , to do, act; w. adv., to fare. σώφρων, -ον, sound-minded, wise, sensible. ὑπέρφρων, -ον, high-minded, haughty.  $ei\kappa\omega$ , to retire from the  $\phi\rho\eta\nu$ ,  $-\epsilon\nu\delta\varsigma$ ,  $\eta$ , pl.  $\phi\rho\epsilon\nu\epsilon\varsigma$ , the understanding, the mind or spirit φυλάττω, to guard, look after, defend.

Τον γέροντα εὐ πράττε. Σέβου τους δαίμονας. Οί ποιμένες τας αγέλας φυλάττοι τιν. Τον κακον φεύγε, ώς κακον λιμένα. "Ανευ δαίμονος δ άνθρωπος ούκ δλβιός έστιν 'Ο θεός έν αίθέρι ναίει. 'Αεί χαλεπαί μέριμναι τείρουσι τὰς των άνθρωπων φρένας. Επου άγαθοις ήγεμόσιν. Είκε, ω νεανία, τοις γέρουσι της όδου. Πολλάκις δημος ηγεμόνα έχει άδικον νουν. 'Ο θεός κολαστής έστι των άγαν ύπερφρόνων. Έχε νοῦν σώφρονα. 😘 δαῖμον, πάρεχε τοῖς γέρουσι μεγάλην εύτυχίαν. Οἱ θηρευταὶ τοῖς λέουσιν ἐνεδρεύουσιν.

Do well (pl.) to old men. Reverence (pl.) the Deity. The flocks are guard ed by the shepherd. Follow a good leader. Go, youth, out of the old man's way. The mob often follows bad leaders. The spirit (pl.) of man is worn out by (dat.) oppressive cares. Keep yourself from the bad man, as from a bad harbour. The flocks follow the shepherds. Ye (')) gods, gaard the good old mon.

§ 36. (1.) The following substantives in  $-\eta \rho$ ,  $\delta$   $\pi a \tau \dot{\eta} \rho$ , father,  $\dot{\eta}$   $\mu \dot{\eta} \tau \eta \rho$ , mother,  $\dot{\eta}$   $\vartheta v \dot{\eta} \tau \eta \rho$ , daughter,  $\dot{\eta}$   $\gamma a \sigma \tau \dot{\eta} \rho$ , belly, differ from those under § 35, as follows: (a) they reject the  $\epsilon$  in the Gen. and Dat. Sing., and in the Dat. Pl. have the ending  $\tau \rho a \sigma \iota$  instead of  $\tau \epsilon \rho \sigma \iota$ ; (b) in the Gen. and Dat. Sing. they are oxytones; draw back the tone in the Voc., and are paroxytones in the other cases. (2) The word  $\dot{a}v\dot{\eta}\rho$  (stem  $\dot{a}v\epsilon\rho$ ), rejects  $\epsilon$  in all Cases and Numbers, except the Voc. Sing., but inserts  $\delta$  to soften the pronunciation.

Sing. N. G. D. A. V.	ό, Father. πατήρ πατρ-ός πατρ-ί πατέρ-α πάτερ	ή, Mother. μήτηρ μητρός μητρί μητέρα μῆτερ	ή, Daughter.  ϑυγάτηρ  ϑυγατρός  ϑυγατρί  ϑυγατέρα  ϑύγατερ	ό, Man. ἀνήρ ἀν-δ-ρός ἀν-δ-ρί ἄν-δ- α ἄνερ
Plur. N.	πατέρ-ες	μητέρες	θυγατέρες	åν-δ-ρες
G.	πατέρ-ων	μητέρων	θυγατέρων	ἀν-δ-ρῶν
D.	πατρ-ά-σι(ν)	μητράσι(ν)	θυγατράσι(ν)	ἀν-δ-ρ-ά-σι(ν)
A.	πατέρ-ας.	μητέρ <b>ας</b>	θυγατέρας	ἀν-δ-ρες
V.	πατέρ-ες	μητέρ <b>ες</b>	θυγατέρες	ἀν-δ-ρες
D. N. A. V.	πατέρ- <b>ε</b>	μητέρ <b>ε</b>	θυγατέρε	åν-δ-ρε
G. and D.	πατέρ-οιν	μητέροιν	θυγατέροιν	άν-δ-ροῖν.

REMARK. Also the word ὁ ἀστήρ, -έρος, a star, which has no syncopated form, belongs to this class on account of the form of the Dat. Pl. ἀστράσι. The word ἡ Δημήτηρ has a varying accent, viz. Δή μη τρος. Δή μη τρι, Voc. Δή-μητέρα

## XIII. Vocabulary.

'A $\vartheta\lambda o\nu$ ,  $-o\nu$ ,  $\tau \acute{o}$ , a prize, a slave to, serve, work reward. for. tented with.  $\gamma a\sigma \tau \acute{n}\rho$ ,  $-\tau \rho \acute{o}\varsigma$ ,  $\acute{n}$ , the belly.  $\dot{\epsilon}\chi \vartheta a\acute{\iota}\rho\omega$ , to hate.  $\chi a\rho \acute{\iota}\zeta o\mu a\iota$ ,  $\omega$ . dat., to comboule  $\dot{\omega}\omega$ ,  $\omega$ . dat., to be a  $\sigma o\phi \acute{o}\varsigma$ ,  $-\acute{n}$ ,  $-\acute{o}\nu$ , wise. ply with, oblige, gratify.

Στέργετε του πατέρα και την μητέρα. Μη δούλευε γαστρί. Χαίρε, ὁ φίλε νεανία, τῷ ἀγαθῷ πατρί και τῆ ἀγαθῆ μητρί. Μη κακῷ σὺν ἀνδρι βουλεύου. Τῆ Δήμητρι πολλοι και καλοι νεψ ἡσαν. Ἡ ἀγαθη θυγάτηρ ἡδέως πείθεται τῆ φίλη μητρί Οι ἀγαθο ἀνδρες θαυμάζονται. Πολλάκις ἐξ ἀγαθοῦ πατρος γίγνεται κακος υίος. Ἐχθαίρω τον κακον ἄνδρα. Τοῖς ἀγαθοῖς ἀνδράσι μεγάλη δόξα ἔπεται. Ἡ τῆς Δήμητρος θυγάτηρ ἡν Περσεφόνη. Ὁ φίλη θύγατερι στέργε τὴν μητέρα. Ἡ ἀρετη καλον ἀθλόν ἐστιν ἀνδρί σοφῷ. Οι ἀγαθοὶ υίοι τὰς μητέρας στέργουσιν. Οι Ἑλληνες Δημητέρα σέβονται. Πείθεσθε, ὁ φίλοι νεανίαι, τοῖς πατράσι και ταῖς μητράσιν. Χαρίζου, ὁ πάτερ, τῆ θυγατρί.

 $<sup>^{1}</sup>$  § 161, 2. (a), (d).  $^{4}$  § 161 2. (a), (d).

<sup>\* § 161, 2. (</sup>c).
\* § 161, 5.

<sup>\* 4 161 2. (</sup>d)

Love, O youths, your (the) fathers and mothers! Consult not with pad men. Good daughters cheerfully follow their (the) mothers. We admire a good man. Obey, my dear youth, your (the) father and mother. Gratify, dear father, thy (the) good son. Pray to Demeter. Strive, O son, after the reputation of thy (the) father. The prize of wise men is virtue.

## § 37. The Nominative appends $\sigma$ to the stem.

(a) The stem ends in a Pi or Kappa-mute— $\beta$ ,  $\pi$ ,  $\varphi$ ;  $\gamma$ ,  $\gamma\gamma$ ,  $\varkappa$ ,  $\chi$ . On the coalescence of these with  $\sigma$  so as to form  $\psi$  and  $\xi$ , see § 8, 3.

Sing. N. G. D. A. V.	ή, Storm. λαϊλὰψ λαίλὰπ-ος λαίλὰπ-ι λαίλὰπ-α λαϊλἄψ	δ, Raven. κόρἄξ κόρἄκ-ος κόρἄκ-ι κόρἄκ-α <b>κ</b> όρἄξ	ό, Throat. λάρυγξ λάρυγγ-ος λάρυγγ-ι λάρυγγ-α λάρυγξ
Plur. N. G. D. A. V.	λαίλἄπ-ες	κόρἄκ-ες	λάρυγγ-ες
	λαιλάπ-ων	κορᾶκ-ων	λαρύγγ-ων
	λαίλἄψι(ν)	κόρἄξι(ν)	λάρυγξι(ν)
	λαίλἄπ-ας	κόρἄκ-ας	λάρυγγ-ας
	λαίλἄπ-ες	κόρἄκ-ες	λάρυγγ-ες
D. N. A. V. G. and D.	λαίλἄπ-ε	κόρἄκ-ε	λάρυγγ-ε
	λαιλάπ-οιν	κοράκ-οιν	λαρύγγ-οιν.

Remark. Here belong adjectives in  $-\xi$  (Gen.  $-\gamma o \zeta$ ,  $-\kappa o \zeta$ ,  $-\chi o \zeta$ ) and  $-\psi$  (Gen. πος); e. g. ὁ ἡ ἄρπἄξ, Gen. -ἄγος, rapax, ὁ ἡ ἡλίξ, Gen. -ἴκος, aequalis, ὁ ἡ ιῶνὕξ, Gen. -ὕχος, one-horned; ὁ ἡ αἰγίλἴψ, Gen. -ἴπος, high.

## XIV. Vocabulary.

Αγών, -ῶνος, ὁ, a contest. κόραξ, -ἄκος, ὁ, a crow, a ὅρτυξ, -ὕγος, ὁ, a quail.  $zl\xi$ ,  $-\gamma\delta\varsigma$ ,  $\delta$ ,  $\dot{\eta}$ , a goat. raven ίλεκτρυών, -όνος, δ, ή, a κρώζω, to croak. cock.  $2000\eta$ ,  $-\tilde{\eta}\varsigma$ ,  $\eta$ , a song. a whip. žé, but. ἐλαύνω, to drive. the one hand,—on the  $i\pi\pi o \varsigma$ , -ov,  $\delta$ , a horse. καί—καί, both — and, as translated. well as. κόλαξ, -ἄκος,  $\dot{o}$ , a flatterer.  $\mu \dot{v} \rho \mu \eta \xi$ , - $\eta \kappa o \zeta$ ,  $\dot{o}$ , an ant.

δρχηθμός, -οῦ, δ, a dance.  $\delta\psi$ ,  $\delta\pi\delta\varsigma$ ,  $\hbar$ , the voice. μάστιξ, -Ιγος, ή, a scourge, πολύπονος, -ον, laborious. σῦριγξ, -ιγγος, ἡ, a flute. $\mu \acute{e}\nu - \delta \acute{e}$ , truly — but; on  $\tau \acute{e}\tau \tau \iota \xi$ , - $\iota \gamma \circ \varsigma$ ,  $\delta$ , a grasshopper. other: used in antithe-  $\phi \epsilon \nu a \xi$ ,  $-a \kappa o \zeta$ ,  $\delta$ , an imposses;  $\mu \dot{\epsilon} \nu$ , seldom to be  $\phi \dot{\rho} \rho \mu \iota \gamma \xi$ ,  $-\iota \gamma \gamma \sigma \varsigma$ ,  $\dot{\eta}$ , a harp.  $\dot{\omega}\psi$ ,  $\dot{\omega}\pi\dot{\delta}\varsigma$ ,  $\dot{\eta}$ , the countenance.

Τους κόλακας φεύγε. 'Απέχου τοῦ φένακος.1 Οὶ κόρακες κρώζουσιν. θρωποι τέρπονται φόρμιγγι<sup>2</sup> καὶ ὀρχηθμῷ καὶ ၨ϶δη. Οἱ Ιπποι μάστιξιν ἐλαύνον-Αὶ φόριιγγες τους τῶν ἀνθρώπων θυμους τέρπουσιν. Τέττιξ μὲν τέττιγι φίλος έστί, μύρμηκι δε μύρμηξ. Οι ποιμένες πρός τας σύριγγας φόουσιν. Παρά τοις 'Αθηναίοις και όρτύγων και άλεκτρυόνων άγωνες ήσαν. Οι ποιμένες τας των αίγων άγελας είς τούς λειμώνας έλαύνουσιν. Μυρμήκων και όρτυγων βίος πολύπονός έστιν. Πολλοί άγαθην μέν ώπα, κακην δε δπα έχουσιν.

The raven croaks. Flee from the flatterer. Keep yourselves from impostors. Men are delighted by the harp. The horse is driven with the whip. The shepherd sings to the flute. The life of the ant and of the quail is laborious. The shepherd guards the goats. Flutes delight shepherds.

§ 38. (b) The stem ends in a Tau-mute—3,  $\tau$ ,  $\pi\tau$ ,  $\vartheta$ ,  $\tau\vartheta$ . the Acc. Sing. in  $-\alpha$  and  $-\nu$ , see § 32, 3.

S. N. G. D. A. V.	ή, Torch. ή λαμπάς* λαμπάδ-ος λαμπάδ-ι λαμπάδ-α λαμπάς	, Helmet. κόρυς" κόρυθ-ος κόρυθ-ι κόρυν κόρυς	ό, ἡ, Bird. ὄρνες* ὄρνεθ-ος ὄρνεθ-ι ὄρνεν ὄρνεν ὄρνες	ό, King. ή άναξ* άνακτ-ος άνακτ-ι άνακτ-α άναξ	7, Tape-worm.  ελμινς*  ελμινθ-ος  ελμινθ-ι  ελμινθ-α  ελμινς
P. N. G. D. A. V.	λαμπάδ-ες λαμπάδ-ων λαμπά-σι(ν)* λαμπάδ-ας λαμπάδ-ες	κόρυθ-ες κορύθ-ων κόρυ-σι(ν)* κόρυθ-ας κόρυθ-ες	δρνίθ-ες δρνίθ-ων δρνί-σι(ν)* δρνίθ-ες	ἀνακτ-ες ἀνάκτ-ων ἄναξι(ν)* ἄνακτ-ας ἀνακτ-ες	έλμινθ-ες έλμίνθ-ων έλμι-σι(ν)* έλμινθ-ας έλμινθ-ες
Dual.	λαμπάδ-ε λαμπάδ-οιν	κόρυθ-ε κορύθ-οιν	όρν <b>ιϑ-ε</b> όρνίϑ-οιν	<b>ű</b> vaкт-е åváкт-оіv	<b>ξ</b> λμιν <b>θ-ε</b> έλμίνθ-οιν.

Rem. 1. The word ὁ ἡ παῖς, child, Gen. παιδός, has παῖ in the Vocative.

Rem. 2. Here belong adjectives in -ις and -ι, Gen. -ιδυς, -ιτος; e. g. δ ή εδχαρις, το εύχαρι, Gen. -ιτος, pleasing; those in -άς, Gen. -άδος; e. g. δ ή φυγάς, Gen. -άδος, exiled; those in -ής, Gen. -ῆτος; e. g. δ ἡ ἀργής, Gen. -ῆτος, white; those in -ως, Gen. -ῶτος; e. g. ὁ ἡ άγνως, Gen. -ῶτος, unknown; those in -ις. Gen. -ιδος; e. g. δ ή ἀνάλκις, Gen. -ιδος, weak, ή πατρίς, Gen. -ίδος, native land; those in -υς, Gen. -υδος; e. g. δ ή νέηλυς, Gen. -υδος, lately come.

## XV. Vocabulary.

Απαλλάττω, w. gen. of the κατα-κρύπτω, to conceal. πένης, -ητος, ό, ή, poor. thing, to set free from. κολάζω, to punish. äπāσa, -ης, every. ἔγείρω, to awaken, excite. νεότης, -ητος, ή, youth. ξλμινς, -ινθος, ή, a worm. νύξ, νυκτός, ή, night, νυκ- φιλοχρημοσύνη,-ης, ή, ava- $\dot{\epsilon}\lambda\pi i\zeta_1$  - $i\delta o\zeta_1$ ,  $\dot{\eta}$ , hope. έρις, -iJoς, ή, contention, strife. έρως, -ωτος, ό, love. κακότης, -ητος, ή, wicked- παίς, παιδός, ό, ή, a child. ness, vice.

 $\tau \delta \varsigma$ , by night, in the night δμοιότης, -ητος, ή, likea boy.

πλούσιος, -ια, -ιον, rich. κοῦφος, - $\eta$ , - $\sigma$ ν, light, vain. πλοῦτος,  $\delta$ , riches, wealth. γέλως -ωτος,  $\dot{o}$ , laughter.  $\mu$  aκαρίζω, to esteem happy.  $\dot{o}$ ροντίς, - $\dot{o}$ ος,  $\dot{\eta}$ , care, conrice. χάρις, -ἴτος, ἡ, favor, kindness,gratitude,elegance. χρησμοσύνη, -ης, ή, needinces, poverty.

<sup>\*</sup> Instead of λαμπάδς, κόρυθς, δρυιθς, άνακτς, έλμινθς; Dat. Pl. λαμπάδοι. etc., see § 8, 3.

() δρυίθες φδουσιν. Χάρις χάριν τίκτει, έρις έριν. Μακαρίζομεν την νεότητα. Χρησμοσύνη τίκτει έριδας. Πλούσιοι πολλάκις την κακότητα πλούτψ κατακρύπτουσιν. ΤΩ καλέ παῖ, εὖ πρᾶττε τοὺς ἀνθρώπους. Ἡ φιλοχρημοσύνη *μήτηρ κακότητος ἀπάσης ἐστίν.* Οἱ πένητες πολλάκις εἰσὶν εὐδαίμονες. φία έν τοις των άνθρώπων θυμοις θαυμαστούς των καλών έρωτας ένεγείρει. θάνατος τους ανθρώπους φροντίδων απαλλάττει. Ή φιλία δι' όμοιότητος γίγνεται. Οίνος έγείρει γέλωτα. Έν νυκτί βουλή τοίς σοφοίς γίγνεται. Οί σοφοὶ κολάζουσι τὴν κακότητα. Οἱ ἄνθρωποι πολλάκις κούφαις ἐλπίσι τέρπονται.

The bird sings. From favor arises favor; from contention, contention. By (dat.) wisdom a wonderful love (pl.) of the beautiful is awakened in the minds of men. By (dat.) the song of birds we are delighted. Wine dispels the cares of men. Flee, my (O) boy, from vice. From (dat.) likeness arises friendship. We delight in birds (dat.).

§ 39. The stems of neuters belonging to this class, end in  $\tau$  and But as the laws of euphony admit neither z nor xz at the end of a word,  $\tau$  and also  $\kappa\tau$ , are either omitted, or  $\tau$  is changed into  $\sigma$ . Comp. § 33, 2. In the words to you, knee, and to dogu, spear. from the stems  $\gamma o \nu \alpha \tau$  and  $\delta o \rho \alpha \tau$ ,  $\alpha$ , the final vowel of the stem, is changed into v, in the Nominative.

S. N. G. D. A.	τδ, Body. σῶμα σώματ-ος σώματ-ι σῶμα	τ <b>λ, Knee.</b> γόνυ γόνατ-ος γόνατ-ι γόνυ	τδ, Milk. γάλα γάλακτ-ος γάλακτ-ι γάλα	τὸ, Wonder. τέρας τέρατ-ος τέρατ-ι τέρας	τὸ, Ear. οὺς† ώτ-ός ώτ-ί οὺς
P. N.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὧτα
G.	σωμάτ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ὧτ-ων
D.	σώμα-σι(ν)*	γόνα-σι(ν)*	γάλαξι(ν)*	τέρα-σι(ν)*	ὧ-σί(ν)*
A.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὧτ-α
Dual.	σώματ-ε	γόνατ-ε	γάλακτ-ε	τέρατ-ε	ώτ-ε
	σωμάτ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ώτ-οιν.

## XVI. Vocabulary.

'Αμάρτημα, -ἄτος, τό, an δόρυ, δόρατος, τό, a spear. error, an offence. ἄπτομαι, w. gen., to attach θεράπεία, -ας, ή, care, seroneself to, touch. βαστάζω, to carry. γάλα, -ακτος, τό, milk. μικρός, -ά, -όν, small. enjoy. νυμνάζω, to exercise. διαμείβομαι, to exchange.

εθίζω, to accustom. vice. ίδρώς, -ῶτος, δ, sweat.  $\beta o \eta \vartheta \eta \mu a$ , - $\check{a} \tau o \varsigma$ ,  $\tau \acute{o}$ , help.  $l \kappa \acute{e} \tau \eta \varsigma$ , -o v,  $\acute{o}$ , a suppliant. νεύομαι, w. gen., to taste, μῦθος, -ov, ὁ, a speech, a word, an account.  $\pi o \iota \kappa i \lambda o \varsigma$ ,  $-\eta$ ,  $-o \nu$ , various, variegated.

πρᾶγμα, -ἄτος, τό, an action, a business, a thing, an exploit. ρημα, -άτος, τό, a word.  $\sigma\pi\dot{\epsilon}\nu\delta\omega$ , to pour libations, pour out. ταυτολογία, -ας, ή, tautology, a repetition of what has been said before.  $\phi a \tilde{v} \lambda o \varsigma$ ,  $-\eta$ , -o v, bad.

<sup>\*</sup> Instead σώματσι, γόνατσι, γάλακτσι, etc., see § 8, 3.

<sup>†</sup> Instead of .'y.

1

χρημα, -άτος, τό, a thing; χρηστός, -ή, -όν, useful, χωρισμός, -οθ, δ. separapl. property, money, good, brave, treasures

Έν χαλεποίς πράγμασιν όλιγοι έταιροι πιστοί είσιν. Της άρετης πλούτην ολ διαμειβόμεθα τοῖς χρήμασιν. Οἱ ἰκέται τῶν γονάτων ἀπτονται. 'Ο θάνατός έστι χωρισμός τῆς ψυχῆς καὶ τοῦ σώματος. 'Ο πλοῦτος παρέχει τοῖς ἀνθρώποις' ποικίλα βοηθήματα. Μή πείθου κακῶν ἀνθρώπων βήμασιν. Μή δούλευε, ὁ παϊ, τη του σώματος θεραπεία. Οι Έλληνες ταις Νύμφαις κρατήρας γάλακτος σπένδουσιν. 'Εθιζε καὶ γύμναζε τὸ σῶμα σὺν πόνοις καὶ ἰδρῶτι. Οἱ ἀδολέσχαι τείρουσι τὰ ὧτα ταὶς ταυτολογίαις. Τυχὴν έθιζε, ὧ παὶ, πρὸς τὰ χρηστὰ πράγuaτa. Οἱ φαῦλοι μῦθοι τῶν ὧτων οὸχ ἄπτονται. Τοὶς ὡσὶν⁴ ἀκούομεν. έχθαιρε φίλον μικρού άμαρτήματος (ένεκα.) Γεύου, ώ παί, του γάλακτος. Οι στρατιώται δόρατα βαστάζουσιν.

In a difficult business there are few faithful friends. Exercise, O youths, your (the) body with labor and sweat! Strive. O boy, after noble actions. Many men delight in money. From a noble action arises reputation. We admire noble actions. Boys taste milk with pleasure. Soldiers fight with spears.

REMARK. The word  $\tau \delta$   $\tau \epsilon \rho a \varsigma$  usually admits contraction in the plural, after τ is dropped; e. g. τέρα, τερῶν; τὸ γέρας, reward of honor, τὸ γῆρας, old age, τὸ  $\kappa\rho\epsilon\alpha\varsigma$ , flesh, and  $\tau\delta$   $\kappa\epsilon\rho\alpha\varsigma$ , horn, reject the  $\tau$  in all numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and PL, except the Dat. Pl.; besides these forms, however, κέρας has also the regular forms with  $\tau$ .

Sing. N. G. D. A.	τὸ κέρας κέρατ-ος κέρατ-ι κέρας	and (κέρα-ος) and (κέρα-ι)	κέρως κέρφ	τὸ κρέας (κρέα-ος) (κρέα-ῖ) κρέας	κρέως κρέφ
Plur. N. G. D.	κέρατ-α κεράτ-ων κέρα-σι(ν)	and (κέρα-α) and (κερά-ων)	κέρα κερών	(κρέα-α) (κρεά-ων) κρέα-σι(ν)	κρέα κρεών
A. D. N. A. V. G. and D.	κέρατ-α κέρατ-ε κεράτ-οιν	<ul><li>and (κέρα-α)</li><li>and (κέρα-ε)</li><li>and (κερά-οιν)</li></ul>	κέρ <b>α</b> κέρ <b>α</b> κερῷν	(κρέα-α) (κρέα-ε) (κρεά-οιν)	κρέα κρέα κρεῷν.

## XVII. Vocabulary.

'Ανδρία, -aς ή, bravery. γέρας, τό, a reward, a gift θεμέλιον, -ου, τό, a founof honor.  $\gamma \tilde{\eta} \rho a \varsigma$ ,  $\tau \delta$ , old age. διάτροφή,  $-\tilde{\eta}\varsigma$ ,  $\dot{\eta}$ , nourish- κρέας,  $-\epsilon$ αος =  $-\epsilon$ ως, τό, δύσκολος, -ον, difficult,  $\pi \dot{\epsilon} \mu \pi \omega$ , to send. troublesome. ξλάφος, -ου, ό, ή, a stag.

εὐεξία, good condition. dation. κέρας, τό, a horn. flesh, meat.

προ-τρέπω, to turn to, impel. pet σάλπιγξ, -ιγγος, <math>η, a trumσημαίνω, to give a sign, or signal. υπάρχω, to be at hand, or to be had, be. πρόβἄτον, -ου, τό, a sheep. φάρμακον, -ου, τό, a remedy.

<sup>\* § 161, 5.</sup> \* § 161, 2. (a), (δ). 4 4 161 8 ¹ § 158, 3. (b). • § 158, 5, (a) 4\*

4 🕻

Οἱ θεοὶ τοῖς ἀνθρώποις τέρα πέμπουσιν. Τῶν ἐν γήρα κακῶν φάρμακον ὁ θάνατός ἐστιν. Τὰ γέρα τοὺς στρατιώτας εἰς ἀνδρείαν προτρέπει. Ἐξ αιγῶν καὶ προβίιτων γάλα καὶ κρέα πρὸς διατροφὴν ὑπάρχει. Κέρασι καὶ σάλπιγξιν οἱ στρατιῶται σημαίνουσιν. Ποικίλων κρεῶν γευόμεθα. Καλοῦ γήρως θεμέλιον ἐν παισίν ἐστιν ἡ τοῦ σώματος εὐεξία. Αἱ ἔλαφοι κέρα ἔχουσιν. Δύςκολός ἐστιν ὁ ἐν γήρα βίος.

By  $(i\pi \acute{o}, w. gen.)$  the gods, prodigies are sent to men. Death abolishes the evils of old age. By (dat.) rewards, soldiers are impelled to bravery. Rejoice, O youth, at the reward. We admire the beautiful horns of the stag. Many evils accompany old age. Bear the troubles of old age.

§	<b>40.</b>	(c)	The	stem	ends	in	p	or	vt.
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Sing. N. G. D. A. V.	ή, Nose.	δ, Dolphin. δελφίς* δελφῖν-ος δελφῖν-ι δελφῖν-α δελφίς(ίν)	ό, Giant. γίγας* γίγαντ-ος γίγαντ-ι γίγαντ-α γίγαν	ό, Tooth.  δδούς*  δδόντ-ος  δδόντ-ι  δδόντ-α  δδούς
Plur. N. G. D. A. V.	ρῖν-ες	δελφῖν-ες	γίγαντ-ες	δδόντ-ες
	ρἰν-ῶν	δελφίν-ων	γιγάντ-ων	δδόντ-ων
	ρἰ-σί(ν)*	δελφῖ-σι(ν)*	γίγα-σι(ν)*	δδοῦ-σι(ν)*
	ρῖν-ας	δελφῖν-ας	γίγαντ-ας	δδόντ-ας
	ρῖν-ες	δελφῖν-ες	γίγαντ-ες	δδόντ-ες
D. N. A. V.	ρῖν-ε	δελφῖν-ε	γίγαντ-ε	δδόντ-ε
G. and D.	ρἰν-οῖν	δελφίν-οιν	γιγάντ-οιν	δδόντ-οιν.

Rem. 1. Here belong: (a) the two adjectives in  $-a\zeta$ ,  $-a\iota\nu a$ ,  $-a\nu$ , viz.  $\mu \in \lambda a\zeta$ ,  $-a\iota\nu a$ ,  $-a\nu$ , black, and  $\tau \dot{a}\lambda a\zeta$ ,  $-a\iota\nu a$ ,  $-a\nu$ , wretched;—(b)  $\pi \tilde{a}\zeta$ ,  $\pi \tilde{a}\sigma a$ ,  $\pi \tilde{a}\nu$ , all, every, and its compounds; e. g.  $\tilde{a}\pi \tilde{a}\zeta$ ,  $\tilde{a}\pi \tilde{a}\sigma a$ ,  $\tilde{a}\pi a\nu$ ;—(c)  $\tilde{\epsilon}\kappa \dot{\omega}\nu$ ,  $-o\tilde{\nu}\sigma a$ ,  $-\delta\nu$ , willing,  $-\acute{\nu}\nu \tau o\zeta$ ,  $-\acute{\nu}\nu \tau o\zeta$ , and  $\tilde{a}\kappa\omega\nu$ ,  $\tilde{a}\kappa o\nu\sigma a$ ,  $\tilde{a}\kappa o\nu$ , unwilling;—(d) adjectives in  $-\epsilon\iota\zeta$ ,  $-\epsilon\sigma\sigma a$ ,  $-\epsilon\nu$ , which are peculiar, inasmuch as the Dat. Pl., masculine and neuter, ends in  $-\epsilon\sigma\iota$  instead of  $-\epsilon\iota\sigma\iota$ ; e. g.

Sing. N G D A V		ιέλας ιέλανος ιέλανι ιέλανα ιέλαν	Black. μέλαινα μελαίνης μελαίνη μέλαιναν μέλαινα	μέλαν μέλανος μέλανι μέλαν μέλαν	πᾶς παντός παντί πάντα πᾶς	All. πᾶσα πάσης πάση πᾶσαν πᾶσαν	πᾶν παντός παντί πᾶν πᾶν
Plur. N G D A V	.   µ	ιέλανες ιελάνων ιέλασι ιέλανας ιέλανες	μέλαιναι μελαινῶν μελαίναις μελαίνας μέλαιναι	μέλανα μελάνων μέλασι μέλανα μέλανα	πάντες πάντων πᾶσι πάντας πάντες	πᾶσαι πασῶν, πάσαις πάσας πᾶσαι	πάντα πάντω <b>ν</b> πᾶσι πάντα πάντα
D. N. A. G. and D		ιέλανε ι <b>ελ</b> άνοιν	μελαίνα μελαίναιν	μέλανε μελάνοιν.	πάντε πάντοιν	πάσα πά <b>σα</b> ιν	πάντε πάντοιν.

<sup>\$ 161, 3. \$ \\$ 158, 5. (</sup>a).

<sup>\*</sup> Instead of ρίνς, δελφίνς, γίγαντς, ὀδόντς, ρινσί, etc., see § 8, 6 and 7.

Singular.	_	ceful.		Plural	_	
G. χαρίεντος χαριέσσης D. χαρίεντι χαριέσση A. χαρίεντα χαρίεσσαν	χαρίεντος χαρίεντι χαρίεν	G.   χα <sub>1</sub> D.   χα <sub>4</sub> <b>A</b> .   χα <sub>4</sub>	ριέντω <b>ν</b> ρίεσι(ν) ρίεντ <b>ας</b>	χαρίεσσαι χαριέσσῶν χαριέσσαις χαρίέσσας	χαριέντων χαρίεσι(ν) χαρίεντα	
Dual N. A. V. χαρίεντε χαριέσσα χαρίεντε G. and D. χαριέντοιν χαριέσσαιν χαριέντοιν.						

Rem. 2. Adjectives compounded with δδούς, are declined like δδούς; e. g. δ ή μονόδους, τὸ μονόδου, one-toothed, Gen. μονόδουτος; adjectives in -as, Gen -autos, like γίγας; e. g. δ ή ἀκάμας, untiring, Gen. -autos.

## XVIII. Vocabulary.

Ακτίς, - $lvo_{\zeta}$ ,  $\dot{\eta}$ , a beam, a  $\dot{\epsilon}$ κών, - $o\tilde{v}$ σα, - $\dot{o}$ ν, willing. όδους, -όντος, δ, a tooth. έλέφας, -αντος, δ, an ele- δσφραίνομαι, to smell. ray. phant, ivory. πᾶς, πᾶσα, πᾶν, every, all åκων -ουσα, -ον, unwillεύπορος,-ον, w.gen., abound- ποτέ, once, sometimes. ing. kπάς, -άσα, -άν, all toing in. ρίς, ρινός, ή, the nostril,  $\hbar\lambda\iota o\varsigma$ , -ov,  $\delta$ , the sun. the nose. gether, every. αὐτός, -ή, -ό, ipse, ὁ αὐτός, κωτίλος,-η,-ον,loquacious. τάλας,-αινα,-ἄν, wretched. λεαίνω, to make smooth, φιλάνθρωπος, -ον, manthe same. βρῶμα, -ἄτος, τό, food, vicgrind. loving, philanthropic. χαρίεις -εσσα, -εν, grace- $\mu\dot{\alpha}\chi\eta$ ,  $-\eta\varsigma$ ,  $\dot{\eta}$ , a battle. tuals. μέλας, -aiva, -ăr, black, ful γίγας, -αντος, ό, a giant.  $\delta \epsilon \lambda \phi i \zeta$ ,  $-i \nu o \zeta$ ,  $\delta$ , a dolphin. dark.

Οὐ πᾶσιν ἀνθρώποις ὁ αὐτὸς νοῦς ἐστιν. Τοῖς ὁδοῦσι¹ τὰ βρώματα λεαίνομεν. Οἱ δελφῖνες φιλάνθρωποί εἰσιν. "Εστιν ἀνδρὸς ἀγαθοῦ πάντα κακὰ φέρειν. Πολλαὶ Λιβύης χῶραι εὖποροί εἰσιν ἐλέφαντος. Πάντες κωτίλον ἄνθρωπον ἐχθαίρουσιν. Τοῖς γίγασί ποτε ἡν μάχη πρὸς τοὺς θεούς. Ταῖς τοῦ ἡλίου ἀκτῖσι χαίρομεν. Ρινῶν ἔργον ἐστὶν ὀσφραίνεσθαι.

The teeth grind the food. We smell with the nose (dat.). The gods once nad a battle with the giants (To the gods there was once a battle against the giants). We admire the beautiful ivory. Trust not all men. The business of the teeth is, to grind the food. It is proper for (it is, w. gen.) every man to worship the Deity.

# B. Words which in the Genitive have a vowel before the ending -oc.

§ 41. I. Substantives in - evs, - avs, - ovs.

The stem of substantives in  $-\varepsilon v \varsigma$ ,  $-\alpha v \varsigma$ ,  $-\alpha v \varsigma$  ends in v. The v remains at the end of a word and before consonants, but is omitted

<sup>\*</sup> The dropping the  $\nu$  before  $\sigma$  lengthens  $\varepsilon$  into  $\varepsilon\iota$ .
• § 161, 3.

\* § 158 2.

3 § 161, 2. (d).

<sup>§ 161, 2. (</sup>c)

in the middle between vowels. Those in  $-\epsilon v \varsigma$  have  $-\epsilon \bar{\alpha}$  in the Acc. Sing. and  $-\epsilon \bar{\alpha} s$  in the Acc. Pl.; in the Gen. Sing., they take the Attic Gen. - έως instead of - έος, and in the Dat. Sing. and Nom. Pl., admit contraction, which is not usual in the Acc. Plural. in  $-\alpha \tilde{v}_{S}$  and  $-\alpha \tilde{v}_{S}$  admit contraction only in the Acc. Plural.

S. N. G. D. A. V.	ό, King. βασιλεύς βασιλέ-ως βασιλεΐ βασιλέ α βασιλεῦ	ό, A measure.	ό, ἡ, Οχ. βοῦς, būs for bὅν βο-ός βο-t βοῦν βοῦ	ή, An old woman. vs γραῦς γρα-ός γρα-t γραῦν γραῦ
P. N.	βασιλεῖς	χοεῖς	βό-ες	γρᾶ-ες
G.	βασιλέ-ων	χο(έω)ῶν	βο-ῶν	γρα-ῶν
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βουσί(ν)	γραυσί(ν)
A.	βασιλέ-ας	χο(έα)ὰς	(βό-ας) βοῦς	(γρα-ας) γραῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γρα-ες
Dual.	βασιλέ-ε	χοέε	βό-ε	γρα-ε
	βασιλέ-οιν	χοέοιν	βο-οῖν	γρα-οίν.

REMARK. Among the older Attic writers, the Nom. and Voc. Pl. of those in - $\epsilon \dot{\nu} \varsigma$ , end also in - $\tilde{\eta} \varsigma$ ; e. g.  $\beta a \sigma i \lambda \tilde{\eta} \varsigma$ , instead of  $\beta a \sigma i \lambda \epsilon \tilde{\iota} \varsigma$ .

#### XIX. Vocabulary.

"Aρχω, w. gen., to begin, to εlκάζω, w. dat., to liken, command, rule. compare. ἀτιμάζω, not to honor, de- ἐπιμέλεια, -ας, ἡ, care. ψύω, to sacrifice. ἀχάριστος, -ον, unthank- lερεύς, -έως, δ, a priest. ful, ungrateful.  $\lambda \tilde{\eta} \rho o \varsigma$ , -ov,  $\delta$ , loquacity. Αχιλλεύς, Achilles. [ing. νομεύς, -έως, δ, pastor, a χοεύς, χοῶς, δ, a measure βούλομαι, to wish, be willherdsman, a shepherd. γονεύς, -έως, δ, a parent, νομή, -ῆς, ἡ, pasture. pl. parents.

όφθαλμός, -οῦ, ὁ, an eye. πολυλόγος,-ον, loquacious. πρό, w. gen., before. τέ—καί,both—and, as well φονεύω, to murder, kill. for liquids, a pouringvessel.

Οί βασιλείς επιμέλειαν έχουσι των πολιτών. Ἡ ἀγέλη τῷ νομεί ἐπεται.¹ 'Ο "Εκτωρ ὑπὸ τοῦ 'Αχιλλέως φονεύεται. Οἱ ἱερεῖς τοῖς θεοῖς βοῦς θύουσιν. Κῦρος παὶς ἡν ἀγαθῶν γονέων. Οἱ ἀχάριστοι τοὺς γονέας ἀτιμάζουσιν. θοι, ώ παῖ, τοῖς γονεῦσιν. Τηλέμαχος ἡν 'Οδυσσέως υίός. Βούλου τοὺς γονέας πρό παντός εν τιμαῖς έχειν Οἱ τῶν γραῶν λῆροι τὰ ἀτα τείρουσιν. Καλῶς άρχεις, ω βασιλεῦ. Αι γρᾶες πολυλόγοι είσιν. Οι νομεῖς τὴν βοῶν ἀγέλην είς νομήν άγουσιν. "Ομηρος τούς της "Ηρας όφθαλμούς τοίς των βοων είκάζει. Πάτροκλος φίλος ἡν 'Αχιλλέως. Κῦρον, τὸν τῶν Περσῶν βασιλέα, ἐπί τε τῆ άμετη και τη σοφία θαυμάζομεν.

The herds follow the herdsman. Oxen are The king cares for the citizens. sacrificed by  $(i\pi\delta, w. gen.)$  the priests to the gods. The old women by (their)

 $<sup>^{1}</sup>$  § 161, 2. (a), ( $\delta$ ).

prating (dat.) plague our (the) ears. Ye rule well, O kings! O priests, sacrifice an ox to the god! It is proper for (it is, w. gen.) a good herdsman to take care of the oxen. Children love their (the) parents.

- § 42. II. Words in  $-\eta \varsigma$ ,  $-\varepsilon \varsigma$ ;  $-\omega \varsigma$  (Gen.  $-\omega \circ \varsigma$ ) and  $-\omega \varsigma$  and  $-\omega$  (Gen.  $-\omega \circ \varsigma$ );  $-\alpha \varsigma$  (Gen.  $-\alpha \circ \varsigma$ ),  $-\circ \varsigma$  (Gen.  $-\varepsilon \circ \varsigma$ ).
- 1. The stem of words of this class ends in  $\sigma$ . In respect to the remaining or omission of  $\sigma$ , the same rule is observed, as in regard to v in the preceding class of substantives, viz. the  $\sigma$  remains at the end of a word and before consonants, but is omitted in the middle between vowels. In the Dat. Pl. a  $\sigma$  is omitted; e. g.  $\delta \vartheta \omega \varsigma$ , jackal,  $\tau o \tilde{\iota} \varsigma \vartheta \omega \sigma i (v)$ .

#### (1) Words in $-\eta \zeta$ and $-\varepsilon \zeta$ .

- 2. The endings  $-\eta \varsigma$ ,  $-\varepsilon \varsigma$ , belong only to adjectives (the ending  $-\eta \varsigma$  being masculine and feminine, and  $-\varepsilon \varsigma$  neuter), and to proper names in  $-\varphi \acute{\alpha} \nu \eta \varsigma$ ,  $-\mu \acute{\nu} \nu \eta \varsigma$ ,  $-\nu \acute{\nu} \nu \eta \varsigma$ ,  $-\nu \acute{\alpha} \nu \eta \varsigma$ ,  $-\mu \acute{\gamma} \delta \eta \varsigma$ ,  $-\pi \varepsilon \acute{\alpha} \nu \eta \varsigma$ ,  $-\sigma \delta \acute{\nu} \nu \eta \varsigma$  and  $(-\varkappa \lambda \acute{\nu} \eta \varsigma)$   $-\varkappa \lambda \widetilde{\eta} \varsigma$ , having the termination of adjectives. The neuter exhibits the pure stem.
- 3. The words of this class suffer contraction, after the omission of  $\sigma$ , in all Cases, except the Nom. and Voc. Sing. and the Dat. Pl.; and those in  $-\kappa\lambda\hat{\eta}\varsigma$ , which are already contracted in the Nom. Sing. into  $-\kappa\lambda\hat{\eta}\varsigma$ , suffer a double contraction in the Dat. Singular.

	Singular.		Plural.	
N.	σαφής, clear.	σαφές (σαφέ-ε	_	(σαφέ-α) σαφη
G.	(σαφέ-ος) σαφοῦς	(σαφέ-ω	• , •	
D.	(σαφέ-ϊ) σαφεί	σαφέ-σι	$(\dot{\nu})$	
<b>A.</b>	(σαφέ-α) σαφη	σαφές (σαφέ-α	ς) σαφείς	(σαφέ-α) σαφή
V.	σαφές	σαφές (σαφέ-ε	ς) σαφείς	(σαφέ-α) σαφη
	Dual N.	A. V.   σαφέ-ε	σαφη	
ŧ	G. a	nd D.   σαφέ-οι:	ν σαφοίν.	
1	Singular.	Plu	ral.	Dual.
N.	ἡ τριήρης, trireme.	(τριήρε-ες)	τριήρεις (τρι	ήρε-ε) τριή <b>ρη</b>
G.	(τριήρε-ος) τριήρου	ς τριηρέ-ων and	Ι τριήρων (τρι	
<b>D</b> .	(τριήρε-ϊ) τριήρει	τριήρε-σι(ν)		•
<u>A</u> .	(τριήρε-α τριήρη	3 ' 2'	τριήρεις	
<b>V.</b>	τρίηρες	(τριήρε-ες)	τριήρεις	
		Singular.		
	Ν.   Σωκράτης	(Περικλέης)	Περικλῆς	·
ł		(Περικλέε-ος)	,	
į.		(Περικλέε-ϊ)	(Περικλέει) Π	epindel
	Α. Σωκράτη	, ,		,
	V.   Σώκρατες	(Περίκλεες)	Περίκλεις.	

Rem. 1. The contraction in the Dual, viz.  $\tau \rho \iota \eta \rho \epsilon \epsilon = \tau \rho \iota \eta \rho \eta$  is worthy of notice, since here  $-\epsilon \epsilon$  is contracted into  $-\eta$ , and not as elsewhere, into  $-\epsilon \iota$ .

REM. 2. In adjectives in -nc, -ec, preceded by a vowel, -ea is commonly not

contracted into  $-\eta$  (as in  $\sigma a \phi \acute{e} a = \sigma a \phi \widetilde{\eta}$ ), but into -a (as in  $\Pi \epsilon \rho \iota \kappa \lambda \acute{e} \epsilon - a = -\lambda \acute{e} a$ ): e. g. ἀκλεής, without fame, Masc. and Fem. Acc. Sing, and Neut. Nom. Acc. and Voc. Pl. ἀκλεέα = ἀκλεᾶ, ὑγιής, healthy, ὑγιέα = ὑγιᾶ.

Rem. 3. Proper names with the above endings, and also  $A\rho\eta\varsigma$ , form the Acc. Sing. both according to the first and third declensions, and are therefore called Heteroclites; e.g  $\Sigma \omega \kappa \rho \dot{\alpha} \tau \varepsilon a = \Sigma \omega \kappa \rho \dot{\alpha} \tau \eta$ , and  $\Sigma \omega \kappa \rho \dot{\alpha} \tau \eta \nu$  according to the first declension. Yet with those in  $-\kappa\lambda\tilde{\eta}\varsigma$  the Acc. in  $-\kappa\lambda\tilde{\eta}\nu$  is not usual in good Attic prose.

Rem. 4. The Voc. of paroxytones differs, in its accentuation, from the rule in § 33, III. (a). In the contracted Gen. Pl., τριήρης, αὐτάρκης, contented, and compounds of  $\eta \theta o \varsigma$ , are paroxytones, contrary to the rule [§ 11, 2. (2) (b) ( $\beta$ )]

#### XX. Vocabulary.

 $Al\sigma \chi \rho \dot{\alpha}$ ς, - $\dot{\alpha}$ ς, - $\dot{\alpha}$ ς, disgraceful.  $\dot{\alpha}$ ουλεία, - $\alpha$ ς,  $\dot{\eta}$ , slavery. ἀκρᾶτής, -ές, immoderate, ἐλεαίρω, to pity. incontinent, intemper-  $\dot{\epsilon}\lambda\dot{\omega}\delta\eta\varsigma$ ,  $-\epsilon\varsigma$ , marshy. ate. wanting in self- Ἰνδική, ή, India. command. άληθής, -ές, true. ἀτυχής, -ές, unfortunate. Mavdávy, Mandane. Aστυάγης, Astyages. άφἄνής, -ές, unknown, obscure.

κάλἄμος, -ου, ὑ, a reed.  $\lambda \dot{\epsilon} \gamma \omega$ , to say. δμιλία, -aς, η, w. dat., intercourse (with any one).

ποταμός, -οῦ, δ, a river.σοφιστής, -οῦ, ὁ, a teacher of eloquence, a sophist. σωτηρία, -ας, η, safety, welfare.  $\tau \delta \pi o \varsigma$ , -ov,  $\delta$ , a place. τράγωδία, -ας, ή, a tragedy.

Αί τοῦ Σοφοκλέους τραγωδίαι καλαί είσιν. Τον Περικλέα έπὶ τῷ σοφία θανμάζομεν. Τῷ Σωκράτει<sup>1</sup> πολλοί μαθηταί ήσαν. Ή Ίνδική παρά τε τούς ποταμούς καὶ τούς ελώδεις τόπους φέρει καλάμους πολλούς. Δέγε άεὶ τὰ άληθῆ. Αναξαγόρας, ο σοφιστής, διδάσκαλος ήν τοῦ Περικλέους. 'Ω Ήράκλεις, τοῖς άτυχέσι σωτηρίαν πάρεχε. Έπαμεινώνδας πατρός ήν άφανοῦς. Έλέαιρε του άτυχη άνθρωπον. Μανδάνη ην θυγάτηρ 'Αστυάγους, του Μήδων βασιλέως. Ορέγεσθε, ω νεανίαι, άληθων λόγων. Οἱ ἀκρατεῖς αἰσχρὰν δουλείαν δοωλεύου-Μη δμιλίαν έχε άκρατεῖ άνθρώπω.

Pericles had great wisdom (to Pericles there was great wisdom). Pity unfortunate men. Many young men were pupils of Socrates. The intemperate (man) serves a disgraceful slavery. We admire Sophocles for his (the) splendid tragedies. True words are believed. We pity the life of unfortunate men. Do not have intercourse with intemperate men.

§ 43. (2) Words in  $-\omega\varsigma$  (Gen.  $-\omega\varsigma$ ), and in  $-\omega\varsigma$  and  $-\omega$  (Gen.  $-\omega\varsigma$ ). (a)  $-\omega \varsigma$ , Gen.  $-\omega \circ \varsigma$ .

S. N. G. D. A. V. D. N. A	δ, ἡ θώς, Jack θω-ός θω-ί θῶ-α θώς 4. V. θῶ-ε, G. ε	ϑώ-ων ϑω-σί(ν) ϑῶ-ας ϑῶ-ες	S. 6	ήρως, Hero. Pl ήρω-ος ήρω-ι ήρω- <b>a and</b> ήρω ήρως ήρω-ε, ήρώ-οιν.	ήρώ-ων ήρω-σι(ν) ήρω-ας and ήρως ήρω-ες
1	0 (3)		_		

<sup>&</sup>lt;sup>3</sup> § 161, 2. (d). <sup>2</sup> § 158, 1.

³ ∮ 159, **2** 

(b)  $-\omega \varsigma$  and  $-\omega$ , Gen.  $-\cos \varsigma = -\cos \varsigma$ .

Substantives of these endings are always feminine. The ending -ως is retained in the common language only in the substantive αi-The Dual and Pl: are formed like substantives in -oc of the second declension, thus, αἰδοί, ἠχοί, etc.

Sing. N.	ή αἰδώς (stem αἰδος), Shame.	ή ήχώ (stem ήχος), Echo.
G.	(alóó-oç) alóovç	(ήχό-ος) ήχοῦς
D.	(aiðó-ï) alðoī	(ἡχό-ϊ) ἡχοῖ
<b>A.</b>	(alóó-a) alóũ	(ἡχό-α) ἡχῶ
▼.	(alðó-ī) alðol.	$(\eta\chi\dot{\phi}-\ddot{\imath})$ $\eta\chi\dot{\phi}\bar{\imath}$ .

#### XXI. Vocabulary.

Aγαθός, -ή, -όν, good. alδώς, ή, shame, modesty, reverence. δμώς, δμωός, δ, a slave. well-being, prosperity. historian. κῆπος, -ου, ό, a garden.

 $\lambda v \pi \eta \rho \delta \varsigma$ , - $\dot{a}$ , - $\dot{o}v$ , sad, troublesome. Λυσίας, Lysias. λυρικός, -ή, -όν, lyric. nance, the visage. Ιστοριογράφος, -ου, ό, an πάτρως, -ωος, ό, an uncle ψεύδω, to belie, deceive; (by the father's side).  $\pi \epsilon i \vartheta \dot{\omega}$ ,  $-\acute{o}o \varsigma = -o \tilde{v} \varsigma$ ,  $\dot{\eta}$ , per-

suasiveness.

προσ-βλέπω, to look at. πρόσ-ειμι, adsum, to be present, be joined to. σέβας, τό, (only in Nom. and Acc.) respect, esteem. Mid. to lie.

\*Ομηρος φδει πολλούς ήρωας. Την των ήρωων άρετην θαυμάζομεν. βίον λυπηρον άγουσιν. 'Ο τοῦ πάτρωος κήπος καλός έστιν. 'Ορέγου, ὼ παῖ, αίδοῦς. Αίδως άγαθοῖς άνδράσιν ξπεται. Τον Αυσίαν ἐπὶ τῆ πειθοῖ καὶ χάριτι θαυμάζομεν. Τη αίδοι πρόςεστι το σέβας. Μη πρόςβλεπε την Γοργούς ύψιν. 'Ω 'Ηχοῖ, ψεύδεις πολλάκις τοὺς ἀνθρώπους. Πάντες δρέγονται εὐεστοῦς. Πρέπει νεανία αίδω έχειν. Κλειώ και Έρατω Μουσαί είσιν. Την μέν Κλειώ θεραπεύουσιν οί Ιστοριογράφοι, την δε 'Ερατώ οί λυρικοί ποιηταί.

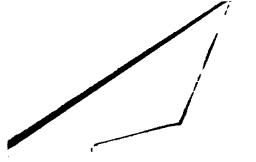
Homer celebrates the hero Achilles in song. The bravery of the hero is wonderful. Slaves lead (to slaves there is) a troublesome life. The uncle has (to the uncle there is) a beautiful garden. All delight in prosperity. Admire, O young man, with reverence, the actions of good men! We admire the perguasiveness and elegance of Lysias. We are often deceived by Echo.

§ 44. (3) Words in 
$$-\alpha\varsigma$$
 (Gen.  $-\alpha \circ \varsigma$ ), and in  $-\circ\varsigma$  (Gen.  $-\epsilon \circ \varsigma$ ).

(a)  $-\alpha\varsigma$ , Gen.  $-\alpha \circ \varsigma$ .

Only the neuters  $\tau \delta$   $\sigma \epsilon \lambda \alpha \varsigma$ , light, and  $\tau \delta$   $\delta \epsilon \pi \alpha \varsigma$ , goblet, belong to this class.

Sing. N. τὸ σέλας, light. G. σέλα-ος D. σέλα-ϊ and σέλα Α. σέλας	Pl. σέλα-α and σέλα σελά-ων σέλα-σι(ν) σέλα-α and σέλα	Dual. σέλα-ε σελά-οιν.
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(b)  $-o\varsigma$ , Gen.  $-\varepsilon o\varsigma = -ov\varsigma$ .

Substantives of this class are likewise neuter. In the Nom., s, the stem-vowel of the last syllable, is changed into o.

Sing. N. G. D. A.		γένες, genus. γένους γένει	τὸ κλέος for (κλέε-ος) (κλέε-ϊ) κλέος	κλέες, glory. κλέους κλέει
Plur. N. G. D. A.	(γένε-α) γενέ-ων <b>and</b> γένε-σι(ν) (γένε-α)	γένη γενῶν γένη	(κλέε-α) (κλεέ-ων) κλέε-σι(ν) (κλέε-α)	κλέα κλεῶν κλέα
Dual.	(γένε-ε) (γενέ-οιν)	γένη γενοίν	(κλέε-ε) (κλεέ-οιν)	κλέη κλεοΐν.

REMARK. On the contraction in the Dual of -εε into -η instead of -ει, see § 42, Rem. 1; -εα in the plural preceded by a vowel, is contracted into -α, not into -η; e. g. κλέεα = κλέα. Comp. Περικλέα (§ 42, Rem. 2).

#### XXII. Vocabulary.

'Aλλά, sed, but. előoç, -eoç = -ovç,  $\tau \acute{o}$ , the  $\kappa \rho l \nu \omega$ , cerno, to separate, figure, the form.  $\delta v \in \mu \circ \varsigma$ , -ov,  $\delta$ , the wind. judge, discern, choose. άνθος, -εος = -ους, τό, a επος, -εος = -ους, τό, a μῆκος, -εος = -ους, τό, flower. safe. word. length. ἀσφαλής, -ές, firm, secure, ζημία, -ας, ή, injury, pun- πονηρός, -ά, -όν, dishonest,  $\gamma \dot{\epsilon} \nu o \varsigma, -\epsilon o \varsigma = -o v \varsigma, \tau \dot{o}, race,$ wicked. ishment, loss.  $\vartheta \acute{a} \lambda \pi o \varsigma$ ,  $-e o \varsigma = -o v \varsigma$ ,  $\tau \acute{o}$ ,  $\sigma \acute{e} \lambda a \varsigma$ ,  $-a o \varsigma$ ,  $\tau \acute{o}$ , splendor. descent.  $\delta \psi \circ \varsigma, -\epsilon \circ \varsigma = -\circ v \varsigma, \tau \circ, \text{height.}$  $\gamma \tilde{\eta}$ ,  $\gamma \tilde{\eta} \varsigma$ ,  $\dot{\eta}$ , the earth. heat. δειλός, -ή, -όν, cowardly, θνητός, -ή, -όν, mortal. elevation. worthless. κέρδος, -εος = -ους, τό, χαλκός, -οῦ, ὁ, brass.  $\psi \varepsilon \tilde{v} \delta o \varsigma$ ,  $-\varepsilon o \varsigma = -o v \varsigma$ ,  $\tau o$ ,  $\ell a \rho l \nu \delta \varsigma$ ,  $- \dot{\eta}$ ,  $- \dot{\delta} \nu$ , spring, i.e. gain. a lie. belonging to the spring,  $\kappa\lambda\epsilon\circ\varsigma$ ,  $-\epsilon\epsilon\circ\varsigma = -\epsilon\circ\upsilon\varsigma$ ,  $\tau\delta$ , cold. fame, pl. famous actions.  $\psi \tilde{v} \chi o \varsigma$ ,  $-\epsilon o \varsigma = -o v \varsigma$ ,  $\tau \acute{o}$ , (ξαρ) vernal.

'Η γη άνθεσιν ἐαρινοῖς θάλλει. Τῶν κακῶν δειλὰ ἔπη φέρουσιν ἄνεμοι. Μὴ ἀπέχου ψύχους καὶ θάλπους. Τὸ καλὸν οὐ μήκει χρόνου κρίνοιεν, ἀλλὰ ἀρετῆ. Οἰκ ἀσφαλές ἐστι πᾶν ὑψος ἐν θνητῷ γένει. Μὴ ψεύδη λέγε. 'Απέχου πονηρῶν κερδῶν. Κέρδη πονηρὰ ζημίαν ἀεὶ φέρει.' Κάτοπτρον εἰδους χαλκός ἐστιν, οἰνος δὲ νοῦ. Οἱ ἄνθρωποι κλέους δρέγονται. Οἱ ἄνδρες κλέει χαίρουσιν. Οἱ ἀνδρεῖοι κλεῶν δοέγονται. Θαυμάζομεν τὰ τῶν ἀνδρῶν κλέα.

Abstain from dishonest gain. We delight in spring flowers. Keep not yourself, O youth, from cold (pl.) and heat! (pl.). Flee from dishonest gains. Punishment follows the lie. We admire the Hellenes for  $(k\pi i, w. dat.)$  their (the) famous actions. Soldiers are impelled to noble actions by (dat.) the love for (gen) fame. The famous actions of soldiers are admired.

<sup>&</sup>lt;sup>1</sup> See rule of Syntax, p. 27.

#### § 45. III. Words in -15, -v5, -1, -v.

#### (1) Words in -15, oc.

Sing. N.	δ κῖς, corn-wo	rm. $b, h \sigma \tilde{v} \varsigma$ , a boar, a sow	
G.	κໄ-ός	σῦ-ός	lχθ <b>ڻ-ος</b>
D.	ĸĬ-Ĺ	σὔ-ι	lx <del>0 t</del> -ï
<b>A</b> .	KĨV	σῦν	ίχθον
V.	ĸĩ	σῦ	lxoo
Plur. N.	κί-ες	σΰ-ες	lxvv-es
G.	หไ-ฉับ	σὔ-ῶν	lχθt-ων
D.	κἴ-σί(ν)	σὔ-σί(ν)	$i_{\mathcal{X}}\vartheta v - \sigma \iota(v)$
A.	κt-aς`	σύ-ας and συς	lxvv-as, rarer lxvvs
<b>v</b> .	κt-eς	σΰ-ες	lxvv-es
D. N. A. V.	ĸt-e	σΰ-ε	Ιχθύ-ε
G. and D.	หไ-0ไข	σ <b>ὕ-</b> οἶν	Ιχθύ-οιν.

#### XXIII. Vocabulary.

"Αγκιστρον,-ου, τό, a hook. βάτραχος, -ου, δ, a frog. νέκθς, -θος, ό, a corpse, a βύτρυς, -υος, δ, a cluster dead body. άγρεύω, to catch.  $\pi a \gamma i \varsigma$ , -100 $\varsigma$ ,  $\dot{\eta}$ , a trap, a αμπελος, -ου, η, a vine.of grapes. άνα-κύπτω, to peep up or Ισος, -η, -ον, like, equal. snare.  $\mu \tilde{v}_{\varsigma}$ ,  $-\tilde{v}_{\delta}$ ,  $\delta$ ,  $m\tilde{u}_{s}$ ,  $m\tilde{u}_{ris}$ , a  $\sigma \tau \dot{u} \chi \tilde{v}_{\varsigma}$ ,  $-\tilde{v}_{\delta}$ ,  $\delta$ , an ear out, emerge. of corn. βασιλεύω, w. gen., to be mouse. king, rule.

Οἱ ἰχθύες ἐκ τοῦ ποταμοῦ ἀνακύπτουσιν. Οἱ θηρευταὶ τὰς σύας ἀγρεθουσιν. Πάντες ἴσοι νέκυες · ψυχῶν δὲ θεὸς βασιλεύει. 'Η ἄμπελος φέρει βότρυς. Η γῆ φέρει στάχυας καὶ βότρυας. Οἱ μύες παγίσιν ἀγρεύονται. Οἱ Σύροι σέβονται τοὺς ἰχθῦς ὡς θεούς. Τοῖς μυσί μάχη ποτὲ ἡν πρὸς τοὺς βατοάχους. 'Αγκίστροις ἐνεδρεύομεν τοῖς ἰχθύσιν.

We catch fishes with hooks. The huntsman lies in wait for the boars. The clusters (of grapes) and ears (of corn) are beautiful. The vine is abounding  $l \epsilon i \pi o \rho o \varsigma$ , w. gen.) in clusters of grapes. The frogs once had a battle with the mice (To the frogs was once a battle against the mice).

## § 46. (2) Words in $-i\varsigma$ , i, $\check{v}\varsigma$ , $\check{v}$ .

The stem-vowels  $\iota$  and  $\upsilon$  remain only in the Acc. and Voc. Sing. in the other Cases they are changed into  $\varepsilon$ . In the Gen. Sing. and Pl., masculine or feminine substantives end in  $-\omega \varepsilon$  and  $-\omega v$ ,—in which case  $\omega$  has no influence on the place of the accent. Comp. § 30, Rem. 2.

	N. G. D A. V.	ἡ πόλῖς, city. πόλε-ως πόλει πόλιν πόλι	δ πῆχυς, cubit. πήχε-ως πήχει πῆχυν πῆχυ	τδ σίναπι, mustard. σινάπε-ος σινάπει σίναπι σίναπι	τὸ ἄστυ, city. ἄστε-ος ἄστει ἄστυ ἄστυ
]	N. G. D. A. V.	πόλεις πόλε-ων πόλε-σι(ν) πόλεις πόλεις	πήχεις πήχε-ων πήχε-σι(ν) πήχεις πήχεις	σινάπη σιναπ <b>έ-ων</b> σινάπε <b>-</b> σι(ν) σινάπη σινάπη	ἄστη ἀστέ-ων ἄστε-σι(ν) ἀστη ἄστη
Dual.		πόλε-ε πολέ-οιν	πήχε-ε πηχέ-οιν	σινάπε-ε σιναπέ-οιν	· άστε-ε ἀστέ-οιν.

REM. 1. Here belong adjectives in  $v_{\zeta}$ , -eia, -v, the declension of which does not differ from that of substantives, except that the Gen. of the masculine singular has the common form  $-\epsilon o \varsigma$  (not  $-\epsilon \omega \varsigma$ ), and that the neuter plural is always uncontracted. Thus:

N. G. D. A. V.	G. γλυκέ-ος γλυκείας D. γλυκεί γλυκεία		γλυκέ-ος G. 7 γλυκεῖ D. 7 γλυκύ A. 7		- γλυκεῖς γλυκέων γλυκέσι(ν) γλυκεῖς γλυκεῖς	Plural. γλυκείαι γλυκείων γλυκείαις γλυκείας γλυκείας	γλυκέα γλυκέωυ γλυκέσι(ν) γλυκέα γλυκέα
Dual N. A. V.   γλυκέε γλυκεία γλυκέε G. and D.   γλυκέοιν γλυκείαιν γλυκέοιν.							

Here also belong adjectives in -v, -v, Gen. -eo, which are declined like γλυκύς, -ύ, except that the neuter plural in -εα is contracted into -η (as αστη); e. g. ὁ ἡ δίπηχυς, τὸ δίπηχυ, two cubits long, τὰ διπήχη.

Rem. 2. Some substantives in -iς, and also adjectives in -iς, -i, e. g. lδρις, loμι, skilled in, have a regular inflection; so also the word ή έγχελυς, ed, in the singular.

Sing. N. G. D. A. V.	δ, ἡ πόρτις, calf. πόρτι-ος πόρτι-ι π πόρτιν πόρτι	ή τόρτι	έγχελυς, eel. έγχέλυ-ος έγχέλυ-ϊ έγχελυν έγχελυ	ό, ἡ οἰς, sheep. οἰός οἰί ὄϊν οἰς
Plur. N. G. D. A. V.	πορτί-ων πόρτι-σι(ν) πόρτι-ας π	τόρτις τόρτις τόρτις	έγχέλεις έγχέλε-ων έγχέλε-σι(ν) έγχέλεις έγχέλεις	oleç olüv oloí(v) olaç, <b>rarer</b> o <b>iç</b> oleç
Dual.	πόρτι-ε πορτί-οιν		έγχέλε-ε έγχελέ-οιν	ole oloīv.

## XXIV. Vocabulary.

 $A\rho\chi\dot{\eta}$ , - $\dot{\eta}\varsigma$ ,  $\dot{\eta}$ , a beginning, command pl. magisfices of command.

trates, authorities, of άσέλγεια, -aς, ή, excess. βέβαιος,-d,-ov,firm.secure. βροτός, -ή, -όν, mortal.βρῶσις, -εως, ή, eating. διάφορος, -ον, different. όῶρον, -ου, τό, a gift. ένδεια, -ας, ή, want.  $\frac{1}{2}\pi i \vartheta v \mu i a$ ,  $-a \varsigma$ ,  $\dot{\eta}$ , desire.  $\kappa a \rho \pi \delta \varsigma$ ,  $-o \tilde{v}$ ,  $\delta$ , fruit. κόσμος, -ου, ό, an ornasession. session.  $\star \tau \eta \sigma \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\eta$ , gain, pos- $\pi \rho u \xi \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\eta$ , an action.  $\phi v \sigma \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\eta$ , nature.

 $\mu \dot{o} \nu o \varsigma$ , - $\eta$ , - $o \nu$ , alone. νόμος, -ου, δ, a law. ύνησις, -εως, ή, advantage.  $\pi \tilde{\eta} \chi \nu \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\delta$ , the elbow,  $\sigma \tau \acute{u} \sigma \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\dot{\eta}$ , a faction a cubit. τόλεμος, -ου, ο, war.  $\pi \acute{o} \lambda \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\dot{\eta}$ , a town, a state, a city. ment, order, the world.  $\pi \delta \rho \tau \iota \varsigma$ ,  $-\iota \circ \varsigma$ ,  $\delta$ ,  $\dot{\eta}$ , a heifer.

drink.

σπάνις, -εως, ή, needinesa Want sedition. σύνεσις, -εως, ή, understanding.  $\nu\beta\rho\iota\varsigma$ ,  $-\varepsilon\omega\varsigma$ ,  $\eta$ , insolence, haughtiness. κτημα, -ἄτος, τό, a pos- πόσις, -εως, h, drinking,  $\phi$ ύλαξ, -κος,  $\delta$ , a guard, a guardian.

'Ασέλγεια τίκτει ΰβριν. 'Έν πόσει καλ βρώσει πολλοί είσιν έταιροι, έν ζὲ σπουδαίφ πράγματι όλίγοι. 'Ο πλούτος σπάνεως' και ένδείας τούς άνθρώπους λύει. "Έπου τῆ φύσει." Αἱ ἀπὸ τοῦ σώματος ἐπιθυμίαι πολέμους καὶ στάσεις και μύχας παρέχουσιν. 'Εν ταις πόλεσιν αι άρχαι νόμων φύλακές είσιν. 'Απέ εεσθε, ω πολίται, στάσεων. 'Ορέγεσθε καλών πράξεων.' Διάφοροί είσιν αί τῶν βροτῶν φύσεις. Ἐξ ΰβρεως πολλὰ κακὰ γίγνεται. Κακοῦ ἀνδρὸς δῶρα δτησιν ούκ έχει. Δόξα και πλουτος άνευ συνέσεως ούκ άσφαλη κτήματά είσιν. Ο καρποι γλυκείς είσιν. 'Αρετής βέβαιαί είσιν αι κτήσεις μόναι. Πολλά άστη τείχη έχει. Οι τοῦ ἄστεος πύργοι καλοί είσιν. Οι πύργοι τῷ ἄστει κόσμος είσιν.

Riches free from neediness and want. In the state the magistrates are the guardians of the laws. Strive, O young man, after a noble action! The possession of virtue is alone secure. Good laws bring order to states. fight for the safety of cities. Flee, O citizens, from factions!

## § 47. Irregular Nouns of the Third Declension

- Ανήρ, see § 36; γάλα, γόνυ, δόρυ, οὖς, § 39; χείρ, § 35, Rem. 2.
- 2.  $\Gamma v v \dot{\eta}$  ( $\dot{\eta}$ , woman), Gen.  $\gamma v v \alpha v x i \zeta$ , Dat.  $\gamma v v \alpha v x i \zeta$ , Acc.  $\gamma v i \zeta$ • Δίχ-α, Voc. γύναι; Pl. γυναίχες, γυναικών, γυναιξί(ν), γυναίχας
  - 3. Zε ν ς, Gen. Διός, Dat. Διί, Acc. Δία, Voc. Ζεν.
  - 4.  $\Theta \varrho i \xi (\dot{\eta}, hair)$ , Gen.  $\tau \varrho i \chi \dot{o} \varsigma$ , Dat. Pl.  $\theta \varrho i \xi i(r)$ , see § 8, 11.
- 5. Κλείς (ή, key), Gen. κλειδ-ός, Dat. κλειδ-ί, Acc. κλείδ-α and (commonly) xleir; Pl. Nom. and Acc. xleig, also xleideg, xleidas.
- 6. K v ω ν (δ, ή, dog.), Gen. κυν-ός, Dat. κυνί, Acc. κύνα, Voc. κύον; Pl. κύνες, κυνών, κυσί(ν), κύνας.
- 7.  $\Lambda \tilde{\alpha} \varsigma$  ( $\delta$ , stone), Gen.  $\lambda \tilde{\alpha} \circ \varsigma$ , Dat.  $\lambda \tilde{\alpha} i$ , Acc.  $\lambda \tilde{\alpha} r$ , seldom  $\lambda \tilde{\alpha} \alpha \varsigma$ Pl. lãες, λάων, λάεσσι(ν).
- 8. Μάρτυς (ὁ, ἡ, witness), Gen. μάρτυρος, Dat. μάρτυρι, Acc. μάρτυρα, more seldom μάρτυν; Dat. Pl. μάρτυσι(ν).
  - 9. Nαῦς (ή, navis), Gen. νεώς, Dat. νηΐ, Acc. ναῦν; Dual

² ♦ 161, 2. (a) (δ). ³ § 158, 3 (b). • § 161, 5 ¹ § 157.

Gen. and Dat. veoiv (Nom. and Acc. are not in use); Pl. vies,  $v \in \tilde{\omega}v$ ,  $v \alpha v \sigma i(v)$ ,  $v \alpha \tilde{v} \varsigma$ . Comp.  $\gamma \varrho \alpha \tilde{v} \varsigma$ , § 41.

10. T δ ω ρ (τό, water), Gen. υδατος, etc.

#### XXV. Vocabulary.

nian.  $\triangle \delta \eta \varsigma$ , -ov,  $\delta$ , Hades, the  $\kappa \epsilon \phi a \lambda \dot{\eta}$ ,  $-\ddot{\eta} \varsigma$ ,  $\dot{\eta}$ . the head. (Pluto). έπιστος, -ον, unfaithful, κοιλαίνω, to hollow out. δέησις, -εως, ή, an en- κτείς, -ενός, ό, a comb. δέχομαι, to receive. έκκλησία, -ας, ή, an as- κύβος, -ου, ό, a die. sembly.  $θρίξ, τριχός, <math>\dot{η}$ , the hair.

ίστός, -οῦ, δ, a loom. coffer. treaty. κομίζω, to bring. κτενίζω, to comb. κὔβερνήτης,-ου,ό, a steersman, a pilot.

Aθηναῖος, -ου, ό, an Athe- ἰθθνω, to set right, guide. μαρτυρία, -ας, ή, testimony. olkía,  $-a\zeta$ ,  $\eta$ , a house. olκος, -ov, δ, a house. god of the lower world  $\kappa i\sigma \tau \eta$ ,  $-\eta \varsigma$ ,  $\dot{\eta}$ , a chest, a  $\pi \epsilon \rho i\delta \rho o\mu o\varsigma$ ,  $-o\nu$ , running round, gad-about.  $\pi \epsilon \tau \rho a$ , -a $\varsigma$ ,  $\dot{\eta}$ , a rock. στάγών, -όνος, ή, a drop or dropping. σώζω, to save, preserve. σωτήρ, -ηρος, δ, a saver a preserver. Δφέλεια,-ας, ή, advantage.

Αί γυναϊκες τῷ κόσμφ χαίρουσιν. Οἱ Έλληνες σέβονται Δία. Ταῖς γυναιξὶν ή αίδως πρέπει. Οἱ κύνες τὸν οἰκον φυλάττουσιν. 'Ο κυβερνήτης τὴν ναῦν **ίθύνει. Αί σταγόνες τοῦ ὕδατος πέτραν κοιλαίνουσιν. 'Εχθαίρω γυναῖκα πε**ρίδρομον. Τῆς γυναικός ἐστι τὸν οἰκον φυλάττειν. Γυναικός ἐσθλῆς ἐστι σωζειν οίκίαν. 'Αεὶ εὐ πίπτουσιν οἱ Διὸς κύβοι. Οἱ κύνες τοὶς ἀνθρώποις ώφέλειαν καλ ήδονην παρέχουσιν. Αί τῶν μαρτύρων μαρτυρίαι πολλάκις ἄπιστοι είσιν. Ίστοὶ γυναικῶν έργα, καὶ οὐκ ἐκκλησίαι. Κόμιζε, ὡ παῖ, τὴν τῆς κίστης κλείν. 😘 Ζεῦ, δέχου την τοῦ ἀτυχοῦς δέησιν. Κάστωρ καὶ Πολυδεύκης των νεων σωτήρες ήσαν. Γυναικι πάση κόσμον ή σιγή φέρει. Οἱ γέροντες δλίγας τρίχας έν τη κεφαλή έχουσιν. 'Ω γύναι, σώζε την οἰκίαν. Τῷ κτενί τὰς τρίχας κτενίζομεν. 'Ο Αἰακὸς τὰς τοῦ "Αδου κλεῖς φυλάττει.

The woman delights in ornament. It is the duty (it is, w. gen.) of women to look after the house. Bring, O boy, the key of the house! Women delight in beautiful hair. The Athenians had (To the Athenians were) many ships. Trust not all witnesses. It is the business (it is, w. gen.) of dogs to guard the house. Zeus had (To Zeus were) many temples. The fishes peep up from the water. The steersmen guide the ships. Modesty becomes a woman.

§ 48. Irregular Adjectives.

Sing. N.	πράος	πραεία	πρᾶον, mild.
G.	πράου	πραείας	πράου
D.	πράφ	πραεία	πράψ
<b>A</b> .	πρᾶον	πραείαν	πρῶον
<b>V</b> ,	πρᾶος, πρᾶε	πραεῖα	πρᾶον
Plur. N.	πρῶοι and πραεῖς	πραεϊαι	πραέα
G.	πραέων	πραειῶν	πραέων
D.	πράοις and πραέσι (ν)	πραείαις	πραέσι(ν)
A.	$\pi \rho \acute{a}ov \varsigma$ and $\pi \rho \sigma e i \varsigma$	πραείας	πραέα
V.	$\pi \rho \tilde{a} o \iota$ and $\pi \rho a \epsilon \tilde{\iota} \varsigma$	πραεῖαι	πραέα
D. N. A. V.	πράω	πραεία	πράω
G. and D.	πράοιν	πραείαιν	πράοιν.

G. D. A.	πολύς πολλή πολύ, much. πολλοῦ πολλῆς πολλοῦ πολλῷ πολλῆ πολλῷ πολ ὑν πολλήν πολ ὑ πολ ὑ πολλήν πολ ὑ	μέγας μεγάλη μέγα, great. μεγάλου μεγάλης μεγάλου μεγάλφ μεγάλη μεγάλφ μέγαν μεγάλην μέγα μέγα μεγάλη μέγα
	πολλοί πολλαί πολλά πολλῶν πολλῶν πολλῶν etc. regular.	μεγάλοι μεγάλαι μεγάλα μεγάλων μεγάλων μεγάλων etc. regular.

#### Declension of Participles.

S. N. G. D. A. V.	στάς στάντος στάντι στάντα στάς	στὰσα στάσης στάση στὰσαν στὰσα	στάν στάντος στάντι στάν στάν	λιπών λιποῦσα λιπόν λιπόντος λιπούσης λιπόντος λιπόντι λιπούση λιπόντι λιπόντα λιποῦσαν λιπόν λιπών λιποῦσα λιπόν	
P. N. G. D. A. V.	στάντες στάντων στᾶσι(ν) στάντας στάντες	στᾶσαι στασῶν στάσαις στάσᾶς <b>στᾶ</b> σαι	στάντα στάντων στᾶσι(ν) στάντα στάντα	λιπόντες λιποῦσαι λιπόντα λιπόντων λιπουσῶν λιπόντως λιποῦσι(ν) λιπούσαις λιποῦσι( λιπόντας λιποῦσας λιπόντα λιπόντες λιποῦσαι λιπόντα	_
Dual	στάντε στάντοιν	στάσα στάσαιν	<b>στάντε</b> στάντοιν.	λιπόντε λιπούσα λιπόντε λιπόντοιν λιπούσαιν λιπόντοι	ν.
S. N. G. D. <u>A</u> . V.	λειφθείς λειφθέντο λειφθέντι λειφθέντα λειφθείς	-είση -εὶσ <b>αν</b>	-έν -έντος -έντι -έν -έν	άγγελῶν -οῦσα -οῦν ἀγγελοῦντος -οῦσης -οῦντος ἀγγελοῦντι -οῦση -οῦντι ἀγγελοῦντα -οῦσαν -οῦν ἀγγελῶν -οῦσα -οῦν	- 1
P. N. G. D. A. V.	λειφθέντε λειφθέντω λειφθεῖσι( λειφθέντα λειφθέντε	ον -εισῶν (ν) -είσαις ες -είσας	-έντ <b>α</b> -έντων -εὶσι(ν) -έντα -έντα	άγγελοῦντες -οῦσαι -οῦντα άγγελοῦντων -ουσῶν -ούντα ἀγγελοῦσι -ούσαις -οῦσι ἀγγελοῦντας -οῦσας -οῦντα ἀγγελοῦντες -οῦσαι -οῦντα	ענ צ
Dual.	λειφθέντε λειφθέντο	_	-έντε -έντοιν.	άγγελοῦντε -ούσὰ -οῦντε άγγελούντοιν -ούσαιν -ούντο	

Remark. All participles in  $-\alpha \varsigma$  are declined like  $\sigma \tau \dot{\alpha} \varsigma$ , and all present, second Aor. and first Fut. participles in  $-\omega \nu$ , like  $\lambda \iota \pi \dot{\omega} \nu$ , and first and second Aor. passive participles, like  $\lambda \epsilon \iota \phi \vartheta \epsilon \dot{\iota} \varsigma$ , and all second Fut. Act. participles, like  $\dot{\alpha} \gamma \gamma \epsilon \lambda \dot{\omega} \nu$ .

## XXVI. Vocabulary.

κακῶν Ἰλιάς, a multi- πάθος, -εος = -ους, suffering, a passion. uλγος, -εος = -ους, τό,tude of evils. Μακεδών, -όνος, ό, Mace- πολύς, πολλή, πολύ, much, pain. many, great. άφθονία, -aς, ή, absence donian. πρᾶος, πραεῖα, πρᾶον, soft, of envy, abundance.  $\mu \epsilon \gamma a$ , greatly. εθος, -εος = -ους, τό, cus- $\delta\lambda$ ίγος, -η, -ον, little, small. ὀφέλλω, to nourish, in- τροσ-αγορεύω, call. tom, manner. Ιλιάς, -άδος, ή, the Iliad, crease. name

πρόσ-οδος, -ων, ή, an ap-στος, -ων, δ, corn.

proach, an income, rev-φόβος, -ων, δ, fear; φόβον enue, reditus. ἔχειν, to have fear, to

be connected or attend ed with fear.

Πολύν οίνον πίνειν κακόν ἐστιν. Οἱ βασιλεῖς μεγάλας προςόδους ἔχουσιν. Ἐν Αἰγύπτω πολλὴ σίτου ἀφθονία ἡν. Ἡ θάλαττα μεγάλη ἐστίν. Μέγα πάθος προςαγορεύομεν Ἰλιάδα κακῶν. Κροίσωι ἡν πολύς πλοῦτος. Πολλάκις ἐξ δλίγης ἡδονῆς μέγα γίγνεται ἄλγος. Πραέσι (πράοις) λόγοις ἡδέως εἰκουεν. Τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. Πολλῶν ἀνθρώπων ἔθη ἐστὶ πραέα. Πόνος ἀρετὴν μέγα ὀφέλλει. Οἱ παῖδες τοὺς πραεῖς (πράους) πατέρας καὶ τὰς πραείας μητέρας στέργουσιν. ὑμιλίαν ἔχε τοῖς πραέσιν (πράοις) ἀνθρώποις. Αἰ γυναῖκες πραεῖαί εἰσιν. ᾿Αλέξανδρον, τὸν τῶν Μακεδόνων βασιλέα, μέγαν ἀπαγορεύουσιν.

Abstain from much wine. Kings have (to kings are) great revenues. Egypt has (in Egypt is) great abundance of corn. Crocsus has (to Croesus are) great riches. Strive after mild manners. Women have (to women is) a mild nature  $(\phi i\sigma \iota \varsigma)$ . Alexander, king of the Macedonians, is called the Great.

## § 49. Comparison of Adjectives.

The Greek language has two forms to indicate the two degrees of comparison (Comparative and Superlative); much the most common form is  $-\tau \, \varepsilon \, \varrho \, \sigma \, \varsigma$ ,  $-\tau \, \dot{\varepsilon} \, \varrho \, \bar{\alpha}$ ,  $-\tau \, \varepsilon \, \varrho \, \sigma \, v$ , for the Comparative, and  $-\tau \, \alpha \, \tau \, \sigma \, \varsigma$ ,  $-\tau \, \dot{\alpha} \, \tau \, \eta$ ,  $-\tau \, \alpha \, \tau \, \sigma \, v$ , for the Superlative; a much more rare form is  $-\dot{\iota} \, \omega \, v$ ,  $-\bar{\iota} \, \sigma \, v$ , or  $-\omega \, v$ , or  $-\sigma \, v$ , for the Comparative, and  $-\iota \, \sigma \, \tau \, \sigma \, \varsigma$ ,  $-\dot{\iota} \, \sigma \, \tau \, \eta$ ,  $-\iota \, \sigma \, \tau \, \sigma \, v$ , for the Superlative.

REM. 1. The Superlative expresses a quality in the highest degree, or only in a very high degree.

Rem. 2. Instead of the simple forms of the Comparative and Superlative, the Greek, like the Latin, can prefix μᾶλλον (magis) and μάλιστα (maxime) to the Positive.

## § 50. A. First Form of Comparison.

Comparative, - τερος, - τέρα, - τερον. Superlative, - τατος, - τάτη, - τατον.

The following adjectives annex these forms in the following manner:

- I. Adjectives in  $-o\varsigma$ ,  $-\eta$   $(-\bar{\alpha})$ ,  $-o\nu$ .
- (a) Most adjectives of this class, after dropping  $\sigma$ , annex the above endings to the pure stem, and retain the o, when a syllable long by nature or by position, § 9, 3, precedes, (a mute and liquid always make the syllable long here); but, in order to prevent the

<sup>1 § 161 2 (</sup>d

concurrence of too many short syllables, o is lengthened into  $\infty$ , when a short syllable precedes; e. g.

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Com. κουφ-ό-τερος
κοί >-ος, light,
                                              Sup. κουφ-ό-τατος, -η, -ον,
                        " Ισχυρ-ό-τερος,
l\sigma_{\lambda} \rho - \delta c, strong,
                                                   Ισχυρ-ό-τατος,
                        " λεπτ-ό-τερος,
λετ:τ-ός, thin,
                                                   λεπτ-ό-τατος
                        " σφοδρ-ό-τερος,
                                               " σφοδρ-ό-τατος.
σφεδρ-ός, vehement,
                                               " πικρ-ό-τατος,
                        " πικρ-ό-τερος,
πικρ-ός, bitter,
                        " σοφ-ώ-τερος,
                                                " σοφ-ώ-τατος,
σοφ-ός, wise,
                        "
                                                  έχυρ-ώ-τατος,
                            έχυρ-ώ-τερος,
                                                44
έχυρ-ός, firm,
άξι-ος, worthy,
                            άξι-ώ-τερος,
                                                "
                                                   άξι-ώ-τατος.
```

(b) Contracts in  $-\cos = -\cos c$  and  $-\cos = -\cos c$ , suffer contraction in the Comparative and Superlative also, since c of the former is absorbed by c, but the latter, after dropping c, insert the syllable c, which is contracted with the preceding c; c.

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πορφύρ-εος = πορφυρ-οῦς ἀπλ-όος <math>≤ ἀπλ-οῦς πορφυρ-εώτερος <math>= πορφυρ-ώ-τερος ἀπλο-έσ-τερος <math>= ἀπλο-έσ-τερος <math>= ἀπλο-έσ-τατος <math>= ἀπλο-έσ-τατος <math>= ἀπλο-έσ-τατος <math>= ἀπλο-έσ-τατος <math>= ἀπλο-έσ-τατος <math>= απλ-ούσ-τατος <math>= απ
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Here belong also contracts of two endings in  $-ov \varsigma$  and -ov ν; e.g. εύν-οος = εύν-ους, Neut. εύν-οον = εύν-ουν, Com. εύνο-έσ-τερος = εύν-ούσ-τερος, Sup. εύνο-έσ-τατος = εύν-ούσ-τατος.

(c) The following adjectives in - αιος, viz. γεραιός, old, παλαιός, ancient, περαῖος, on the other side, σχολαῖος, at leisure, drop -oς and append - τερος and - τατος to the root; e. g.

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γεραι-ός, Com. γεραί-τερος, Sup. γεραί-τατος, παλαι-ός, "παλαί-τερος, "παλαί-τατος.
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(d) The following adjectives in  $-o \varsigma$ , viz.  $\varepsilon \tilde{v} \delta \iota o \varsigma$ , calm,  $\tilde{\eta} \sigma v \gamma o \varsigma$ , quiet,  $\tilde{\iota} \delta \iota o \varsigma$ , own,  $\tilde{\iota} \sigma o \varsigma$ , equal,  $\mu \dot{\varepsilon} \sigma o \varsigma$ , middle,  $\tilde{o} \varrho \vartheta \varrho \iota o \varsigma$ , early,  $\tilde{o} \psi \iota o \varsigma$ , late, and  $\pi \varrho \omega \tilde{\iota} o \varsigma$ , in the morning, after dropping  $-o \varsigma$ , insert the syllable  $\alpha \iota$ , so that the Comparative and Superlative of these adjectives are like the preceding in  $-\alpha \iota o \varsigma$ ; e. g.

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μέσ-ος, Com. μεσ-αί-τερος, Sup. μεσ-αί-τατος,
ίδι-ος " ίδι-αί-τερος, " ίδι-αί-τατος.
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- Rem. 1. Φίλος, beloved, dear, has three different forms: φιλώτερος, φιλώτατος; φίλτατος; φίλτατος; φιλαίτερος, φιλαίτατος.
- (e) Two adjectives in -ος, viz. ἐξοωμένος, strong, and ἄκρᾶτος, unmixed, after dropping -ος, insert the syllable ες; e.g. ἐξοωμεν-έσ-τερος, ἐξοωμεν-έσ-τατος, ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος. So also αίδοῖος, modest, has αίδοιέστατος in the Superlative.
- (f) The following adjectives in -ος, viz. λάλος, talkative, μονοφάγος, eating alone, όψοφάγος, dainty, and πτωχός, poor, after dropping oς, insert the syllable is; e. g. λάλ-oς, Com. λαλ-iσ-τερος, Sup. λαλ-ίσ-τατος.

II. Adjectives in  $-\eta \varsigma$ , Gen. -o v, and  $\psi \varepsilon v \delta \dot{\eta} \varsigma$ ,  $\dot{\varepsilon} \varsigma$ , false, Gen.  $-\dot{\varepsilon} o \varsigma$ , shorten the ending  $-\eta \varsigma$  into  $-\iota \varsigma$ ; e. g.  $\times \lambda \dot{\varepsilon} \pi \tau - \eta \varsigma$ , Gen. -o v, thiev ish, Com.  $\times \lambda \dot{\varepsilon} \pi \tau - i \sigma - \tau \varepsilon \rho o \varsigma$ , Sup.  $\times \lambda \dot{\varepsilon} \pi \tau - i \sigma - \tau \alpha \tau o \varsigma$ ;  $\psi \varepsilon v \delta i \sigma \tau \varepsilon \rho o \varsigma$ ,  $\psi \varepsilon v \delta i \sigma \tau \alpha \tau o \varsigma$ .

#### XXVII. Vocabulary.

'Ayáhhw, to adorn; Mid. έθνος, -εος = -ους, τό, a πτωχός, -ή, -όν, begging nation, a people. w. dat., to pride oneself very poor. in, be proud of, delight  $\Lambda a \kappa \epsilon \delta a \iota \mu \acute{o} \nu \iota o \varsigma$ ,  $\dot{o}$ ,  $\dot{o$ Lacedaemonian.  $\tau i\mu \iota o \varsigma$ , -a, -o $\nu$ , honored, in. **ε**Ιρετός, - $\dot{\eta}$ , - $\dot{o}\nu$ , choice, νομίζω, to think, deem. esteemed, valuable. eligible; Comparative, οὐδείς, οὐδεμία, no one; χελιδών, -όνος, ή, a swalούδέν, nothing. preferable to. low. πατρίς, -ίδος, ή, native χρήσιμος, -η, -ον, useful, βίαιος, -a, -oν, violent. δίκαιος, -a, -ov, Attic δίcountry. advantageous. καιος, -ον, just.

RULE OF SYNTAX. The expression denoting comparison, which in English is subjoined to the Comparative by than, is subjoined in Greek, by  $\tilde{\eta}$ , than (quam), or, what is more usual, by the Genwithout  $\tilde{\eta}$ , when that expression must have stood in the Nom. or Acc. after  $\tilde{\eta}$  if expressed. Hence the rule: The Comparative governs the Gen. when  $\tilde{\eta}$  is omitted.

'Αριστείδης πτωχότατος ἡν, ἀλλὰ δικαιότατος. Οἱ Κύκλωπες βιαιότατοι ἡσαν. Καλλίας πλουσιώτατος ἡν 'Αθηναίων. Οὐδὲν σιωπῆς ἐστι χρησιμώτερον. Σιγή ποτ' ἐστὶν αἰρετωτέρα λόγου. Οὐκ ἔστι σοφίας τιμιώτερον. Σοφία πλούτου κτῆμα τιμιώτερόν ἐστιν. 'Η Λακεδαιμονίων δίαιτα ἡν ἀπλουστάτη. Οἱ γεραίτεροι ταὶς τῶν νέων τιμαὶς¹ ἀγάλλονται. Οὐδὲν πατρίδος τοὶς ἀνθρώποις² φίλτερον. Οἱ Ἰνδοὶ παλαίτατον ἔθνος² νομίζονται. 'Ω νεανίαι, ἔστε ἡσυχαίτατω. Οἱ Σπαρτιατικοὶ νεανίαι ἐβρωμενέστεροι ἡσαν τῶν 'Αθηναίων. Πολλοὶ τῶν χὲλιδόνων εἰσὶ λαλίστεροι. Οἱ δοῦλοι πολλάκις ψευδίστατοι καὶ κλεπτίστατοί εἰσιν.

The father is wiser than the son. The most valuable possession is that of virtue. The life of Socrates was very simple. No one of the Athenians was more just than Aristides. The eldest are not always the wisest. Men are quieter than boys. The Lacedaemonians were very strong. Old women are often very loquacious. The raven is very thievish.

III. Adjectives of the third Declension: 2

Those in  $-\dot{v}\varsigma$ ,  $-\varepsilon \tilde{\iota}\alpha$ ,  $-\dot{v}$ , —  $-\eta\varsigma$ ,  $-\varepsilon\varsigma$  (Gen.  $-\varepsilon \circ \varsigma$ ), —  $-\alpha\varsigma$ ,  $-\alpha v$ , and the word  $\mu \dot{\alpha} \times \alpha \varrho$ , happy, append  $-\tau \varepsilon \varrho \circ \varsigma$  and  $-\tau \alpha \tau \circ \varsigma$  immediately to the pure stem, which appears in the Neuter form;  $\varepsilon$ . g.

γλυκύς, Neut. -ύ — γλυκύ-τερος γλυκύ-τατος άληθής, Neut. -ές — άληθέσ-τερος άληθέσ-τιτος

<sup>&</sup>lt;sup>1</sup> § 161, 2. (c).

<sup>&</sup>lt;sup>2</sup> § 161, 5. (a).

πένης, Neut. -ες — πενέσ-τερος πενέσ-τατος μέλας, Neut. -αν — μελάν-τερος μελάν-τατος τάλας, Neut. -αν — ταλάν-τερος ταλάν-τατος μάκαρ, Neut. -αρ — μακάρ-τερος μακάρ-τατος.

REM. 2. The adjectives  $\dot{\eta} \delta \dot{\nu} \zeta$ ,  $\tau \alpha \chi \dot{\nu} \zeta$  and  $\pi o \lambda \dot{\nu} \zeta$  are compared in law and  $-\omega \nu$ . See § 51, I. and § 52, 9.

IV.  $-\tau \epsilon \varrho o \varsigma$  and  $-\tau \alpha \tau o \varsigma$  are appended to the pure stem, after the insertion of a single letter or of a whole syllable:

- (a) Compounds of χάρις insert ω; e. g. ἐπίχαρις, -ι, Gen. ἐπιχάριτ-ος, pleasant, Com. ἐπιχαριτ-ώ-τερος, Sup. ἐπιχαριτ-ώ-τατος.
- (b) Adjectives in -ω ν, -ο ν (Gen. -ονος), insert ες; e. g. εὐδαίμων, Neut. εὐδαιμον, happy,
  Com. εὐδαιμον-έσ-τερος, εὐδαιμον-έσ-τατος.
- (c) Adjectives in -ξ sometimes insert ες, sometimes ις; e.g. ἀφῆλῖξ, Gen. ἀφήλικ-ος, growing old, ἄρπαξ, Gen. ἄρπαγ-ος, rapax, Com. ἀφηλικ-έσ-τερος, Com. ἀρπαγ-ίσ-τερος, Sup. ἀφηλικ-έσ-τατος, Sup. ἀρπαγ-ίσ-τατος.
- V. Adjectives in  $-\epsilon \iota \varsigma$ ,  $-\epsilon \nu$ , insert  $\sigma$ , the  $\nu$  of the stem being dropped, § 8, 6; e. g.

χαρίεις, Neut. χαρίεν, pleasant, Com. χαριέ-στερος, Sup. χαριέ-στατος.

# XXVIII. Vocabulary.

Αἰθίοψ, -οπος, ό, an Æ- γῆρας, -αος, τό, old age.  $\delta\rho\mu\dot{\eta}$ ,  $-\bar{\eta}\varsigma$ ,  $\dot{\eta}$ , impulse, zeal, desire, rushing. thiopian. έγκρατής, -ές, continent,  $Ai\tau \nu \eta$ ,  $-\eta \varsigma$ ,  $\dot{\eta}$ , Ætna. abstinent, moderate. ούδέ, and not, neither, not aiwa, quickly. εύσεβής, -ές, pious. even. άρπαξ, -αγος, rapacious, εὐχαρις, -ιτος, attractive. παραπλήσιος, -a, -ον, and [weak.  $\eta \beta \eta$ ,  $-\eta \varsigma$ ,  $\dot{\eta}$ , youth. παραπλήσιος, -ov, like. rapax. ἀσθενής, -ές, powerless, μεσότης, -τητος, ή, meπαρέρχουαι, to pass by ἀτυχία, -aς, ἡ, misfortune.  $\pi\rho\epsilon\sigma\beta\nu\varsigma$ , - $\epsilon$ ia, - $\nu$ , and diocrity, moderation. βαθύς, -εῖα, -ύ, deep, pro-νόημα, -ατος, τό, a thought, $\pi \rho \dot{\epsilon} \sigma \beta v \varsigma$ , -νος, and -εως, found. a conception. old  $\beta$ αρύς,  $-\epsilon$ īα,  $-\dot{v}$ , heavy, bur- ὀρθός,  $-\dot{\eta}$ ,  $-\dot{o}v$ , straight, ἀκύς,  $-\epsilon$ īα,  $-\dot{v}$ , quick. correct, upright. densome.

Αἰψα, ὡς νόημα, παρέρχεται ἡβη, οὐδ' ἰππων ὁρμὴ γίγνεται ὠκυτέρα. Τὸ γῆσας βαρύτερόν ἐστιν Αἰτνης. 'Ο θάνατος τῷ βαθυτάτῳ ὕπνωι παραπλήσιός ἐστιν. Οἱ νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαιρουσιν. Φιλίας δικαίας κτῆσίς ἐστιν ἀσφαλεστάτη. 'Η μεσότης ἐν πᾶσιν ἀσφαλεστέρα ἐστιν. Οἱ γέροντες ἀσθενέστεροί εἰσι τῶν νέων. Βουλῆς ὀρθῆς οὐδέν ἐστιν ἀσφαλέστερον. Οἱ κόρακες μελάντατοί εἰσιν. 'Η 'Αφροδίτη ἡν εὐχαριτωτάτη. Οἱ εὐσεβέστατοι εὐδαιμονέστατοί εἰσιν. Σωκράτης ἐγκρατέστατος ἡν καὶ σωφρονέστατος. 'Εν ταῖς ἀτυχίαις πολλάκις οἱ ἀνθρωποι σωφρονέστεροι εἰσιν, ἡ ἐν ταῖς εὐιυχίαις. Κιντας ἡν ἀρπαγίστατος. 'Η 'Αφροδίτη ἡν χαριεστάτη πασῶν θεῶν.

Age is very burdensome. Nothing is quicker than thought. Moderation is the safest. No bird is (there is not a bird) blacker than the raven. The ÆLiopians are very dark. Nothing is more attractive than youth. No one of the Athenians was more moderate or more sensible than Socrates. No one was more rapacious than Critias. Nothing is more graceful than a beautiful flower.

§ 51. B. Second Form of Comparison.

Comparative,  $-i \omega \nu$ , Neut.  $-i \omega \nu$ , or  $-\omega \nu$ , Neut.  $-o \nu$ . Superlative,  $-i \omega \tau \circ \varsigma$ ,  $-i \omega \tau \circ \tau$ ,  $-i \omega \tau \circ \nu$ .

REM. 1. On the declension of the Comparative, see § 35, Rem. 4.

This form of comparison includes,

I. Some adjectives in  $-v \, \varsigma$ , which drop  $-v \, \varsigma$  and append  $-\iota \omega \, r$ , etc.; this usually applies only to  $\dot{\eta} \, \delta \, \dot{v} \, \varsigma$ , sweet, and  $\tau \, \alpha \, \chi \, \dot{v} \, \varsigma$ , swift.  $T \, \alpha - \chi \, \dot{v} \, \varsigma$  has in the Comparative  $\partial \dot{\alpha} \sigma \sigma \omega \, v$  (Att.  $\partial \dot{\alpha} \tau \tau \omega \, v$ , § 8, 11), Neut.  $\partial \ddot{\alpha} \sigma \sigma \sigma \, v$  ( $\partial \tilde{\alpha} \tau \tau \sigma v$ ). Thus:

ήδ-ύς, Com. ήδ-ίων, Neut. ήδ-lov, Sup. ήδ-ιστος, -η, -ον ταχ-ύς, " θάσσων, Att. θάττων, Neut. θᾶσσον, Att. θᾶττον, Sup. τάχιστος.

Rem. 2. The others in - $\acute{v}$ ς, as  $\beta$  a  $\vartheta$   $\acute{v}$ ς, deep,  $\beta$  à  $\rho$   $\acute{v}$ ς, heavy,  $\beta$   $\rho$  a  $\delta$   $\acute{v}$ ς, slow,  $\beta$   $\rho$  a  $\chi$   $\acute{v}$ ς, short,  $\gamma$   $\lambda$  v  $\kappa$   $\acute{v}$ ς, sweet,  $\delta$  a  $\sigma$   $\acute{v}$ ς, thick,  $\epsilon$   $\acute{v}$   $\rho$   $\acute{v}$ ς, wide,  $\delta$   $\xi$   $\acute{v}$ ς, sharp,  $\pi$   $\rho$   $\acute{e}$   $\sigma$   $\beta$  v  $\varsigma$ , old,  $\mathring{\omega}$   $\kappa$   $\mathring{v}$ ς, swift, have the form in - $\acute{v}$ τερος, - $\acute{v}$ τατος,  $\S$  50, III.

II. The following adjectives in -ρος, viz. αἰσχρός, base, ἐχϑρός, hostile, κυδρός, honorable, and οἰκτρός, wretched (but always in the Comparative, οἰκτρότερος), the ending -ρος here also being dropped; e. g. αἰσχρός, Com. αἰσχ-ἰων, Neut. αἴσχ-ῖον, Sup. αἴσχ-ιστος.

# XXIX. Vocabulary.

Aλλος, -η, -ο, alius, -a, ud, καιρός, -οῦ, ὁ, the right οἰκτρός, -ά, -όν, pitiable, another, τὰ ἄλλα = time, an opportunity; miserable. τὰλλα, the rest, every- time (in general). ὀσμή, -ῆς, ἡ, a smell. thing else. [imical. λοιπός, -ή, -όν, remaining ὄφις, -εως, ὁ, -η, a snake. ἐχθρός, -ά, -όν, hostile, in- μετα-φέρω, to remove, παρέχομαι, to afford, bring ζῶον, -ου, τό, a living be- change. forth.

'Ο βαθύτατος υπνος ήδιστός έστιν. Πολλά ἄνθη ἡδίστην όσμὴν παρέχεται. Οὐδὲν θᾶττόν ἐστι τῆς ήβης. Τὴν αἰσχίστην δουλείαν¹ οἱ ἀκρατεῖς δουλεύουσιν. Πάντων ἡδιστόν ἐστιν ἡ φιλία. Οὐδὲν αἴσχιόν ἐστιν, ἡ ἄλλα μὲν ἐν νῷ ἔχειν, ἄλλα δὲ λέγειν. Οἱ ὄφεις τοῖς λοιποῖς ζώοις² ἔχθιστοί εἰσιν. 'Ο τῶν πλουσίων βίος πολλάκις οἰκτρότερός ἐστιν, ἡ ὁ τῶν πενήτων. Τάχιστα³ ὁ καιρὸς μεταφέρει τὰ πράγματα.

Nothing is more pleasant than a very deep sleep. Nothing is more disgraceful than slavery. The horses are very quick. There is nothing more inimical than bad advice. The old man has for (dat.) the old man the most pleasant

¹ § 159, 2

<sup>&</sup>lt;sup>2</sup> § 161. 5. (a).

<sup>&</sup>lt;sup>3</sup> Adverbially.

speech, the boy for the bey The poor have always a very miserable life. Nothing is more miserable than poverty.

# § 52. Anomalous Forms of Comparison.

Positive.	Comparative.	Superlative.
1. άγαθός, good,	άμείνων, Nent. άμεινον	άριστος
	βελτίων	βέλτιστος
	κρείσσων, ΔtL κρείττων	κράτιστος
	λφων	λῷστος
2. κακός, bad,	κακίων	κάκιστος
-	χείρων	χείριστος
	ήσσων, Att. ήττων (inferior)	•
3. καλός, beautiful,	καλλίων	κάλλιστος
4. ἀλγεινός, painful,	άλγεινότ <b>ερος</b>	άλγεινότατος
	άλγίων	άλγιστος
5. μακρός, long,	μακρότερος	μακρότ <b>ατος and μήκιστος</b>
6. μικρός, <b>small</b> ,	μικρότερος	μικρότατος
	έλάσσων, Att. έλάττων	έλάχιστος
7. δλίγος, few,	μείων	δλίγιστος
8. μέγας, great,	μείζων	μέγιστος
9. πολύς, much,	πλείων or πλέων	πλείστος
10. ράδιος, easy,	ράων	ρᾶστος
11. πέπων, ripe,	πεπαίτερος	πεπαίτατος
12. πίων, fat,	πιότερος	π ότατος.

#### XXX. Vocabulary.

'Αναγκαίος, -ā, -ον, and άν- ξμφύτος, -ον, implanted. αγκαῖος, -ον, necessary. ἐνίοτε, sometimes. ἀνάγκη, -ης, ἡ, necessity, ἐπιθυμία, -ας, ἡ, desire. compulsion. government, anarchy.  $\beta\lambda\dot{a}\beta\eta$ ,  $-\eta\varsigma$ ,  $\dot{\eta}$ , injury. neighbor. γνώμη, opinion, view. born, free.

εὐτυχής, -ές, fortunate.  $d\nu a\rho\chi(a, -a\varsigma, \dot{\eta}, \text{ want of } \ddot{\eta}, \text{ or }; \ddot{\eta} = \ddot{\eta}, \text{ either} = \text{or}, \sigma\tau\epsilon\rho\gamma\omega, \text{ to love, to be sat-}$ aut-aut. ''Ιβηρία, -ας, ή, Spain.  $\gamma \epsilon i \tau \omega \nu$ , - $o \nu o \varsigma$ ,  $\delta$ ,  $\dot{\eta}$ , a  $i \sigma \chi \dot{v} \omega$ , to be strong or κελεύω, to order, bid. έλεύθερος, -ā, -ον, and κολακεία, -aς, ή, flattery. έλεύθερος, -ον, free- κροκόδειλος, -ου, δ, a crocodile.

μαλακός, -ή, -όν, εοθ. πόλεμος, -ου, δ, war σκώ $\pi$ τω, to joke, jest (Eng. scoff). isfied, contented with. σύμβουλος, -ου, δ, an adviser. able, have power, avail. σωφροσύνη, -ης, ή, sound mindedness, modesty, wisdom, chastity.

RULE OF SYNTAX. 'Q's with the Superlative strengthens it, as quam in Lat.; e. g. ώς τάχιστα, quam celerrime, as quick as possible.

Ούχ δ μακρότατος βίος ἄριστός ἐστιν, άλλα δ σπουδαιότατος. Μέτρον ἐπὶ πᾶσιν ἄριστον. Γνωμαι των γεραιτέρων άμείνους είσίν. Σύμβουλος ούδείς έστι "Η λέγε σιγης κρείττουα, η σιγην έχε. 'Αεί κράτιστόν έστι Σκώπτεις, ὁ λῷστε. 'Εσθλῶν κακίους ένιότε εὐτυχέστεροι τὸ ἀσφαλέστατον. είσιν. Οὐκ ἔστι λύπης χεῖρον ἀνθρώπωι κακόν. Κολακεία τῶν ἄλλων ἀπάντων κακών χείριστόν έστιν. 'Ανηρ μαλακός την ψυχήν' έστι καί χρημάτων ήττων.

<sup>&</sup>lt;sup>3</sup> The Acc. means, in regard to, see § 159, 7. <sup>1</sup> 4 161, 5.

also.

is a slave to money

Ταῖς γυναιξῖνὶ ἡ σωφροσύνη καλλίστη ἀρετή ἐστιν. Οὐκ ἔστι κτῆμα κάλλιον φίλου. Ἡ δουλεία τῷ ἐλευθέρω ἀλγίστη ἐστίν. Ἡ δόδς μηκίστη ἐστίν. Ὁ κι οκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος. Ἡ γῆ ἐλάττων ἐστὶ τοῦ ἡλίου. Στέργε καὶ τὰ μείω. Ὁλίγιστοι ἄνθρωποι εὐδαίμονές εἰσιν. Οὐδεὶς νόμος ἰσχύει μεῖζον τῆς ἀνάγκης. Μικρὰ κέρδη πολλάκις μείζονας βλάβας φέρει. ᾿Αναρχίας μεῖζον οὐκ ἔστι κακόν. Ὁ πόλεμος πλεῖστα κακὰ φέρει. Ἔμφυτός ἐστι τοῖς ἀνθρώποις ἡ τοῦ πλείονος ἐπιθυμία. Γυνὴ ἐσθλὴ πλεῖστα ἀγαθὰ τὸ οἰκω φέρει. Τὰ ἀναγκαῖα τοῦ βίου φέρε ὡς ῥᾶστα. Τὸ κελεύειν ḥᾶόν ἐστι τοῦ πράιτειν. Οἱ καρποὶ πεπαίτατοί εἰσιν. Ἐν τῷ τοῦ πατρὸς κήπω οἱ βότρυες πεπαίτεροί εἰσιν, ἡ ἐν τῷ τοῦ γείτονος. Ἰβηρία τρέφει πιότατα πρόβατα.

There is nothing better than a very diligent life. The opinion of the old is the best. The best adviser is time. Nothing is better than that which is most safe (than the safest). The worst (persons) are often very fortunate. Sadness is the worst evil to man. Nothing is worse than flattery. The immoderate man is a slave to pleasures. In women nothing is better than modesty. To a free man nothing is more painful than slavery. The crocodile is very long. The son is smaller than the father. The good often have more property than the bad. The poor are often in greater honor than the rich. Avarice is a very great evil. Nothing brings more evils than war. To order is very easy. It is easier to bear poverty than sadness. We taste the ripest fruits with great pleasure.4 The sheep of the father are fatter than those of the neighbor

#### CHAPTER V.

#### THE ADVERB.

# § 53. Nature, Division and Formation of the Adverb.

- 1. Adverbs are indeclinable words, denoting a relation of place, time or manner; e. g. ἐκεῖ, there, νῦν, now, καλῶς, beautifully, in a beautiful manner.
- 2. Most adverbs are formed from adjectives by assuming the ending  $-\omega \varsigma$ . This ending is annexed to the pure stem of the adjective; and since the stem of adjectives of the third declension appears in the genitive, and adjectives in the Gen. Pl. are accented like adverbs, the following rule may be given for the formation of adverbs from adjectives: viz.  $-\omega r$  the ending of the adjective in the Gen. Pl., is changed into  $-\omega \varsigma$ ; e. g.

φιλ-ος, lovely, καλ-ός, fair, καίρι-ος, timely, Gen. Pl. φίλ-ων " καλ-ῶν " καιρί-ων

Adv. φίλ-ως καλ-ῶς καιρί-ως

<sup>1 4 161.5.</sup> also. 4 158, 8. 4 Neuter plural of the superlative of #86c

$\dot{a}\pi\lambda(\dot{o}-o\varsigma)o\bar{v}\varsigma$ , simple, Gen	. PL	$d\pi\lambda(\acute{o}-\omega\nu)\check{\omega}\nu$ Ada	7. ἀπλ(ό-ως)ῶς
	14	(εὐνό-ων) εὐνων	(εὐνό-ως) ε <b>ὐνως</b>
πᾶς, all, παντός,	66	πάντ-ων	πάντ-ως
σώφρων, prudent,	"	σωφρόν-ων	σωφρόν-ω <b>ς</b>
χαρίεις, pleasant,	46	χαριέντ-ων	χαριέντ-ως
ταχύς, swift,	44	ταχέ-ων	ταχέ-ως
uέγας, great,	46	μεγάλ-ων	μεγάλ-ω <b>ς</b>
άληθής, true,	66	ἀληθ(έ-ων)ῶν	άληθ(έ-ως)ῶς
συνήθης, accustomed,	46	(συνηθέ-ων) συνήθων	(συνηθέ-ως) συνήθως.

- Rem. 1. On the accentuation of compounds in  $-\eta \vartheta \omega \varsigma$  and of the compound  $a \dot{v} \tau \dot{a} \rho \kappa \omega \varsigma$ , comp. § 42, Rem. 4; also on the accentuation of  $e \dot{v} \nu \omega \varsigma$ , § 29, p. 29.
- Rem. 2. By appending the three endings  $-\vartheta \epsilon \nu$ ,  $-\vartheta \iota$  and  $-\delta \epsilon$  ( $-\sigma \epsilon$ ), to substantives, pronouns and adverbs, adverbs are formed to denote the three relations of place, whence  $(-\vartheta \epsilon \nu)$ , where  $(-\vartheta \iota)$  and whither  $(-\delta \epsilon$  or  $-\sigma \epsilon)$ ; e. g. oùpavó $-\vartheta \epsilon \nu$ , from Heaven, oùpavó $-\vartheta \iota$ , in Heaven, oùpavó $-\vartheta \epsilon$ , into or to Heaven.
- Rem. 3. The ending  $-\delta \varepsilon$  is commonly appended to the Acc. of substantives only. To pronouns and primitive adverbs,  $-\sigma \varepsilon$  is appended instead of  $-\delta \varepsilon$ ; e. g.  $\dot{\varepsilon} \kappa \varepsilon \tilde{\iota} \sigma \varepsilon$ , thither,  $\dot{\alpha} \lambda \lambda o \sigma \varepsilon$ , to another place. In plural substantives in  $-\alpha \zeta$ ,  $-\sigma \delta \varepsilon$  becomes  $-\zeta \varepsilon$ ; e. g.  $A\vartheta \hat{\eta} \nu \alpha \zeta \varepsilon$ , to Athens.
- 3. Besides adverbs with the ending -ως, there are many which evidently have a case-inflection; e. g. ἐξαπίνης, suddenly, αὐτοῦ, there, etc. The Acc. Sing. and Pl. of adjectives is very frequently used adverbially; e. g. μέγα κλαίειν, to weep much.

# § 54. Comparison of Adverbs.

1. Adverbs derived from adjectives, have commonly no independent adverbial ending for the different forms of comparison, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding adjective; e. g.

΄ σοφῶς σαψῶς	from	σοφός σαφής	Com. σοφώτερον σαφέστεμον	Sup. σοφώτατα σαφέστατα
χαριέντως	66	χαρίεις	χαρεέστερον	χαριέστατα
εὐδαιμόνως	66	εὐδαίμων	εὐδαιμονέστερον	εύδαιμονεστατα
αίσχρῶς	46	αἰσχρός	αἰσχίον	αΐσχιστα
ήδέως	66	ήδύς	ήδιον	ήδιστα
ταχέως	66	ταχύς	θασσον, -ττον	τάχιστα

2. All primitive adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative; e. g.

άνω, above κάτω, below, Com. άνωτερω κατωτέρω

Sup. ἀνωτάτω κατωτάτω.

In like manner, most other primitive adverbs have the ending -w in the Comparative and Superlative; e. g.

άγχου, ποστ,
περα, beyond,
rn lov, far
ėκάς, far,
έγγύς, near,

Com.	άγχοτέ	
	περαιτ	έρω
	τηλοτέ	ρω
	έκαστέ	DW
	έγγυτέ	•
	εγγύτε	
	-//	707

Sup. ἀγχοτάτω
Sup. wanting
τηλοτάτω
ἐκαστάτω
ἐγγυτάτω and
ἐγγύτατα

#### CHAPTER VI.

#### THE PRONOUN.

# § 55. Nature and Division of Pronouns.

Pronouns do not, like substantives, express the idea of an object, but only the relation of an object to the speaker, since they show whether the object is the speaker himself (the first person), or the person or thing addressed (the second person), or the person or thing spoken of (the third person); e. g. I (the teacher) give to you (the scholar) it (the book). Pronouns are divided into five principal classes, viz. personal, demonstrative, relative, indefinite and interrogative pronouns.

# § 56. I. Personal Pronouns.

- A. Substantive personal pronouns.
- (a) The simple ἐγώ, ego, σύ, tu, ού, sui.

I				Singular.	-	•		
1	Nom.	$\imath\gamma\omega$ , $I$		σύ, thou				
	Gen.	μοῦ (μου), ἐμοῦ	of me	σοῦ (σου),	of thee	où (où), of himself, etc.		
ı		μοί (μοι), ἐμοί,		σοί (σοι), α		of (oi), to himself, etc.		
ı		μέ (με), εμέ, πο		$\sigma \hat{\epsilon}$ ( $\sigma \epsilon$ ), the		$\xi$ ( $\dot{\varepsilon}$ ), himself, etc.		
ı				Dual.				
I	N. A.   νώ, we both, us both   σφώ, you both							
	G.D. võv, of us both, to us both				u both,	σφωίν (σφωϊν), of them both, to them both		
ı	Piural.							
ı	Nom.	ήμεῖς, νοε	ύμεῖς, ι	ye (0)	σφεῖς	, Neut. σφέα, they		
ı	Gen.	ημῶν, of us		of you (0)	σφῶν	, of them		
1	Dat.	ἡμῖν, to us		you (v)		$(v)$ ( $\sigma\phi\iota\sigma\iota$ ), to them		
	Acc.	ημᾶς, <b>us</b>	ύμᾶς, γ			Neut. σφέα (σφεα), them.		

REM. 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accentuation. Comp. § 14, (b). On the signification and use of the third person of the pronoun, see § 169, Rem. 2.

# XXXI. Vocabulary.

Έγω μὲν γράφω, σὰ δὲ παίζεις. Σέβομαί σε, ὡ μέγα Ζεῦ. 'Ω παὶ, ἄκουί' μου. 'Ο πατήρ μοι φίλτατός ἐστιν. 'Ο θεὸς ἀεί σε βλέπει. Εἰ με βλάπτεις, οἰκ ἐχθρῶν διαφέρεις. 'Εγω ἐρρωμενέστερός εἰμί σου. Ἡδέως πείθομαί σοι, δω πάτερ. Ἡμεῖς ὑμὶν συγχαίρομεν. Ἡ λύρα ὑμᾶς εὐφραίνει. 'Ο θεὸς ἡμὶν πολλὰ ἀγαθὰ παρέχει. 'Ο πατὴρ ὑμᾶς στέργει. 'Ανδρείως μάχεσθε, ὡ στρατιῶται ἡμῶν γάρ ἐστι τὴν τίλιν φυλάττειν εἰ γὰρ ὑμεῖς φεύγετε, πῶσα ἡ πόλις διαφθείρεται. Ἡμῶν ἐστιν, ὡ παῖδες, τὰ γράμματα σπουδαίως μανθάνειν. Ἡ μήτηρ νω στέργει. Νῷν ἡν κακὴ νόσος. Σφω ἔχετε φίλον πιστότατον. Σφῷν ὁ πατὴρ χαρίζεται · σφω γάρ σπουδαίως τὰ γράμματα μανθάνετε.

RULE OF SYNTAX. The Nom. of personal pronouns is expressed, only when they are emphatic, particularly, therefore, in antitheses.

REM. 2. In the following examples, the italicized pronouns must be expressed in Greek.

We write, but you play. We both are writing, but you both are playing. I reverence you, O gods! O boy, hear us! God sees you always. If you injure us, you do not differ from enemies. We are stronger than you. You rejoice with us. I obey you cheerfully, O parents. Our (the) father loves me and thee. Our (the) mother loves us both. It is my duty (it is of me) to guard the house; for I am the guardian of the house. It is thy duty, O boy, to learn diligently; for thou art a pupil. The lyre affords (to) me and thee pleasure. Both of you had (to you both was) a very bad illness. Both of you have (to you both is) a very faithful friend. Our (the) father gratifies both of us (us both) cheerfully; for both of us study literature diligently.

# § 57. (b) The reflexive pronouns έμαυτοῦ, σεαυτοῦ, ἐαυτοῦ.

1. The reflexive pronouns of the first and second person decline separately, in the plural, both pronouns of which they are composed e. g. ἡμῶν αὐτῶν; that of the third person is either simply ἐαυτῶν αὐτῶν, etc., or σφῶν αὐτῶν, etc.

<sup>&</sup>lt;sup>1</sup> § 158, 5. (b). <sup>2</sup> § 157 <sup>3</sup> § 161, 2. (a), (d). <sup>4</sup> § 158, 2

		Singular.					
G.	ἐμαυτοῦ, -ῆς, of myself	σεαυτοῦ, - $\tilde{\eta}$ ς, or σαυτοῦ, - $\tilde{\eta}$ ς, of thyself	ἐαυτοῦ, -ῆς, or				
D.	ἐμαυτφ, <b>-ῆ, to</b> myself	σεαυτῷ, -ỹ, or σαυτῷ, -ῆ, to thyself	έαυτ $\tilde{\varphi}$ , - $\tilde{\eta}$ , or [to itself] αὐτ $\tilde{\varphi}$ , - $\tilde{\eta}$ , to himself, to herself,				
Α.	έμαυτόν, -ήν, myself	σεαυτόν, -ήν, or σαυτόν, -ήν, thyself	έαυτόν, -ήν, -ό, or [itself] αὐτόν, -ήν, -ό, himself, herself,				
<b>!</b> '	Plural.						
G.	ημῶν αὐτῶν, of ourselves	ύμῶν αὐτῶν, of your- selves	έαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves				
D.	ήμιν αὐτὸῖς, -αῖς, to ourselves	ύμιν αυτοίς, -αίς, to	έαυτοῖς -αῖς. or αὐτοῖς -αῖς,or σφίσιν αὐτοῖς -αῖς,to themselves				
<b>A</b> .	ήμᾶς αὐτούς, -άς, ourselves	ύμᾶς αὐτούς, -άς, your- selves	· ἐαυτούς, -άς, -ά, or αὐτούς, -άς, -ά, or σφᾶς αὐτούς, -άς, σφέα αὐ-				
			τά, themselves.				

#### § 58. (c) The reciprocal pronoun.

The reciprocal pronoun expresses a mutual action of several persons to each other.

Plur. G.	άλλήλων, of one another,	Dual. άλλήλοιν, -αιν, -οιν
D.	άλλήλοις, -αις, -οις	άλλήλοιν, -αιν, -οιν
<b>A</b> .	ἀλλήλους, -aς, -a	άλλήλω, −a, −ω.

## XXXII. Vocabulary.

\*Aφθονος, -ον, not grudg-  $\mu \tilde{a} \lambda \lambda \rho \nu$ , (=  $\mu \dot{a} \lambda l \rho \nu$  com-  $\rho \dot{\nu} \sigma i a$ , -aς,  $\eta$ , being; pro ing, unenvious. parative of µála) more, perty, possession. περι-φέρω, to carry about. βλαβερός,-ά,-όν, injurious.rather, sooner. κακοῦργος, -ον, injurious, μόνον, adv., only, alone. πλεονέκτης, -ου, avari-[doer. Obpavidat, -wv, ol, the incious. wicked. rich. κακοῦργος, -ου, δ, an evilhabitants of Ouranos, πλουτίζω, to enrich, make the gods. ώφέλιμος, -ον, useful. κατά, w. acc., according to.

'Ο βίος πολλὰ λυπηοὰ ἐν ἐαυτῷ (αὐτῷ) φέρει. Γίγνωσκε σεαυτόν (σαυτόν). Βούλου ἀρέσκειν πᾶσι,¹ μὴ σαυτῷ μόνον. 'Ο σοφὸς ἐν ἑαυτῷ περιφέρει τὴν οὐσίαν. Φίλων ἔπαινον μᾶλλον ἡ σαυτοῦ λέγε. 'Αρετὴ καθ' ἐαυτήν ἐστι καλή Οἱ πλεονεκται ἑαυτοὺς μὲν πλουτίζουσιν, ἄλλους δὲ βλάπτουσιν. Οὐχ οἱ ἀκρατεῖς τοῖς μὲν ἄλλοις βλαβεροί, ἑαυτοῖς (σφίσιν αὐτοῖς) δὲ ἀφέλιμοί εἰσιν. άλλα κακοῦργοι μὲν τῶν ἄλλων, ἑαυτῶν (σφῶν αὐτῶν) δὲ πολὺ κακουργότεροι. Ἡμεις ἡμῖν¹ αὐτοῖς ἡδιστα χαριζόμεθα. "Αφθονοι Οὐρανίδαι καὶ ἐν ἀλλήλοις εισιν Οἱ κακοὶ ἀλλήλους βλαπτουσιν

The wise carry about their (the) possessions with them. The avaricious man makes himself rich, but he injures others. Ye please yourselves. The immoderate man is not injurious to others and useful to himself, but he is an evil-does to others and much more injurious to himself. Good children love one another

§ 59. B. Adjective personal pronouns, or possessive pronouns.

Possessive pronouns are formed from the genitive of substantive personal pronouns:

- έμός, -ή, -όν, meus, -α, -um, from έμοῦ; ἡμέτερος, -τέρα, -τερον, noster, -tra, -trum, from ἡμῶν;
- σός, -ή, -όν, tuus, -a, -um, from σοῦ; ὑμέτερος, -τέρα, -τερον, vester, -tra, -trum, from ὑμῶν;
- δς, ή, δν, suus, from οὖ, instead of which, however, the Attic writers use the Gen. ἐαυτοῦ, -ῆς, -ῶν, in the reflexive signification, and αὐτοῦ, -ῆς, -ῶν, in the signification of the personal pronoun of the third person; e. g. τύπτει τὸν ἑαυτοῦ υἰόν οτ τὸν υἰὸν τὸν ἑαυτοῦ, he strikes his own son, τύπτει αὐτοῦ τὸν υἰόν οτ τὸν υἰὸν αὐτοῦ, he strikes his son, (i. e. the son of him, ejus). The position of the Greek article should be observed.

# XXXIII. Vocabulary.

Μεθήμων, -ον, negligent, μεταχειρίζομαι, to uphold, σωμα, -ατος, τό. the body. dilatory. lead. τέκνον, -ον, τό, a child.

Rule of Syntax. The possessive pronouns are expressed in Greek, only when they are particularly emphatic, especially, therefore, in antitheses. When not emphatic, they are omitted, and their place is supplied by the article, which stands before the substantive; e. g.  $\dot{\eta}$   $\mu\dot{\eta}\tau\eta\varrho$   $\sigma\tau\dot{\epsilon}\varrho\gamma\epsilon\iota$   $\tau\dot{\eta}\nu$   $\partial\nu\gamma\alpha\tau\dot{\epsilon}\varrho\alpha$ , the mother loves HER daughter. Instead of the adjective personal pronouns  $\dot{\epsilon}\mu\dot{o}\varsigma$ ,  $\sigma\dot{o}\varsigma$ , etc., the Greek uses, with the same signification, the Gen. of substantive personal pronouns, both the simple forms (in the singular the enclitics  $\mu o\nu$ ,  $\sigma o\nu$ ) and the reflexives ( $\dot{\epsilon}\mu\alpha\nu\tau o\tilde{\nu}$ ). The position of the article may be learned from the following examples.

Ο έμος πατηρ άγαθός έστιν οτ ὁ πατήρ μου οτ μοῦ ὁ πατηρ άγαθός έστιν; οτ ὁ έμαυτοῦ πατήρ οτ ὁ πατηρ ὁ έμαυτοῦ άγαθός έστιν. Οἱ ὑμέτεροι παὶδες σπουδαίως τὰ γράμματα μαυθάνουσιν. Οἱ παὶδες ὑμῶν καλοί εἰσιν. Ὑμῶν οἱ παὶδες σπουδαὶοί εἰσιν. Τὰ ἡμῶν αὐτῶν τέκνα οτ τὰ τέκνα τὰ ἡμῶν αὐτῶν ψέγομεν. Ὁ σεαυτοῦ φίλος οτ ὁ φίλος ὁ σεαυτοῦ πιστός έστιν, ὁ ἐμαυτοῦ φίλος οτ ὁ φίλος ὁ σεαυτοῦ πιστός ἐστιν, ὁ ἐμαυτοῦ φίλος οτ ἡ φίλος ὁ τὸ σὸν σῶμα μεταχειρίζεται. Ὁ πὰν ἐμὸς παῖς σπουδαὶός ἐστιν, ὁ δὲ σὸς μεθήμων.

Thy father is good. My slave is bad. Our children learn diligently Many (persons) love the children of others, but not their own. He admires his own actions, but not those of the others.

#### § 60. II. Demonstrative Pronouns.

				•	Sin	gular.				
ļ	1		this.		1	this.		self,	or he, s	he, it.
	N.	δδε	ήδε	τόδε	ούτος	αύτη	τοῦτο	αὐτός	αὐτή	αὐτό
	G	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αύτοῦ
ı	D	τῷδε	$ au  ilde{\eta} \delta arepsilon$	τῷδε	τούτω	ταύτη	τούτφ	αὐτῷ	αύτη	αύτῷ
1	<b>A</b> .	τόνδε	τήνδε	τόδε	τοῦτον	ταύτην	τυῦτο	αὐτον	αὐτήν	<b>2</b> ὐτό
	Plural.									
l	N.	οίδε	$al\delta \varepsilon$	τάδε	ούτοι	αὖται	ταῦτα	αὐτοί	αὐταί	αὐτά
I	G.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων	αὐτῶν	αύτῶν	αὐτῶν
l	D.	τοϊςδε	ταὶςδε	τοῖςδε	τούτοις	ταύταις	τούτοις	αύτοῖς	αὐταῖς	αύτοὶς
	<b>A</b> .	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά
	Dual.									
N	. A. I	τώδε	τάδε	τώδε	τούτω	ταύτα	τούτω	αὐτώ	αὐτά	αὐτώ
G	. D.	τοῖνδε	ταῖνδε	τοῖνδε	τούτοιν	ταύταιν	τούτοιν	αὐτοῖν	αὐταῖν	αὐτοὶν.

Like  $o\dot{v}\tau o \varsigma$  are declined  $\tau o \sigma o \dot{v}\tau o \varsigma$ ,  $\tau o \sigma a \dot{v}\tau \eta$ ,  $\tau o \sigma o \dot{v}\tau o (v)$ , tantus, -a, -um,  $\tau o \iota o \dot{v}\tau o \varsigma$ ,  $\tau o \iota a \dot{v}\tau \eta$ ,  $\tau o \iota o \dot{v}\tau o (v)$ , talis, -e,  $\tau \eta \lambda \iota \kappa o \dot{v}\tau o \varsigma$ ,  $\tau \eta \lambda \iota \kappa a \dot{v}\tau \eta$ ,  $\tau \eta \lambda \iota \kappa o \dot{v}\tau o (v)$ , so great, so old; it is to be noted, (a) that the Neuter Sing., besides the form in o, has also the common form in ov; (b) that in all forms of  $o \dot{v}\tau o \varsigma$ , which begin with  $\tau$ , the  $\tau$  is dropped.

Like  $a\dot{v}\tau\dot{o}\varsigma$  are declined  $\dot{\epsilon}\kappa\epsilon\dot{\epsilon}vo\varsigma$ ,  $\dot{\epsilon}\kappa\epsilon\dot{\epsilon}v\eta$ ,  $\dot{\epsilon}\kappa\epsilon\dot{\epsilon}vo$ , he, she, it,  $\dot{a}\lambda\lambda o\varsigma$ ,  $\ddot{a}\lambda\lambda\eta$ ,  $\dot{a}\lambda\lambda o$ , alius, alia, aliud. The article  $\dot{o}$ ,  $\dot{\eta}$ ,  $\tau\dot{o}$  is declined like  $\delta\delta\epsilon$ , the  $\delta\epsilon$  being omitted.

N. G. D. A.	τοσοῦτος τοσούτου τοσούτω τοσοῦτον	τοσαύτης τοσο τοσαύτη τοσο	ρῦτο(ν)   τοσοῦτο ρύτου   τοσούτο ρύτω   τοσούτο ρῦτο(ν)   τοσούτο	υν τοσούτων	τοσαῦτα τοσούτων τοσούτοις τοσαῦτα	
Dual.						
	N. A.   τοσούτω τοσαύτα τοσούτω G. D.   τοσούτοιν τοσαύταιν τοσούτοιν.					

Remark. The pronoun  $a \dot{v} \tau \dot{o} \zeta$ ,  $-\dot{\eta}$ ,  $-\dot{o}$ , signifies either self, ipse, ipsa, ipsum, or is used for the oblique Cases of the personal pronoun of the third person, he, she, it; is, ea, id. With the article, viz.  $\dot{o}$   $a \dot{v} \tau \dot{o} \zeta$ ,  $\dot{\eta}$   $a \dot{v} \tau \dot{\eta}$ ,  $\tau \dot{o}$   $a \dot{v} \tau \dot{o}$ , it signifies the same (idem, eadem, idem). The article usually coalesces by Crasis (§ 6, 2) with  $a\dot{v}\tau \dot{o} \zeta$  and forms one word, viz.  $a\dot{v}\tau \dot{o} \zeta$ , instead of  $\dot{o}$   $a\dot{v}\tau \dot{o} \zeta$ ,  $a\dot{v}\tau$ 

§ 61. III. Relative Pronoun.

	8	Singular.			Plura	1.		Dual	
N. G. D. A.	ος, qui ου ω τη	ກຸ້, quae ກຸ້ຽ ກຸ້ນ ກຸ້ນ	ő, quod ov ఛ ð	ol ův olç otç	al åv alç åç	å åv olç å	స olv olv ప	å alv å	త olv olv త.

# § 62. IV. Indefinite and Interrogative Pronouns.

The indefinite and interrogative pronouns have the same form, but are distinguished by the accent and position, the indefinite being enclitic [§ 14, (c)], and placed after some word or words, whilst the interrogative is accented and placed before.

Rem. 1. When the interrogative pronouns stand in an indirect question, they place before their stem the relative  $\delta$ , which, however, (except in the case of  $\delta_{\zeta}\tau\iota_{\zeta}$ ) is not inflected; e. g.  $\delta\pi\tilde{o}io_{\zeta}$ ,  $\delta\pi\tilde{o}\sigma o_{\zeta}$ ,  $\delta\pi\tilde{o}\tau\epsilon\rho o_{\zeta}$ , etc.

Dec	lension	of Tls,	Tic and	δςτις.
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Sing. N. G. D.	τὶς, some one τινός or τοῦ τινί or τῷ	Ν. τὶ,	some thing	τίς; quis? τίνος or τοῦ τίνι or τῷ	τί; quid?
A. Plur. N. G. D.	τινά τινές τινῶν τισί(ν)	Ν. τὶ Ν. τιν	ú and ἄττα	τίνα τίνες τινῶν τίσι(ν)	Tĺ TĺV <b>G</b>
A. Dual. N. A. G. and D.	τινάς τινέ τινοὶν	Ν. τιν	ú and ὖττα	τίνας τίνε τίνοιν.	Tíva
	• •	5	ώντινων οίςτισι(ν)	aiτινες üτ (rarer δτων) (rarer δτοισι) alç üςτινας üτ	τισι(ν) οἰς-
	Dual. N. A. ὧτι	νε, άτιν	ε, G. D. olv1	τινοιν, αίντινοιν.	

Rem. 2. The negative compounds of τίς, viz. οὖτις, οὖτι, μήτις, μήτι, no one, nothing, are inflected like the simple τίς; e. g. οὖτινος, οὖτινες, etc.

# XXXIV. Vocabulary.

Βασιλεύς, -εως, δ, king. ήμερα, -ας, ή, a day. τηλικούτος, -αύτη, -ούτο, ξκαστος, -η, -ον, each.  $olo\varsigma$ , -a, -ov, qualis. so large, so old. τοίος, -ά, -ον, talıs. έκεῖνος, -η, -o, that  $\delta\sigma \circ \varsigma$ ,  $-\eta$ ,  $-\circ \nu$ , quantus.  $\delta \sigma \tau \iota \varsigma$ ,  $\tilde{\eta} \tau \iota \varsigma$ ,  $\delta \tau \iota$ , whoever,  $\tau \delta \sigma \circ \varsigma$ ,  $-\eta$ ,  $-\circ \nu$ , tantus. ένιοι, -aι, -a, some. έξετάζω, to examine. whatever. τρόπος, -ου, ό, a way, οτ  $\dot{\epsilon}\pi\iota\sigma\tau\circ\lambda\dot{\eta}$ ,  $-\dot{\eta}\varsigma$ ,  $\dot{\eta}$ , epistola,  $\dot{\rho}\dot{o}\dot{o}ov$ , -ov,  $\tau\dot{o}$ , a rose. manner, the mode of life, the character. a letter. στρατηγός,-οῦ,ό,a general.

'Ο ἀνηρ οὐτος οι οὐτος ὁ ἀνηρ ἀγαθός ἐστιν. Ἡ γνώμη αὐτη οι αὐτη ἡ γνωμη δικαία ἐστίν. Ἡ γυνὴ ἡδε οι ἡδε ἡ γυνὴ καλή ἐστιν. Ὁ ἀνηρ ἐκεῖνος οι ἐκεῖνος ὁ ἀνηρ βασιλεύς ἐστιν. Ὁ βασιλεὺς αὐτός οι αὐτὸς ὁ βασιλεὺς στρατηγός ἐστιν. Φέρε, ὡ παῖ, αὐτῷ τὴν κλεῖν. Ἐνιοι περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταὐτὰ γιγνώσκουσιν. Τὸ λέγειν καὶ τό πράττειν οὐ ταὐτόν ἐστιν. Γαῦτα τὰ ρόδα, ἃ θάλλει ἐν τῷ κήπῳ, καλά ἐστιν. Σοφόν τι χρῆμα ὁ ἄνθρωπός ἐστιν. Εἰ φιλίαν τοι (τινὸς) διώκεις, αὐτοῦ τὸν τρόπον ἐξέταζε. Τίς γράφει τὴν ἐπιστολήν; ὑΩνὶ ἔχεις, τούτων ἄλλοις παρέχου. ὑλβιος, ῷ παῖδες φίλοι

<sup>1-</sup>By attraction for 3, see Syntax, § 182, 6.

<sup>&</sup>lt;sup>2</sup> 4 158, 3. (b).

εἰσίν. Ἐκεῖνος ὀλβιώτατος, ὁτω (ψτινι) μηδὲν κακόν ἐιτιν. Τί φροντίζεις; Οὐ λέγω, ὁ τι φροντίζω. Οἰον τὸ ἔθος ἐκάστου, τοῖος ὁ μίος. Λέγε μοι, ήτις ἐστὶν ἐκείνη ἡ γυνή.

These men are good. These opinions are just. The children of these women are beautiful. That rose is beautiful. The father himself is writing the letter. His (ejus) son is good. Her (ejus) daughter is beautiful. I admire the beautiful rose; bring it to me. The children of the same parents often differ. That rose which blooms in the garden is beautiful. Virtue is something beautiful. What are you thinking about? I am thinking what (fem.) friendship is What is more beautiful than virtue?

# § 63. Correlative Pronouns.

Under correlative pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form.

(a)	) <b>A</b> d	jective	Correl	atives.
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Interrogative.	Indefinite.	Demonstrative.	Relat. and De- pend. Interrog
πόσος, -η, -ον; how great? how much? quan- tus?	ποσός, -ή, -όν, of a certain size, or number, aliquantus	τόσος, -η, -ον, so great, so much, tantus τοσόςδε, τοσήδε, τοσόνδε τοσοῦτος, -αύτη, -οῦτο(ν)	δσος, - $\eta$ , -ov and δπόσος, - $\eta$ , -ov, as great as much, quantus
ποίος, -ā, -oν; of what kind? qualis?	ποιός, -á, -όν, of a certain kind	τοῖος, -ū, -ον, of such a kind, talis τοιόςδε, τοιάδε, τοιόνδε, τοιοῦτος, -αύτη, -οῦτο(ν)	oloς, -ā, -ov and δποῖος, -ā, -ov, of what kind, qualis
πηλίκος, -η, -ον; how great ? how old?	wanting	τηλίκος, -ον, so great, so old τηλικόςδε, -ήδε, -όνδε τηλικοῦτος,-αύτη,-οῦτο(ν)	ήλίκος,-η,-ον and όπηλίκος, -η, -ον, as great, as old

#### (b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
ποῦ; where? ubi? πόθεν; whence? unde? ποῦ; whither? quo?	alicubi ποθέν, from some place, alicunde	ibi)	ov, where, ubi over, whence, unde ol, whither, quo	δπου, where, ubi δπόθεν, whence, unde δποι, whither, quo
πότε; when? quando? πηνίκα; quo temporis pun- cto? quotà ho- rà?	ποτέ, some time, aliquando wanting	τήνι- κόδε ipso τηνι- καῦτα pore	δτε, when, quum  ηνίκα, when, quo ipso tempore	ν τότε, when, quando όπηνίκα, when, quo ipso tem- pore
πῶς; how? πῆ; whither? how?	πώς, some how πή, to some place, thither, in some way	ούτω(ς) ὧδε, so τῆδε { hither ταύτη { or here		δπως, how δπη, where, whither

REMARK. The forms which are wanting in the Common language to denote here, there (hic, ibi), are expressed by ἐνταῦθα, and those to denote hence (hinc, inde), by ἐνθένδε, ἐντεῦθεν.

# § 64. Lengthening of the Pronouns.

- 1. The enclitic  $\gamma \dot{\epsilon}$  is joined to the personal pronouns of the first and second person, in order to make the person emphatic. The pronoun  $\dot{\epsilon}\gamma\dot{\omega}$  then draws back its accent in the Nom. and Dat.; e. g.  $\dot{\epsilon}\gamma\omega\gamma\epsilon$ ,  $\dot{\epsilon}\mu o \dot{\iota}\gamma\epsilon$ ,  $\dot{\epsilon}\mu\dot{\epsilon}\gamma\epsilon$ ; - $\sigma\dot{\iota}\gamma\epsilon$ . Moreover  $\gamma\dot{\epsilon}$  can be joined with any other word, and also with any other pronoun, but does not form one word with it; e. g.  $o\dot{\iota}\tau\dot{\epsilon}\zeta\gamma\epsilon$ .
- 2. The particles δ ή, most commonly δήποτε, and ο ὖ ν, are appended to relatives compounded of interrogatives or indefinites, as well as to ὅσος, in order to make the relative relation general, i. e. to extend it to everything embraced in the object denoted by the pronoun; e. g. ὁςτιςδή, ὁςτιςδήποτε, ὁςτιςοῦν, ἡτιςοῦν, ὁτιοῦν, quicunque (Gen. οὐτινοςοῦν οr ὁτουοῦν, ἡςτινοςοῦν, Dat. ψτινιοῦν or ὁτψοῦν, etc.);—ὁποσοςδή, ὁποσοςοῦν, ὁσοςδήποτε, quantuscunque;—ὁπηλικοςοῦν, however great, how old soever.
- 3. The suffix  $\delta \varepsilon$  is appended to some demonstratives for the purpose of strengthening their demonstrative relation; e. g.  $\delta \delta \varepsilon$ ,  $\eta \delta \varepsilon$ ,  $\tau \delta \delta \varepsilon$ ;  $\tau o \iota \delta \zeta \delta \varepsilon$ ;  $\tau o \iota \delta \zeta \delta \varepsilon$ ;  $\tau \eta \lambda \iota \kappa \delta \zeta \delta \varepsilon$ , from  $\tau o \iota \delta \zeta \delta \varepsilon$ ,  $\tau \delta \delta \delta \varepsilon$ , which change their accent after  $\delta \varepsilon$  is appended
- 4. The enclitic  $\pi \notin \rho$  is appended to all relatives, in order to make the relative relation still more emphatic; hence it denotes, even who, which; e. g.  $\delta \varsigma \pi \varepsilon \rho$ ,  $\eta \pi \varepsilon \rho$ ,  $\delta \pi \varepsilon \rho$  (Gen.  $\delta \sigma ov \pi \varepsilon \rho$ , etc.);  $\delta \sigma o \varsigma \pi \varepsilon \rho$ , olóς $\sigma \varepsilon \rho$  (Gen.  $\delta \sigma ov \pi \varepsilon \rho$ , olov $\sigma \varepsilon \rho$ , etc.)  $\delta \vartheta \iota \pi \varepsilon \rho$ ,  $\delta \vartheta \varepsilon v \pi \varepsilon \rho$ .
- 5. The inseparable demonstrative l, is appended to demonstrative pronouns and some demonstrative adverbs, always giving them a stronger demonstrative sense. It takes the acute accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs.

υύτοσί, this here (hicce, celui-ci), αὐτῆί, τουτί,

Gen. τουτούί, ταυτησί, Dat. τουτφί, ταυτήί, Pl. ούτοϊί, αύταϊί, ταυτί;

όδι, ήδι, τοδι from δδε; ώδι from ώδε; ούτωσι from ούτως;

ἐντευθενί from ἐντεῦθεν; ἐνθαδί from ἐνθάδε; νυνί from νῦν; δευρί from δεῦρο.

#### CHAPTER VII.

#### THE NUMERALS.

# 3 65. Nature and Division of the Numerals.

The numerals express the relation of number and quantity. They are divided into the following classes, according to their signification.

- (a) Cardinals, which answer the question, "How many?" The first four numerals and the round numbers from 200 (διακόσιοι) to 10,060 (μύριοι), as well as the compounds of μύριοι, are declined; all the others are indeclinable. The thousands are expressed by adverbial numerals; e. g. τριςχίλιοι, 3000.
- (b) Ordinals, which answer the question, "Which one in the series?" They all have the three endings of adjectives -ος, -η, -ον, except δεύτερος, which has -ος, -α, -ον.
- (c) Multiplicatives, which answer the question, "How many fold?" They are all compounded of  $\pi\lambda o\tilde{v}\zeta$ , and are adjectives of three endings,  $-o\tilde{v}\zeta$ ,  $-\tilde{\eta}$ ,  $-o\tilde{v}v$ . For the declension of these, see § 29. Numeral adverbs in  $-i\kappa\iota\zeta$ , answer the question, "How many times?"
- (d) Proportionals, which answer the question, "How many times more?" They are all compounds of -πλάσιος, -ία, -ιον; e. g. διπλάσιος, two-fold, double.
- (e) Substantive-numerals, which express the abstract idea of the number; e. g ή δυάς, -άδος, duality.

### § 66. Numeral Signs.

- 1. The numeral signs are the twenty-four letters of the Greek alphabet, to which three obsolete letters are added, viz. after  $\varepsilon$ , Ba $\tilde{v}$  or the digamma F or  $\Sigma \tau \tilde{\iota}$ ,  $\varepsilon$ , as the sign for 6;—K $\acute{o}\pi\pi a$ , 5, as the sign for 90;— $\Sigma a\mu\pi \tilde{\iota}$ , m, as the sign for 900.
- 2. The first eight letters, i. e. from a to  $\vartheta$  with the  $Ba\tilde{\nu}$  or  $\Sigma\tau\tilde{\iota}$ , denote the units; the following eight, i. e. from  $\iota$  to  $\pi$  with the  $K\delta\pi\pi a$ , the tens; the last eight, i. e. from  $\rho$  to  $\omega$  with the  $\Sigma a\mu\pi\tilde{\iota}$ , the hundreds.
- 3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed over them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the alphabet begins again, but the letters are distinguished by a mark placed under them, thus, a'=1, a=1000,  $\iota'=10$ ,  $\iota=10,000$ ,  $\iota'=10,000$ ,

# § 67. Summary of the Cardinals and Ordinals.

#### Cardinals. Ordinals. 1 a' εlς, μία, εν, one $\pi\rho\tilde{\omega}\tau \circ \varsigma$ , $-\eta$ , $-\circ \nu$ , primus, -a, -umδύο or δύω, troo $2\beta'$ δεύτερος, -a, -ov, secundus, -a, -um 3 γ΄ τρεῖς, τρία, three τρίτος, -η, -ον, tertius, -a, -um τέτταρες, -α, οτ τέσσαρες τέταρτος, -η, -ον πέντε πέμπτος, -η, -ον ξξ **ἔκτος, -η, -ον** 75 **ἔβδομος, −η, −ον** ETTE δγδοος, -η, -ον ξνατος, -η, -ον 9 V evvéa δέκατος, -η, -ον 10 ľ δέκα ένδέκατος, -η, -ον 11 ια' ξυδεκο 12 ιβ΄ δώδεκα δωδέκατος, -η, -ον 13 ιγ τριςκαίδεκα τριςκαιδέκατος, -η, -ον 14 ιδ΄ τετταρεςκαίδεκα ος τεσσαρεςκαίδεκα τετταρακαιδέκατος, -η, -ον

15	LE	πεν <b>τε</b> καίδε <b>κα</b>	πεντεκαιδέκατις, -η, -ιν
. 16	LE	έκκαίδεκα	έκκαιδέκατος, -9, -ον
17	ιζ.	έπτακαίδεκα	έπτακαιδέκατος, -η, -ον
18	ιη'	<b>ὀκτωκαίδεκα</b>	όκτωκαιδέκατος, -η, -ον
19	w	έννεακαίδεκα	ἐννεακαιδέκατος, -η, - <b>ον</b>
20	K'	εϊκοσι(ν)	είκοστός, -ή, -όν
21		εϊκοσιν, εἰς, μία, ἔν	είκοστός, -ή, -δυ, πρώτος, -η, -ου.
30	λ'	τριάκοντα	τριακοστός, -ή, -όν
40	μ′	τετταράκοντα οκ τεσσαράκοντα	τετταρακοστός, -ή, -όν
_50	v'	πεντήκοντα	πεντηκοστός, -ή, -όν
60	ξ'	έξήκοντα	έξηκοστός, -ή, -όν
70	o'	<b>ἐβδομήκοντα</b>	έβδομηκοστές, -ή, -ό <del>ν</del>
80	$\pi'$	ογδοήκο <del>ντα</del>	δγδοηκοστός, -ή, -όν
90	5'	<b>ἐνενήκοντα</b>	ἐνενηκοστός, -ή, -ό <b>ν</b>
100	ho'	έκατόν	έκατοστός, -ή, -όν
200	0	διūκόσιοι, -αι, -α	διακοσιοστός, -ή, - <del>όν</del>
300	~	τριακόσιοι, -αι, - <b>α</b>	τριακοσιοστός, -ή, - <b>όν</b>
400	v'	τετρακόσιοι, -αι, -α	τετρακοσιοστός, - <b>ή, -όν</b>
500	ø'	πεντακόσιοι, -αι, -α	πεντακοσιοστός, <b>-ή, -όν</b>
600	X	<b>ἐξακόσιοι, -αι, -α</b>	έξακοσιοστός, -ή, -ό <b>ν</b>
700	$\psi'$	έπτακόσιοι, -αι, -α	έπτακοσιοστός, -ή, -ό <b>ν</b>
800	ω′	δκτακόσιο <b>ι, -αι, -α</b>	δκτακοσιοστός, -ή, -ό <b>ν</b>
	-	΄ ἐννακόσιοι, -αι, -α	ἐννακοσιοστός, -ή, <b>-όν</b>
1000	a	χίλιοι, -αι, -α	χιλιοστός, -ή, -όν
		διςχίλιοι, -αι, -α	διςχιλιοστός, -ή, -όν
3000	Ŋ	τριςχίλιοι, -αι, -α	τριςχιλιοστός, -ή, -όν
4000	ζð	τετρακιςχίλιοι, - <b>αι, -α</b>	τετρακιςχιλιοστός, - <b>ή, -όν</b>
		πεντακιςχίλιοι, -αι, -α	πεντακιςχιλιοστός, -ή, -ύγ
6000	,5	έξακιςχίλιοι, -aι, -a	έξακιςχιλιοστό <b>ς, -ή, -όν</b>
7000	-	έπτακιςχίλιοι, -αι, -α	έπτακιςχιλιοστός, -ή, -όν
8000		δκτακιςχίλιοι, -aι, -a	ὀκτακιςχιλιοστός, -ή, -όν
		έννα <b>κ</b> ιςχίλιοι, -αι, -α	έννακιςχιλιοστός, -ή, -όν
		<b>μ</b> ύριοι, -αι, -α	μυριοστός, -ή, -όν
	•	διςμύριοι, -αι, -α	διζμυριοστός, -ή, -όν
100,000	P	δεκακιςμύριοι, - <b>αι -α,</b>	δεκακιςμυριοστός, -η, -όν.

Remark. In compound numerals, the smaller number with  $\kappa a i$  is usually placed before the larger, often also the larger without  $\kappa a i$  is placed first, sometimes with  $\kappa a i$ ; e. g.

25: πέντε καὶ εἰκοσι, οτ εἰκοσι πέντε,

345. πέντε καὶ τετταράκοντα καὶ τριακόσιοι, οκ τριακ. τεττ. κεντε.

The same holds of the ordinals; e. g.

πέμπτος και είκοστός, οτ είκοστός πέμπτος.

# § 68. Declension of the first four Numerals.

Nom. Gen. Dat. Acc.	εἰς ἐνός ἐνί ἔνα	μία μιᾶς μιᾶ	ἕν ἐνός ἐνί ἔν	δύο and δύω δυοῖν, Attic also δυεῖν δυοῖν, more rarely δυο δύο	± .
Nom. Gen.	τρεῖς τριῶν	N	eut. τρία	τέτταρες <b>οι τέσ</b> σαρες τεττάρων	Neut. τέτταρα
Dat. Acc.	τρισί(ν) τρεῖς	N	eut. τρία	τέτταρσι(ν) τέτταρας	Neut. τέτταρα.

Rem. 1. The Gen. and Dat. of μία, viz. μιᾶς, μιᾶ, have the accentuation of monosyllabic substantives of the third declension. See § 33, III. (b). Like elg are also declined οὐδείς and μηδείς, no one, which have the same irregular accentuation, thus:

ούδείς, ούδεμία, ούδέν, Gen. ούδενός, ούδεμιᾶς, Dat. ούδενί, ούδεμιᾶ, etc., but in Pl. οὐδένες (μηδένες) -ένων, -έσι, -ένας.

Rem. 2.  $\Delta \dot{\nu}o$  is often used indeclinably for all the Cases. The numeral  $\dot{a}\mu\phi\omega$ , both, like  $\delta vo$ , has  $-\delta v$  in the Gen. and Dat.  $(a\mu\phi\delta v)$ ; the Acc. is like the Ncm. Like  $\delta vo$ , it is also sometimes used indeclinably.

# XXXV. Vocabulary.

 $A\mu\phi i$ , about. ἀνά-βασις, -εως, ή, a going up, an expedition (from the sea inland).  $\dot{u}\rho v \dot{\eta} \mu \dot{\rho} \varsigma$ ,  $-o \dot{v}$ ,  $\dot{o}$ , number, extent, length. μρμα, -ατος, τό, a chariot. ἀσύνετος, -ον, senseless, stupid.  $\beta \acute{a} \rho \beta a o o \varsigma$ ,-ov,  $\delta$ , barbarian, (every one not a Greek). πάρειμι, to be present. pace. δρεπανηφόρος, -ον, scythe-

scythes. ένιαυτός, -οῦ, δ, a year.  $\epsilon \dot{\nu} \rho o \varsigma$ ,  $-\epsilon o \varsigma = -o v \varsigma$ , TO, breadth. κατα-βασις, -εως,  $\dot{\eta}$ , a goto the sea), retreat. armed man.  $3\tilde{\eta}\mu a$ ,  $-a\tau o \zeta$ ,  $\tau \acute{o}$ , a step, a  $\pi \epsilon \lambda \tau a \sigma \tau \acute{\eta} \zeta$ ,  $-o \tilde{v}$ ,  $\acute{o}$ , a shieldsman.

bearing, furnished with  $\pi\lambda\tilde{\eta}\vartheta o\varsigma$ ,  $-\epsilon o\varsigma = -ov\varsigma$ ,  $\tau \acute{o}$ , a multitude, extent. ποῦς, ποδός, ό, a foot, pes, pedis. σταθμός, -οῦ, ό, a station. aday's journey, a march. ing down (from inland στράτευμα, -ατος, τό, an army, an armament. όπλίτης, -ου, ό, a heavy- συγγράφω, conscribo, to enlist, to describe.  $\sigma v \mu \pi a \varsigma$ , - $a \sigma a$ , -a v, all together, in a body, whole. συνετός, - $\dot{\eta}$ , - $\dot{\phi}$ ν, sensible, intelligent.

Εύφράτης ποταμός έστι το εύρος τεττάρων σταδίων. Τὸ δὲ στάδιον έχει πέντε καὶ εἴκοσι καὶ ἐκατὸν βήματα ἡ πέντε καὶ εἴκοσι καὶ ἐξακοσίους πόδας. Κύρω παρήσαν αί εκ Πελοποννήσου νήες τριάκοντα πέντε. Τοῦ Σάρου Κιλικίας ποταμοῦ τὸ εὖρος ἡν τρία πλέθρα. Τὸ δὲ πλέθρον ἔχει τέτταρας καὶ ἑκατὸν πόδας. Κύθνος Κιλικίας ποταμός εθρός έστι δύο (δυείν) πλέθρων. Φριγίας ποταμοῦ τὸ εὐρός ἐστιν εἰκοσι πέντε ποδῶν. 'Ο παρασάγγης, Περσικοι μέτρον, έχει τριάκοντα στάδια ή πεντήκοντα καὶ έπτακοσίους καὶ ὀκτακιςχιλίους καὶ μυρίους πόδας. 'Αριθμός συμπάσης τῆς όδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, η ύπο Ξενοφωντος συγγιάφεται, σταθμοί διακόσιοι δέκα πέντε, παρασάγγαι χίλιοι έκατον πεντήκοντα πέντε, στάδια τριςμύρια τετρακιςχίλια έξακόσια πεντήκοντα. χρόν γι πλήθος τής άναβάσεως καὶ καταβάσεως ένιαυτός καὶ τρείς μήνες

Ένδς φιλία συνετοθ κρείττων έστιν άσυνέτων άπάντων. Τοῦ Κύρου ατρατεύματος ήν αριθμός τῶν μὲν Ἑλλήνων ὁπλιται μύριοι και τετρακόσιοι πελτασται δὲ διςχίλιοι και πεντακόσιοι, τῶν δε μετὰ Κύρου βαρβάρων δέκα μυριάδες και ἄρματα δρεπανηφόρα ἀμφὶ τὰ είκοσιν.

It is better to have one sensible friend, than all senseless ones. Seventy years afford about 25,555 days. The extent (number) of the way from the battle at (êv) Babylon to (els) Cotyora on the retreat (yen.) which is described by Xenophon, amounts to (is) 122 days' journeys, 620 parasangs, 18,600 stadia; the length (multitude) of the time eight months. The number of the armament is 12,639,850. The generals of the armament are four, each of 300,000 (gen.) In the battle were present 96,650 soldiers and 150 scythe-bearing chariots

# § 69. Numeral Adverbs.

§ 69. Num	eral Adverbs.	
ἄπαζ, onos	18 ὀκτωκαιδεκάκις	
δίς, twice	19 έννεακαιδεκάκις	
τρίς	20 είκοσάκις	
τετράκις	30 τριακοντάκις	
πεντάκις	40 τετταρακοντάκις οι τεσο	74
έξάκις	50 πεντηκοντάκις	·
έπτάκις	60 έξηκοντάκις	
<b>δκτάκις</b>	70 έβδομηκοντάκις	
Έννεάκις, <b>Εννάκις</b>	80 δγδοηκοντάκις	
δεκά <b>κις</b>	90 ένενηκοντάκις	
Evdenang	100 έκατοντάκις	
δωδεκάκις	200 διακοσιάκις	
τριςκαιδεκάκις	300 τριακοσιάκις	
τετταρεςκαιδεκάκις 📭 τεσσας.	1000 χιλιάκις	
πεντεκαιδεκάκις	2000 διςχιλιάκι <b>ς</b>	
έκκαιδεκάκις	10,000 μυριάκις	•
<b>ἐπτακα</b> ιδεκάκις	<b>2</b> 0,000 διςμυριάκ <b>ις</b>	
	άπας, οποε δίς, twice τρίς τετράκις πεντάκις ἐξάκις ἐπτάκις ἐντάκις ἐννεάκις, ἐννάκις δεκάκις τριςκαιδεκάκις τετταρεςκαιδεκάκις οπ τεσσας. πεντεκαιδεκάκις ἐκκαιδεκάκις	δίς, <b>twice</b> τρίς  τετράκις  πεντάκις  δυ τριακοντάκις  δυ τετταρακοντάκις οτ τεσσ  δελάκις  δυνεάκις, ἐννάκις  δυνεάκις  δυνεύκις  δυ

#### CHAPTER VIII.

#### THE VERB.

# § 70. Nature of the Verb.

The verb expresses something which is affirmed of a subject; e. g. the father writes, the rose blooms, the boy sleeps, God is loved.

# § 71. Classes of Verbs.

Verbs are divided, in relation to their meaning and form, into the following classes:

- 1. Active verbs, i. e. such as express an action, that the subject itself performs or manifests; e. g. γράφω, I write, θάλλω, I bloom,
- 2. Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. βουλεύομαι, I ad vise myself, I deliberate;
- 3. Passive verbs, i. e. such as express an action that the subject receives from another subject; e. g. τύπτομαι ὑπό τινος, I am smitten by some one.

# § 72. The Tenses.

- 1. The Greek language has the following Tenses:
  - I. (1) Present, βουλεύω, I advise,
    - (2) Perfect, βεβούλευκα, I have advised;
  - 11. (3) Imperfect, έβούλευον, I was advising,
    - (4) Pluperfect, έβεβουλεύκειν, I had advised,
    - (5) Aorist, ἐβούλευσα, I advised, (indefinite);
- III. (6) Future, βουλεύσω, I shall or will advise,
  - (7). Future Perfect (only in the Middle form), βεβουλεύσομαι, I shall have advised myself, or I shall have been advised.
- 2. All the Tenses may be divided into,
  - a. Principal tenses, viz. Present, Perfect and Future;
  - b. Historical tenses, viz. Imperfect, Pluperfect and Aorist.

REMARK. The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aor.; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms; most verbs construct the above tenses with one or the other form. No verb has all the tenses. Pure verbs form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

# § 73. The Modes.

The Greek has the following Modes:

- I. The Indicative, which expresses what is actual or real; e.g. the rose blooms, bloomed, will bloom.
- II. The Subjunctive, which denotes merely a representation or conception of the mind. The Subjunctive of the historical tenses, is called the Optative; comp. γράφοιμι, with scriberem.

REMARK. How the Aor. can have both forms of the Subjunctive (i. e. Subj. and Opt.), and the Future an Optative, will be seen in the Syntax (4 152).

III. The Imperative, which denotes a direct expression of one's will; e. g βούλευε, advise.

# § 74. Participials.—Infinitive and Participle.

In addition to the modes, the verb has two forms, which, from their partaking both of the nature of the verb, and also of that of the substantive and adjective, are called Participials, namely,

- (a) The Infinitive, which is the substantive-participial; e. g. ἐθέλω βουλεύειν, I wish to advise, and τὸ βουλεύειν, the advising.
- (b) The Participle, which is the adjective-participial; e. g. βουλεύων ἀνήρ, an advising man, i. e. a counsellor.

REMARK. These two participials may be called verbum infinitum; the remaining forms of the verb, verbum finitum.

# § 75. Numbers and Persons of the Verb.

The personal-endings of the verb show whether the subject of the verb be the speaker himself (I, first person); or a person or thing addressed (thou, second person); or a person or thing spoken of (he, she, it, third person). They also show the relation of number, viz. Singular, Dual and Plural; e. g. βουλεύω, I, the speaker, advise; βουλεύει, thou, the person addressed, advises; βουλεύει, he, she, it, the person or thing spoken of, advises; βουλεύετον, ye two, the persons addressed, advise; βουλεύουσι, they, the persons spoken of, advise.

REMARK. There is no separate form for the first Pers. Dual in the active voice, and in the Pass. Acrists; hence it is expressed by the form of the first Pers. Plural.

# § 76. The Conjugation of the Verb.

The Greek has two forms for conjugation, that in -ω, which includes much the larger number of verbs, e. g. βουλεύ-ω, to advise, and the older conjugation in -μι, e. g. ἴστη-μι, to station.

# § 77. Stem, Augment and Reduplication.—Verbcharacteristic.

1. Every verb is divided into the stem, which contains the ground-form of the verb, and into the syllable of formation, by which the relations of the action expressed by the verb, are denoted. See §§ 71—75. The stem is found in most verbs in -ω by cutting off the ending of the first Pers. Ind. Pres.; e. g. βουλεύ-ω, λέγ-ω, τρίβ-ω

- 2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, e. g. βουλεύ-ω, βουλεύ-ω, βουλεύ-σομαι; or are prefixed to the stem, and are then called Augment and Reduplication, e. g. ε-βούλευον, I was advising, βε-βούλευκα, I have advised.
- 3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is s prefixed to the stem of verbs which begin with a consonant; e. g.  $\vec{\epsilon}$ - $\beta o \hat{\nu} \lambda \epsilon v \sigma \alpha$ , I advised; but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel,  $\alpha$  and  $\epsilon$  being changed into  $\eta$  (and in some cases  $\epsilon$  into  $\epsilon \iota$ ),  $\tilde{\iota}$  and  $\tilde{\nu}$  into  $\tilde{\iota}$  and  $\tilde{v}$ , and o into  $\omega$ .
- 4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with s, in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the Augment; e. g. βε-βούλευκα, I have advised, τκέτευκα, I have supplicated, from τκετεύ-ω. For a more full definition of the Augment and Reduplication, see § 85.
- 5. The last letter of the stem, after the ending -ω is cut off, is called the verb-characteristic, or merely the characteristic, because according to this, verbs in -ω are divided into different classes; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into pure, mute and liquid verbs; e. g. βουλεύ-ω, to advise, τιμά-ω, to honor, τρίβ-ω, to rub, φαίν-ω, to show.

# § 78. Inflection-endings.

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending; e. g. βουλεύ-σ-ο-μαι. According to the three classes of verbs, they are divided into the Active, Middle and Passive endings.

# §79. (a) Tense-characteristic and Tense-endings.

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs, x is the tense-characteristic of the Perf. and Plup Ind. Act.; e. g.

βε-βούλευ-κ-α

έ-βε-βουλεύ-κ-ειν;

that of the Fut. and first Aor Act. and Mid. and the Fut. Perf. is

βουλεύ-σ-ω βουλεύ-σ-ομαι βε-βουλεύ-σ-ομαι  $\xi$ -βούλευ-σ-α  $\xi$ -βουλευ-σ-άμην;

that of the first Aor. Pass. is  $\theta$ ; in addition to the tense-characteristic  $\sigma$ , the first Fut. Pass. has the ending  $-\partial \eta$  of the first Aor. Pass., thus,

*ξ*-βουλεύ-ϑ-ην

βουλευ-θήσ-ομαι.

The primary tenses only, see § 72, Rem., have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the tense-ending. Thus, e. g. in the form  $\beta ov \lambda \varepsilon \acute{\nu} \sigma \omega$ ,  $\sigma$  is the tense-characteristic of the Fut., and the syllable  $\sigma \omega$ , the tense-ending of the Future. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the tense-stem. Thus, e. g. in  $\dot{\varepsilon}\beta o\dot{\nu}\lambda \dot{\varepsilon}\nu \sigma$ - $\alpha$ ,  $\dot{\varepsilon}\beta ov\lambda \dot{\varepsilon}\nu \sigma$  is the tense-stem of the first Aor. Active.

# § 79 (b) Personal-endings and Mode-vowels.

The personal-ending takes a different form according to the different persons and numbers; and the mode-vowel takes a different form according to the different modes; e. g.

1 Pers. Sing. Ind. Pres. M. βουλεύ-ο-μαι Subj. βουλεύ-ω-μαι Fut. " βουλεύ-σ-ε-ται Ορτ. βουλεύ-σ-οι-το 3 Pres. " βουλευ-ό-μεθα Pl. Subj. βουλευ-ώ-μεθα 1 βουλεύ-ε-σθε 2 βουλεύ-η-σθε A. I. " " έβουλευ-σ-ά-μην βουλεύ-σ-ω-μαι 1 έβουλεύ-σ-α-το Opt. βουλεύ-σ-αι-το.

REMARK. In the above forms,  $\beta ov \lambda \varepsilon v$  is the verb-stem, and  $\beta ov \lambda \varepsilon v$ ,  $\beta ov \lambda \varepsilon \tau \sigma$  and  $\varepsilon \beta ov \lambda \varepsilon v \sigma$  are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid., the endings  $-\mu \omega \iota$ ,  $-\tau \alpha \iota$ , etc., are the personal-endings, and the vowels o,  $\omega$ ,  $\varepsilon$ ,  $o\iota$ , a,  $a\iota$ , are the mode-vowels.

# § 80. Remarks on the Personal-endings and Modevowels.

- 1. The personal-endings are appended directly to the mode-vowel, and are often so closely united with it, that the two do not appear as separate parts, but are united in one; e. g.  $\beta ov \lambda \epsilon \nu \sigma \eta c$ , instead of  $\beta ov \lambda \epsilon \nu \sigma \eta c$ ,  $\beta ov \lambda \epsilon \nu c \eta c$ , instead of  $\beta ov \lambda \epsilon \nu c \alpha c$ ,—the  $\epsilon$  and  $\alpha$  coalescing and forming  $\eta$ , and  $\iota$  being subscribed.
- 2. The difference between the principal and historical tenses is here important. The principal tenses, viz. Pres., Perf. and Fut., form the second and third person Duai with the same ending, -o ν; e. g. βουλεύ-ε-τον βουλεύ-ε-τον, βουλευ ε-σθον βουλεύ-ε-σθον; but

the historical tenses form the second person Dual with the ending -o, v, the third with the ending  $-\eta v$ ; e. g.

```
έβουλεύ-ε-τον έβουλευ-έ-την, έβουλεύ-ε-σθον έβουλευ-έ-σθην.
```

3. The principal tenses form the third person plural active with the ending  $-\sigma \iota(v)$  [arising from  $-v\tau \iota$ ,  $-v\sigma \iota$ ], the third person plural middle with  $-v\tau\alpha\iota$ , the historical active with -v, and the middle with  $-v\tau o$ ; e. g.

```
\beta o v \lambda \varepsilon \dot{v} - o - v \sigma \iota = \beta o v \lambda \varepsilon \dot{v} - o v \sigma \iota(v) \qquad \dot{\varepsilon} \beta o \dot{v} \lambda \varepsilon \dot{v} - o - v \sigma \iota \\ \beta o v \lambda \varepsilon \dot{v} - o - v \tau \sigma \iota \qquad \dot{\varepsilon} - \beta o v \lambda \varepsilon \dot{v} - o - v \tau \sigma.
```

4. The principal tenses in the singular middle end in - $\mu\alpha\iota$ , - $\sigma\alpha\iota$ ,  $\tau\alpha\iota$ ; the historical, in - $\mu\eta\nu$ , - $\sigma\sigma$ , - $\tau\sigma$ ; e. g.

```
βουλεύ-ο-\mu α ι \xiβουλευ-ό-\mu η ν \xiβουλεύ-\varepsilon-\sigma α ι \xiβουλεύ-\varepsilon-\sigma ο \xiβουλεύ-\varepsilon-\sigma ο \xiβουλεύ-\varepsilon-\sigma ο \xiβουλεύ-\varepsilon-\sigma ο.
```

5. The personal endings of the subjunctive of the principal tenses, are the same as those of the indicative of the same tenses; and the endings of the optative are the same as those of the indicative of the historical tenses; e. g.

```
2 and 3 Du. Ind. Pr. βουλεύε-τον
                                               Subj. βουλεύη-τον
                      βουλεύε-σ θ ο ν
                                                     βουλεύη-σ θ ο ν
                                                 "
                      βουλεύου-σι(ν)
                                                     βουλεύω-σι(ν)
      3 PL
                      βουλεύο-ν ται
                                                     βουλεύω-ν τ α ι
                                                 "
                                                     βουλεύω-μαι
                      βουλεύο-μαι
      1 S.
                                                 66
                      βουλεύ-η
                                                     βουλεύ-η
                      βουλεύε-ται
                                                     βουλεύη-ται
              " Impf. ἐβουλεύε-τον, -έ-την
                                                Opt. βουλεύοι-τον, -οί-την
2 and 3 Du.
                                                     βουλεύοι-σ ϑ ο ν, -οί-σ ϑ η ν
                      έβουλεύε-σθον, -έ-σθην "
                                                 "
                                                     βουλεύοι-ε ν
                      έβούλευο-ν
      9 Pl.
                                                     Βουλεύοι-ν τ ο
                                                 66
                      έβουλεύο-ν το
                      έβουλευό-μην
                                                     βουλευοί-μ η ν
      1 S.
                      (ἐβουλεύε-σο) ἐβουλεύ-ου "
                                                     (βουλεύοι-σ ο) βο<mark>υλεύοι-ο</mark>
                      έβουλεύε-τ ο
                                                 46
                                                     βουλεύοι-τ ο.
```

REMARK. Οη ν έφελκυστικόν, see § 7, 1. (b).

6. The mode-vowel of the subjunctive of the principal tenses differs from that of the indicative, merely in being lengthened, viz. o into  $\omega$ ,  $\varepsilon$  and  $\alpha$  into  $\eta$ , and  $\varepsilon\iota$  into  $\eta$ ; e. g.

Ind. βουλεύ-ο-μεν Subj. βουλεύ-ω-μεν; Ind. βουλεύ-ε-σθε Subj. βουλευ-η-σθε. Ind. βουλεύ-εις Subj. βουλεύ-ης.

7. The mode-vowel of the optative is  $\iota$  in connection with the preceding mode-vowel of the first person singular indicative. (The pluperfect is an exception, the optative of this taking the mode-vowel of the present). Thus:

```
1. Sing. Ind. Imperf. Act. ο Opt. οι ἐβούλευ-ο-ν βουλεύ-οι-μι
" Plur. " Aor. I. Act. α " αι ἐβουλεύσ-α-μεν βουλεύσ-αι-μεν
```

§ 81. Conjugation of the Regular Verb in -ω, exhibited in the Pure Verb (§ 77, 5) βουλεύω.

PRELIMINARY REMARKS. As pure verbs do not form the secondary tenses (§ 72, Rem.), these tenses are supplied in the Paradigm from two mute verbs and a liquid verb  $(\tau\rho i\beta-\omega, \lambda\epsilon i\pi-\omega, \text{ stem AIII}, \phi ai\nu-\omega, \text{ stem }\Phi \text{AN})$ , so as to exhibit a full conjugation.

In learning the table of conjugation, it is to be noted:

The section of

- (1) That the meaning in English is opposite the Greek forms. All the particular shades of meaning, however, which belong to the different Modes and Tenses in connected discourse, cannot be given in the table.
- (2) That the Greek forms may always be resolved into their constituent parts, viz. (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.
- (3) The spaced forms, e. g. βουλεύ-ετον, βουλεύ-ητον, 3d Pers. Du. Ind. and Subj. Pres., may call the attention of the learner to the difference between the historical tenses in the Ind. and Opt. and the principal tenses.
- (4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (\*). The learner should search these out and compare them together; e. g. βουλεύσω, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; βούλευσαι, 2. S. Imp. Aor. I. Mid., βουλεύσαι, 3. S. Opt. Aor. I. Act., βουλεῦσαι, Inf. Aor. I. Act.
- (5) The accentuation should be learned with the form. The following general rule will suffice for beginners: The accent of the verb is as far from the end as the final syllable will permit. Those forms, whose accentuation deviates from this rule, are indicated by a cross (†).
- .(6) When the following paradigm has been thoroughly learned in this way, the pupil may first resolve the verbs occurring in the Greek exercises into their elements, i. e. into the personal ending, mode-vowel, etc., observing the following order, viz. βουλεύσω, is (1) of the first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from the verb  $\beta ov \lambda \epsilon i\omega$ , to advise; then he may so translate into Greek the verbs in the English exercises, as to exhibit the elements of which the form of the Greek verb must be composed; these elements may be arranged in the following order: (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Perso nal-ending. E. g. What would be the form in Greek of the phrase, he advised himself, using the Aor. of the Pres., βουλεύ-ω, to advise? Answer: The verbstem is  $\beta o \nu \lambda \varepsilon v$ , augment  $\dot{\varepsilon}$ , thus  $\dot{\varepsilon} \beta o \nu \lambda \varepsilon v$ ; the tense-characteristic of the first Aor. Mid. is  $\sigma$ , thus tense-stem is  $\ell$ - $\beta ov\lambda \epsilon v$ - $\sigma$ ; the mode-vowel of the first Aor. Ind. Mid. is a, thus  $\ell$ - $\beta ov \lambda \varepsilon v - \sigma - \alpha$ ; the personal-ending of the third Pers. Sing. of an historical tense of the Mid. is  $\tau o$ , thus  $\dot{\epsilon}$ - $\beta ov \lambda \epsilon \dot{v}$ - $\sigma$ -a- $\tau o$ .
- (7) In order that the memory of the pupil may not be tasked by too many forms at once, it is best to commit the verb in parts, and in the order in which the exercises in § 84 follow each other. He may at the same time translate the exercises from Greek into English, and from English into Greek. After all the forms have been thoroughly committed in this way, he may turn back to the tables and repeat all the forms together.

			AUT
i	ers		Тне
Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
Present. Tensestem: βουλων-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βουλεύ-εις, thou advisest, βουλεύ-ει, he, she, it advises, βουλεύ-ετον, ye two advise, βουλεύ-ε τον, they two advise, βουλεύ-ομεν, we advise, βουλεύ-ετε, you advise,	βουλεύ-ω,* I may advise, βουλεύ-ης, thou mayest advise, βουλεύ-η,* he, she, it may adv. βουλεύ-η τον, ye two may ad. βουλεύ-η τον, they two may z. βουλεύ-ωμεν, we may advise, βουλεύ-ωσι(ν), they may adv. βουλεύ-ωσι(ν), they may adv.
Imperfect. Tense- stem : ἐ-βουλευ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ė-βουλευ-έ τ η ν, they two were a. è-βουλεύ-ομεν, we were advising,	
Perfect I. Tense- stem : βε- βουλευ-κ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.		have advised, etc., declined like the Subj. Pres.
Pluper- fect I. Tense- stem: ἐ-βε- βουλευ-κ-	S. 1. 2. 3. D. 2. 3.	έ-βε-βουλεύ-κ-ειν, I had adv'd, έ-βε-βουλεύ-κ-εις, thou hadst a. έ-βε-βουλεύ-κ-ει.he.she,it had ad. έ-βε-βουλεύ-κ-ειτον, ye two had advised, έ-βε-βουλευ-κ-ε ί τ η ν, they two had advised, έ-βε-βουλεύ-κ-ειμεν, we had ad.	•
Perf. II. Plpf. II.		πε-φην-α, In appear, ε-πε-φήν-ειν, In appeared,	πε-φήν-ω, I may appear,
Aor. I. Tensestem: ἐ- βουλευ-σ- Aor. II.		$\dot{\epsilon}$ -βούλευ-σ-ε(ν), he, she, it-adv. $\dot{\epsilon}$ -βουλεύ-σ-ατον, ye two adv'd, $\dot{\epsilon}$ -βουλευ-σ-ά τ η ν, they two ad. $\dot{\epsilon}$ -βουλεύ-σ-αμεν, we advised, $\dot{\epsilon}$ -βουλεύ-σ-ατε, you advised, $\dot{\epsilon}$ -βούλευ-σ-α ν, they advised. $\dot{\epsilon}$ -λἴπ-ον, $I$ left,	βουλεύ-σ-ης, thou mayest odvise, etc., declined like the Subj. Pres.  λίπ-ω, etc., declined like the
έ-λιπ- Future. βουλευ-σ-		έ-λιπ-ες, etc., declined like Impf. Ind.  βουλεύ-σ-ω,* I shall advise, declined like the Indic. Pres.  the 2d Perf. in all the Modes and Pares.	<b>,</b>

IVE.

IVE.		المراجع	واسم بسنان في سيد
Modes.		Par	ticipials.
Optative i. e. Subj. of Historical tenses.	Imperative.	Infin.	Particip.
	βούλευ-ε, advise thou, βουλευ-έτω, let him a. βουλεύ-ετον, ye two a. βουλευ-έτων, let them both advise, βουλεύ-ετε,* do ye ad. βουλευ-έτωσαν,usuall	βουλεύ- ειν, to advise,	βουλεὖ-ον† G. βουλεύ-οντος βουλευ-ούσης, advising,
βουλεύ-οιμι, I might advise, βουλεύ-οις, thou mightest advise, βουλεύ-οι, he, she, it might adv. βουλεύ-οιτον, ye two might ad. βουλευ-ο ίτην, they two mig. a. βουλεύ-οιμεν, we might advise, βουλεύ-οιτε, you might advise, βουλεύ-ο ι εν, they might advise,			
·	[βε-βούλευ-κ-ε,*] etc. declined like the Imp. Pres.; yet only a few Perfects, and such as have the meaning of the Pres., form an Imperative.	λευ- κ-έναι,† to have advised,	βε-βουλευ-κ-ός† Gκ-ότος, -κ- υίας, having
βε-βουλεύ-κ-οιμι, I mig. have a. βε-βουλεύ-κ-οις, thou mightest have advised, etc., declined like the Opt. Impf.		•	
πε-φήν-οιμι, I might appear,	πέ-φην-ε, appear thou,	πε-φη- νέ-ναι,†	πε-φην-ώς†
βουλεύ-σ-αιμι, I might advise, βουλεύ-σ-αις or -ειας βουλεύ-σ-αι τον βουλεύ-σ-αι τη ν βουλεύ-σ-αιμεν βουλεύ-σ-αι εν or -ειαν	βούλευ-σ-ου, advise, βουλευ-σ-άτω βουλεύ-σ-ατου βουλεύ-σ-άτων βουλεύ-σ-ατε βουλευ-σ-άτωσαν, us		βουλευ-σ-άσης, having advised, ώντων*
λίπ-οιμι, etc., declined like the Opt. Impf.  βουλεύ-σ-οιμι, I would advise,	like the Imp. Pres.	eĩv,†	G. όντος, ούσης, βουλεύ-σ-ων,
declined like the Opt. Impf.  The declaration of the 2d Pluperf.	•	<b>σ-ειν</b> ,	etc., like Pr. Pt.

MID

			MID
l	15 3		Тне
Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
	S. 1.		βουλεύ-ω μαι, Ι may
	2.	βουλεύ-η" am advised,	βουλεύ-η*   deliberate,
Present.	3.		βουλεύ-η ται
	D. 1.	βουλευ-όμεθον βουλεύ-εσθον	βουλευ-ώμεθου
Tense-stem:	3.	1 - · · ·	βουλεύ-ησθον βουλεύ-η σ θ ο ν
βουλευ-	P. 1.	βουλευ-όμεθα	βουλευ-ώμεθα
Î	2.		βουλεύ-ησθε
	3.		βουλεύ-ων ται
	S. 1.		
Important	2. 3.	1,0000100	
Imperfect.		ε-ρουλευ-όμεθον	
	2.	έ-βουλεύ-εσθου	1
Tense-stem:	3.	k-βουλευ-έ σ ϑ η ν	1
έ-βουλευ-	P. 1.	έ-βουλευ-όμεθα	
	2. 3.	έ-βουλεύ-εσθε	
		έ-βουλεύ-οντο	
	8. 1.	βε-βούλευ-u a ι, I have delibe- βε-βούλευ-σ a ι [rated]	
Perfect.	3.		may have deliberated,
		βε-βουλεύ-μεθον	
i _	2.	βε-βούλευ-σθον	
Tense-stem:	3.		
βε-βουλευ-	P. 1. 2.		
	3.	βε-βουλευ-σθε* βε-βούλευ-ν τ α ι	
	S. 1.	έ-βε-βουλεύ-μην, I had de-	
l .	2.	έ-βε-βούλευ-σο [liberated.]	
Pluperfect.	_ 3.	έ-βε-βούλευ-το	
	D. 1.	έ-βε-βουλεύ-μεθον	
Tense-stem:	2.	έ-βε-βούλευ-σθον έ-βε-βουλεύ-σ θ η ν	
έ-βε-βουλευ-	P. 1.	ε-ρε-ρουλευ-σ <b>υ η ν</b> Ε-βε-βυυλεύ-με <del>υ</del> α	•
. ,	2.	έ-βε-βούλευ-σθε	
	3.	έ-βε-βούλευ-ν τ ο	
	S. 1.	ε-βουλευ-σ-ά μην, I delibera-	βουλεύ-σ-ω μαι. Ιπο
Acrica T	2.	$\varepsilon$ - $\beta$ ov $\lambda$ $\varepsilon$ v- $\sigma$ - $\omega$   ted,(indefinite)	βουλεύ-σ-η" [deliberate,]
Aorist I.	3. D. 1.	έ-βουλεύ-σ-α τ ο έ-βουλευ-σ-άμεθου	etc., declined like
	2.	ε-βουλεύ-σ-ασθον	Pres. Subj.
Tense-stem:	3.	έ-βουλευ-σ-ά σ θ η ν	ł
έ-βουλευ-σ−	P. 1.	έ-βουλευ-σ-άμεθα	
	2. 3.	έ-βουλεύ-σ-ασθε	1
		έ-βουλεύ-σ-αντο	
Aorist II.		ned like Ind. Imperf.	λίπ-ωμαι, I may remain, declined like Pres. Subj.
Future.	8.1.	βουλεύ-σ-ομαι, I shall delibe-	•
		rate, declined like Pres. Ind.	
Fut. Perf.	8. 1.	βε-βουλεύ-σ-ομαι, I shall delib-	
		erase, declined like Pres. Ind.	

DLE.

ODES.		Parti	cipisis.
Optative e.Subj. of the Hist. tenses.	Imperative.	Infin.	Particip.
	βουλεύ-ου, <b>deliberate thou,</b> βουλευ-έσθω βουλεύ-εσθον βουλευ-έσθων"	εσθαι,	βουλευ-όμενος βουλευ-ομένη βουλευ-όμενον, deliberating,
	βουλεύ-εσθε* βουλευ-έσθωσαν, <b>usually</b> β	Round son former	
βουλευ-ο ί μ η ν, <b>I might</b> βουλεύ-ο ι ο [deliberate, βουλεύ-ο ι τ ο βουλευ-οίμεθον βουλεύ-οισθον βουλευ-ο ί σ θ η ν βουλευ-ο ίμεθα βουλεύ-οισθε βουλεύ-ο ι ν τ ο	pooner-coodso, asamy p		
	βε-βούλευ-σο deliberate thou βε-βουλεύ-σθω βε βούλευ-σθου βε-βουλεύ-σθων*	ovai, to	βεβουλευμένος βεβουλευ-μένη βεβουλευ-μέ- νον,† having deliberated,
	βε-βουλεύ-σθε* βε-βουλεύ-σθωσαν, `usual	y βε-βουλε	ύ-σθων* 
βε-βουλευ-μένος εἴην, I might have deliberated			
βουλευ-σ-α ί μ η ν. I mig βουλεύ-σ-α ι ο [delibe βουλεύ-σ-α ι τ ο [rate βουλευ-σ-αίμεθον βουλεύ-σ-α ι σ θ η ν βουλευ-σ-α ι σ θ η ν βουλευ-σ-α ι μεθα	βούλεν-σ-αι* deliberate thou βουλευ-σ-άσθω βουλεύ-σ-ασθον βουλευ-σ-άσθων*		βουλευσ-άμενο βουλευ-σ-αμένο βουλευσ-άμενο having delib erated,
βουλεύ-σ-αισθε βουλεύ-σ-αιντο	βουλεύ-σ-ασθε βουλευ-σ-άσθωσαν, usual	ly βουλευ-ο	  -άσθων#  -h -άσθων#
like Opt. Impf.	λιπ-οῦ,† -έσθω, declined like Pres. Imp.	βουλεύ-	μενη, σομενο
βουλευ-σ-οίμην, I m. han deliberated, like Opt. I mp Βε-βουλευ-σ-οίμην, I sh	f.	σ-εσθαι	
deliberate, like Opt. Imp		σ-εσθαι	μενος, -η, -ον

•		e.
_	•	

		ers 18.	Тня		
	Tensos.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.	
, , ,	Aorist I Tense- stem : ἐ- βουλευ-ϑ-	2. 3. D. 2. 3. P. 1.	έ-βουλεύ-θ-ην, I was advised, έ-βουλεύ-θ-ης έ-βουλεύ-θ-η έ-βουλεύ-θ-ητον έ-βουλευ-θ-ήτην έ-βουλεύ-θ-ημεν έ-βουλεύ-θ-ητε έ-βουλεύ-θ-ητε	βουλευ-θ-ῶ, I might have βουλευ-θ-ῆς [been advised, βουλευ-θ-ῆ βουλευ-θ-ῆτου βουλευ-θ-ῆτο υ βουλευ-θ-ῶμευ βουλευ-θ-ῶσι (ν)	
	Future I.		βουλευ-θή-σ-ομαι, I shall be adv. βουλευ-θή-σ-η, etc., declined like the Ind. Pres. Mid.		
Ì	Aorist II.		$\dot{\epsilon}$ -τρίβ-ην, I was rubbed, $\dot{\epsilon}$ τρίβ-ης, etc., declined like the first Aor. Ind. Pass.	τριβ-ῶ, I may have been rub'd, τριβ-ῆς, etc., declined like the first Aor. Suoj. Pass.	
1	Fut. II.	S. 1. 2.	τριβ-ή-σ-ομαι, I shall be rubbed, τριβ-ή-σ-η, etc., declined like the first Fut. Ind. Pass.		
		<u> </u>		: βουλευ-τός, -ή, -όν, advised,	

# § 82. Remarks on the Paradigm.

1. In the first person Sing. Plup. Act., Attic writers use besides the form in -ειν, a form in -η; e. g. ἐβεβουλεύκ-η, instead of -κ-ειν. The mode-vowel ει in the third Pers. Pl. is commonly shortened into ε; ἐβεβουλεύ-κ-ε-σαν, instead of ἐβεβουλεύ-κ-ει-σαν.

2. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers besides the form in -η, use another in -ει; e. g. βουλεύ-η and βουλεύ-ει, βουλεύσ-η and -ει, βεβουλεύσ-η and -ει, βουλευθήσ-η and -ει, τριβήσ-η and -ει. This last form in -ει is exclusively used in the following forms of the three verbs, viz.

βούλομαι, I wish, cloμαι, I think, δψομαι, I shall see βούλει, thou wishest (but Subj. βούλη)
οίει, thou thinkest (but Subj. oly)
δψει, thou wilt see

3. The abbreviated forms of the third Pers. Pl. Imp. Act. have in all tenses except the Perf., the same form as the Gen. Pl. of participles of the respective tenses. The pupil should seek out these forms.

# § 83. Remarks on the Formation of the Attic Future.

1. When in the Fut. Act. and Mid. of verbs in  $-\sigma\omega$ ,  $-\sigma o \mu \alpha \iota$ , from stems of two or more syllables, the short vowels  $\check{\alpha}$ ,  $\varepsilon$ ,  $\check{\iota}$ , precede  $\sigma$ , certain verbs, instead of the regular form, have another, which, after dropping  $\sigma$ , takes the circumflexed ending  $-\check{\omega}$ ,  $-o \check{\nu} \mu \alpha \iota$ , and because it was frequently used by the Attic writers, it is called the Attic Future; e. g.  $\dot{\epsilon} \lambda \acute{a} \omega$  (usually  $\dot{\epsilon} \lambda a \acute{\nu} \nu \omega$ ), to drive,  $\dot{\epsilon} \lambda \acute{a} - \sigma \cdot \omega$ , Fut. Att.  $\dot{\epsilon} \lambda \check{\omega}$ ,  $-\check{q} \varsigma$ ,  $-\check{q}$ ,  $-\check{a} \tau o \nu$ ,  $-\check{c} \mu \varepsilon \nu$ ,  $-\check{a} \tau \varepsilon$ ,  $-\check{\omega} \sigma \iota(\nu)$ ;  $\tau \varepsilon \lambda \acute{\epsilon} \omega$ , to finish,  $\tau \varepsilon \lambda \acute{\epsilon} - \sigma \cdot \omega$ , Fut. Att.

#### SIVE.

Modes.	Participials.
Optative i. e. Subj. of the Hist. tenses. Imper	ative. Infin. Participle.
βουλευ-θ-είην, I might be βουλευ-θ-είης [advised, βουλεύ-θ-ητ βουλευ-θ-είη βουλεύ-θ-ητ βουλευ-θ-έιητον βουλευ-θ-ήτ βουλευ-θ-είημεν and -εῖμεν βουλευ-θ-είητε and -εῖτε βουλευ-θ-ήτ βουλευ-θ-εῖρυ βουλευ-θ-ήτ	rω [vised, to be ad-βουλευ-ϑ-έντ rov vised, Genitive: rων βουλευ-ϑ-έντος βουλευ-ϑ-είσης, re* having been
βουλευ-θη-σ-οίμην, I should be advised, etc., declined like the Impf. Opt. Mid.	βουλευ- δή-σε- σδαι βουλευ-θη-σ-ό- μενος, -η, -ον
τριβ-είην, I might be rubbed, τριβ-είης, etc., declined like the first Aor. Opt. Pass. like first Ac	
τυβ-η-σ-οίμην, I should be rubbed, etc., declined like the first Fut. Opt. Pass.	τριβή- σεσθαι -η, -ον

τελώ, -εις, -ει, -ειτον, -ουμεν, -ειτε, -ουσι(ν); τελέ-σ-ομαι (τελέομαι), τελουμαι, -ει, -ειται, etc.; κομίζω, to carry, Fut. κομίσω, Fut. Att. κομιῶ, -ιεις, -ιει, -ιειτον, -ιουμεν, -ιειτε, -ιουσι(ν); κομιουμαι, -ιει, -ιειται, -ιούμεθον, etc.

2. This form of the Fut. is found only in the Ind., Inf. and Part., never in the Opt., thus  $\tau \varepsilon \lambda \tilde{\omega}$ ,  $\tau \varepsilon \lambda \tilde{\varepsilon} \tilde{\nu}$ ,  $\tau \varepsilon \lambda \tilde{\omega} \nu$ ; but  $\tau \varepsilon \lambda \tilde{\varepsilon} \sigma \iota \mu \iota$ . The verbs which have this form are the following: (a)  $\dot{\varepsilon} \lambda \dot{\alpha} \omega$  ( $\dot{\varepsilon} \lambda \iota \dot{\nu} \nu \omega$ ), to drive,  $\tau \varepsilon \lambda \dot{\varepsilon} \omega$ , to finish,  $\kappa \alpha \lambda \dot{\varepsilon} \omega$ , to call, and, though seldom,  $\dot{\alpha} \lambda \dot{\varepsilon} \omega$ , to grind;—(b) all polysyllables in  $-\dot{\iota} \zeta \omega$ ;—(c) a few verbs in  $-\dot{\alpha} \zeta \omega$ , very generally  $\beta \iota \beta \dot{\alpha} \zeta \omega$ ;—(d) of verbs in  $-\mu \iota$ , all in  $-\dot{\alpha} \nu \nu v \mu \iota$  and  $\dot{\alpha} \mu \phi \iota \dot{\varepsilon} \nu \nu v \mu \iota$ , to clothe ( $\dot{\alpha} \mu \phi \iota \dot{\varepsilon} \sigma \omega$ ,  $\dot{\alpha} \mu \phi \iota \dot{\omega}$ ,  $-\iota \varepsilon \dot{\iota} \varsigma$ , etc.). Exceptions to this form of the Fut. are found but seldom in the Attic dialect.

# § 84. Accentuation of the Verb.

1. PRIMARY LAW. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits; e. g. βούλευε, βουλεύουαι, παῦε, τύπτε, βούλευσον, παῦσον, τύψον, but βουλεύοις, βουλεύοιν.

REM. 1. The diphthong -aι at the end of a word, is considered short in respect to accent; e. g. βουλεύομαι. The Opt. ending -aι, however, is considered long; e. g. βουλεύσαι, third Pers. Sing. Opt. first Aor. Active. The Opt. ending -oι is also long; e. g. ἐκλείποι.

2. The same law holds good in composition, yet with this limitation, that the recent cannot go back beyond that syllable of the word prefixed, which before composion had the accent; nor beyond the first two words forming the compound, neither bear an existing augment; e. g.

φέρε πρόςφερε λείπε ἀπόλειπε δῶμεν ἔνδωμεν φεύγε ἔκφευγε οἰδα σύνριδα ἡμαι κάθημαι;

but προςείχου like είχου, παρέσχου like έσχου, έξηγου like ήγου, προςηκου like ήκου, ἀπείμγου like είργου (not πρόςειχου, πάρεσχου, etc.), but Imp. άπειργε.

# Exceptions to the Primary Law.

- 3. The accent is on the ultimate in the following forms:
- (a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing of the Part. of the same tense as acute; e. g. λιπεῖν, λιπών, -όν, and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, εἰπέ, ἐλθέ, εὐρέ, λαβέ and ἰδέ (but in composition, ἄπειπε, ἀπόλαβε, ἄπελθε, εἴςιδε).
- (b) Also in the Imp. second Aor. Mid. as circumflex; e. g. λαβοῦ, ϑοῦ, from τίθημι.
- Rem. 2. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law; e. g. ἔκβαλε, ἐξελθε, ἔκδος, ἔκδοτε, ἀπόδος, ἀπόδοτε, μετάδος, μετάδοτε (but not ἄποδος, μέταδος, see No. 2), but ἐκβαλεῖν, ἐκβαλών, ἐκλιπεῖν, ἑξελθών, etc. But in the Imp. Sing. second Aor. Mid. of verbs in -ω, the circumflex remains on the ultimate in compounds also; e. g. ἐκβαλοῦ, ἀφικοῦ, ἐκλιποῦ, ἐπιλαθοῦ, ἀφελοῦ, ἐνενεγκοῦ; so in verbs in -μι, when the verb is compounded with a monosyllabic preposition; e. g. προδοῦ, ἐνθοῦ, ἀφοῦ; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition; e. g. ἀπόδον, κατάθον, ἀπόθον; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back; e. g. ἐκβάλεσθε, ἀπολάβεσθε, πρόδοσθε, ἔνθεσθε, ἄφεσθε, κατάθεσθε.
- (c) The acute stands on the ultimate in all participles in -ς (Gen. -τος), consequently in all active participles of verbs in -μι, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs; e. g. βεβουλευκώς, Gen. -ότος, πεφηνώς, Gen. -ότος, βουλευθείς, Gen. -έντος, τυπείς, Gen. -έντος, ἱστάς, Gen. -άντος, τιθείς, Gen. -έντος, διδούς, Gen. -όντος, δεικνύς, Gen. -ύντος, διαστάς, ἐκθείς, προδούς, Gen. διαστάντος, ἐκθέντος, προδόντος.
- Rem. 3. The first Aor. Act. Part., which is always paroxytone, is an exception; e. g. παιδεύσας, Gen. παιδεύσαντος.
  - (d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex; e. g.  $\beta ov \lambda ev \vartheta \tilde{\omega}$ ,  $\tau \rho \iota \beta \tilde{\omega}$ .
    - 4. The accent is on the penult in the following forms:
  - (a) In the Inf. Perf. Mid. or Pass., first Aor. Act. and second Aor. Mid.; also in all infinitives in -ναι, hence in all active infinitives of verbs in -μι, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs; e. g. τετύφθαι, βεβουλεῦσθαι, τετιμῆσθαι, πεφιλῆσθαι, μεμισθῶσθαι;—φυλάξαι, βουλεῦσαι, τιμῆσαι, φιλῆσαι, μισθῶσαι;—λιπέσθαι, ἐκθέσθαι, διαδόσθαι;—ἰστάναι, τιθέναι, διδόναι, δεικυθναι, στῆναι, ἐκστῆναι, θεῖναι, ἐκθεῖναι, δοῦναι, μεταδοῦναι;—βουλευθῆναι, τριβῆναι;—βεβουλευκέναι, λελοιπέναι.
    - (b) In all Optatives in -o i and -a i, see Rem. 1.
  - REM. 4. The three similar forms, viz. the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manuer:

£

Inf. first Aor. Act. Boudevoal, ποιῆσαι Opt. first Aor. Act. βουλεύσαι ποιήσαι.

Imp. first Aor. Mid. βούλευσαι, ποίησαι

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt. first Aor. Act.; e. g. 6λάξαι; but Imp. first Aor. Mid. φύλαξαι.

(c) In the Part. Perf. Mid. or Pass.; e. g. βεβουλευμένος, -μένη, -μένον, -τετιμημένος, πεφιλημένος.

# XXXVI. Vocabulary.

#### (a) Present and Imperfect Active

Αγορεύω, to say. **ἐ**πειρος, -ον, (adv. ἀπεί- $\rho\omega\zeta$ ), w. gen., unacquainted with, unskill- lva, in order that. ed in. άπο-τρέπω, to turn away, άπο-φεύγω, to flee away. μουσική (τέχνη understood) ἄροτρον, -ου, τό, a plough. γενναίως, nobly, bravely. δεινός, -ή, -όν, fearful, terrible, dangerous; τὸ ὁταν, w. subj., when, when- στασιάζω, to live at vaδεινόν, the danger.

ξτερος, -ā, -ov, alter, the δτε, when. different.  $\kappa \dot{\alpha} \lambda \lambda o \varsigma$ ,  $-\epsilon o \varsigma = -o v \varsigma$ ,  $\tau \dot{o}$ , beauty. κεύθω, to conceal. the patronage of the Muses, especially music.

other (of two), opposite, ούτως, (bef. cons. ούτω,) so, thus.  $\pi a \iota \delta e i a, -a \varsigma, h, education,$ instruction. πλησιάζω, to approach. πρόνοια, -ας, ή, foresight,precaution.  $-\tilde{\eta}\varsigma$ ,  $\dot{\eta}$ , every art under  $\pi\rho o\varsigma - \pi i\pi \tau \omega$ , (in third pers. sing.), it falls out, it occurs, it presents itself. riance with.

΄ Δύο όδοι πρός την πόλιν άγετον. Βόε το άροτρον άγετον. Χαίρωμεν, ω παί-'Ως ήδθ κάλλος, δταν Έχη νοῦν σώφρονα. Οι πολίται τοὺς νόμους φυλαττόντων. Έταιρος εταίρου φροντιζέτω. Πατήρ τε και μήτηρ πρόνοιαν εχέτων τῆς τῶν τέκνων παιδείας. ¡ 'Ο γραμμάτων ἄπειρος οὐ βλέπει βλέπων. Τὰς προςπιπτούσας τύχας γενναίως φέρε. 'Ο παῖς τῷ πατρὶ ῥόδον φέρει, ἶνα χαίρη. παίς τῷ πατρὶ ρόδου ἔφερευ, ἐνα χαίροι. Σωκράτης ὡςπερ ἐγίγνωσκου, οὐτως **έλεγεν.** "Ότε οἱ "Ελληνες ἐπλησίαζον, οἱ βάρβαροι ἀπέφευγον. Θεμιστοκλῆς καλ 'Αριστείδης ποτε έστασιαζέτην. Δακεδαιμόνιοι μουσικής ἀπείρως είχον. Αποτρέποιτε, & θεοί, το δεινον άφ' ήμων. Μή έτερον κεύθοις καρδία νοῦν, άλλα άγυρεύων.

Two horses drawing (driving) the chariot, hasten. Two women sing. Let us flee from vice. The boys study literature diligently, that their parents may rejoice. The boys studied literature very diligently, that their parents might rejoice. Let the citizen defend the laws. Let friends care for friends. horses, drawing the chariot, hastened. Two women sang. Those who are unacquainted with literature do not see, when they see. Bear nobly the danger which presents itself (part.), O citizens! You speak (so) as you think. were unacquainted with music. May the gods avert the danger from us!

# XXXVII. Vocabulary.

#### (b) First Perfect and Pluperfect Active.

' Γυναικείος, -ā; -ον, be- κατα-λύω, to loosen, deabout to do, delay; 7d longing to women, wostroy, dissolve.  $\mu \hat{\epsilon} \lambda \lambda o \nu$ , the future. manly. κυριεύω, w. gen., to be or πολέμιος,  $-\bar{a}$ , -ov, hostile,  $\delta$ ėν-δύω, to go into, put on. become master of, con- $\pi \circ \lambda \in \mu \circ \circ \varsigma$ , the enemy. ἐπι-διώκω, to pursue. quer, obtain.  $\pi \rho o \phi \eta \tau \epsilon \dot{\nu} \omega$ , to prophesy. κατα-δύω, to dip, go down, μάντις, -εως, ό, a seer, a φύω, to bring forth. Perf. set, conceal oneself. to have become, be. prophet.  $\mu \dot{\epsilon} \lambda \lambda \omega$ , to intend or be

Οἱ πολέμιοι ἐκατὸν πολίτας πεφονεύκασιν. Φερεκθόης ἔλεγε, μηδενὶ θεῷ τεθυκέναι. Νέος πεφυκώς πολλά χρηστά μάνθανε. 'Ο μάντις τὰ μέλλοντα καλῶς πεπροφήτευκεν. Τὰ τέκνα εὐ πεπαίδευκας. Μήδεια τὰ τέκνα πεφονευκυῖα
ἔχαιρεν. Οἱ Λακεδαιμόνιοι Πλαταιὰς κατελελύκεσαν. Σαρδανάπαλος στολὴν
γυναικείαν ἐνεδεδύκει. "Ότε ἡλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. 'Αλέξανδρος ἐπιδιώκων Δαρεῖον, τὸν τῶν Περσῶν βασιλέα, πολλῶν χρημάτων ἐκεκυριεύκει.

The sun has gone down (is set). The Lacedaemonians have destroyed Plataea. We admired the woman, who had put on (having put on) a purple robe Diodorus ( $\Delta\iota\delta\delta\omega\rho\sigma\varsigma$ ) says that Alexander (acc. w. inf.), pursuing Darius, obtained many treasures. The enemies had killed 400 soldiers. Thy friend had brought up his (the) children well.

# XXXVIII. Vocabulary.

#### (c) First Future and Aorist Active.

'Αβλάβεια, -ας, ή, inno- ἔκγφνος, -ον, -descendant, κινδυνεύω, to incur dandescended from. ger, run a risk. cence.  $\epsilon\lambda\pi$ iζω, to hope, expect.  $\mu \varepsilon \tau \dot{a}$ , w. gen., with; w. acc.,  $\ddot{a}\mu\phi\omega$ , both, ambo.  $\dot{a}\nu\dot{v}\omega$ , to complete, finish.  $\dot{\epsilon}\pi a\gamma\gamma\dot{\epsilon}\lambda\lambda\omega$ , to announce. after.  $\dot{\epsilon}\pi\iota$ - $\beta$ ov $\lambda$ e $\dot{\nu}\omega$ ,  $\dot{w}$ . dat., to  $\mu\eta\nu\dot{\iota}\omega$ ,  $\dot{w}$ . dat., to be angry δάκρὔον, -ου, τό, a tear. with. δια-λύω, to dissolve, sepaplot against.  $\delta \sigma \chi a \tau o \varsigma$ ,  $-\eta$ ,  $-o \nu$  (superl. of  $\delta \tau \iota$ , that, because. rate. δικάζω, to judge.  $\xi\xi$ ), outermost, utmost,  $\pi\rho l\nu \ a\nu$ , w. subj., before δικαστής, -ου, δ, a judge, last. ere, until. a magistrate. ίκετεύω, to ask, suppli- φυτεύω, to plant. eive, w. opt., O that. cate, entreat.

/ Οἱ στρατιῶται τὴν πόλιν ἀπὸ τῶν πολεμίων ἀπολύσουσιν. ᢓ Ὁ χρηστὸς ἄνθρωπος καὶ τοῖς ἐκγόνοις φυτεύσει. ℥ Ἑλπίζομεν πάντα εὐ ἀνύσειν. Ὁ ἄγγελος ἐπήγγελλε τοῖς πολίταις, ὅτι οἱ πολέμιοι τῷ στρατεύματι ἐπιβουλεύσοιεν. ξ'Αχιλλεὺς 'Αγαμέμνονι ἐμήνισεν. ΄ Οἱ Ἑλληνες ἀνδρεία πολλὰ ἴσχυσαν. 'Ὁ Σωκράτης οἰχ ἰκέτιυσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, ἀλλὰ πιστεύσας τῆ ἐαυτοῦ αβλαβείς κινδύνευσε τὸν ἔσχατον κίνδυνον. ἐΤὰς τῶν φαύλων συνηθείσς δλίγος χρόνος διέλυσεν. Πρίν αν άμφοιν μύθον ακούσης, μη δίκαζε. Οι Λακεδαιμόνιοι Πλιτωιάς κατέλυσαν. Τίς αν πιστεύσαι (πιστεύσειε) ψεύστη; πάντα καλῶς ἀνύσαιμι. 'Ακούσαις (ἀκούσειάς) μου,' ὁ φίλε. 'Ο άγγιλος ἐπηγγελλεν, δτι οί πολέμιοι τη στρατιά ἐπιβουλεύσαιεν (ἐπιβουλεύσειαν). "Ακουσόν μου, ω φίλε. Έταιρος εταίρω πιστευσάτω. Την πόλιι λέγουσι μέναν κίνδυνον κινδυνεῦσαι.

Rule of Syntax. The particle as denotes a condition either expressed or to be supplied.

You will free the town from the enemies. Good men will plant also for their descendants. He said, that the town would incur great danger. Achilles and Agamemnon were angry with (dual) one another. We entreated the magistrates with many tears. Achilles killed Hector (Εκτωρ, -ορος). not (pl.) before you have heard the account of both. Thou canst not trust (opt.)w. dv) a liar. May we complete (merely the opt.) everything well. O that you would hear me, O friends! May the soldiers free us from the enemies. Hear me, O friends! Friends should trust (imp.) friends. To command (aor.) is easier than to do. Medea rejoiced in having murdered (aor. part.) her children.

#### XXXIX. Vocabulary.

(d) Present and Imperfect Middle or Passive.

'Aδελφός, -οῦ, ὁ, a brother. ἐργάζομαι, to work. άπο-δέχομαι, to receive, ξρχομαι, to go, come. ήσυχος, quiet, quietly. admit, approve of. αὐλός, -οῦ, ὁ, a flute. λανθάνω, w. acc., to be στρατεύω, to make an ex- $\dot{t}\dot{a}v = \dot{\eta}v$ , or  $\dot{a}v$ , if, w. subj. concealed from, escape ληχώριος, -ον, and ληχώthe notice of; lateo, Mid.,  $\rho\iota o\varsigma$ , -a, -ov, native, of to forget. dle. μέσος, middle, in the mid- ψεύδομαι, to lie. the country.

 $\pi \dot{\epsilon} \nu o \mu a \iota$ , to be poor. πράττω, to do, to act; w. adv., to fare. pedition; Mid. to make war, march (in a hostile manner).

/ Δύο ἀνδρε μάχεσθον. «Τενναίως μαχώμεθα» περί της πατρίδος. 3'Αναγκαίον έστι τον υίον πείθεσθαι τῷ πατρί. 🗸 Πολλοί ἀγαθοί πένονται. 5 Νόμοις τοὶς ἐγχωρίοις ξπεσθαι καλόν έστιν. 6Μή άποδέχου των φίλων τούς πρός τα φαῦλά σοι χαριζομένους. 7 Εκαστος ήσυχος μέσην την όδον έρχέσθω. Ο ΟΙ πολίται τοίς νόμοις πειθέσθων Τω άδελφω μοι έπεσθον. Εί βούλει καλώς πράττειν, έργάζου. 'Εὰν βούλη καλῶς πράττειν, έργάζου. Υευδόμενος οὐδεὶς λανθάνει πολύν χρόνον. Οι Λακεδαιμόνιοι μετ' αύλῶν έστρατεύοντο. Είθε πάντες άνευ δργης βουλεύοιντο. Δύο καλώ ίππω είς την πόλιν ηλαυνέσθην. πένη, δλίγοι φίλοι.

The magistrate should consult without anger. He who goes (part.) the mid dle path, goes safest. Two beautiful horses are driven to the town. If  $(\dot{\epsilon}\dot{a}\nu)$ varriors fight courageously, they are admired. We will not lie, but always speak the truth. Sons should obey their fathers. With God and fate  $(al\sigma a)$ it is terrible to contend. Two men contended. The soldiers fought courage ously. O that every one would consult without anger! O that thou wouldst always worship the Deity!



# XL. Vocabulary.

(e) Perfect and Pluperfect Middle or Passive.

Aκρα, -ας, ή, a summit, ἐμφυτεύω, to implant. λέγομαι, dicor, to be said. a castle. ἰδρύω, to build, found. ληστής, -οῦ, ὁ, a robber. εὐτονομία, -ας, ἡ, freedom, κατα-κλείω, to shut, lock συνθήκη, -ης, ἡ, a treaty independent legislation. up.

Οἱ λησταὶ πεφόνευνται. Δύο ἀδελφὰ ὑπὸ τοῦ αὐτοῦ διδασκάλου πεπαίδευπθου. Ἡ βασιλεία ὑπὸ τοῦ δήμου λέλυται. Τοῖς θεοῖς ὑπὸ τῶν ᾿Αθηναίων
πολλοὶ νεῷ ἰδρυνται. Ἡ θύρα κεκλείσθω. Πρὸ τοῦ ἔργου εὐ βεβούλευσο.
Πᾶσιν ἀνθρώποις ἐμπεφυτευμένη ἐστὶν ἐπιθυμία της αὐτονομίας. Οἱ λησταὶ
πεφονεύσθων. Οἱ πολέμιοι εἰς τὴν ἄκραν κατακεκλεῖσθαι λέγονται. Ξενοφῶντος υἰώ, Γρύλλος καὶ Διόδωρος, ἐπεπαιδεύσθην ἐν Σπάρτη. Αἱ συνθῆκαι ὑπὸ
τῶν βαρβάρων ἐλέλυντο.

The robber has been murdered. The children of the friend have been well brought up. The doors are said to have been shut. Before the work, you have deliberated well. Good and bad desires have been implanted in men. The treaties are said to have been violated by the barbarians. The two children have been brought up by the same teacher. The royal authority had been abolished by the people.

# XLI. Vocabulary.

(f) Future and first Aor. Mid., and Fut. Perf. Mid. or Pass

'Ava- $\pi a \dot{\nu} \omega$ , to cause to  $\dot{\epsilon} \pi \iota \tau \eta \delta \dot{\epsilon} \dot{\nu} \omega$ , to manage,  $\pi o \rho \dot{\epsilon} \dot{\nu} \omega$ , to lead forward; rest; Mid. to rest, recover oneself.

The practise of transact with diligence, with diligence, out (w. pass. aorist).

The practise of the plane of the plane of the administration.

The plane of the plane

Οἱ πολέμιοι ἐπὶ τὴν ἡμετέραν πόλιν στρατεύσονται. Περὶ τῆς τῶν πολιτῶν σωτηρίας βουλευσόμεθα. 'Ο πατήρ μοι ἐλεγεν, ὅτι πορεύσοιτο. Οἱ Ἑλληνες ἐπὶ τοὺς Πέρσας ἐστρατεύσαντο. 'Αναπαυσώμεθα,' ὡ φίλοι. Πρὸ τοῦ ἔργου εὐ βούλενσαι. Πάντες τιμῆς γεύσασθαι βούλονται. 'Ο πατὴρ ἀναπαυσάμενος πορεύσεται. Αἱ πύλαι τῆς νυκτὸς κεκλείσονται. 'Εὰν τοιοῦτος ἀνὴρ τὴν πολιτείαν ἐπιτηδεύη, αὐτὴ εὖ βεβουλεύσεται.

You will deliberate about the sefety of the citizens. The messenger announced  $(\ell\pi\alpha\gamma\gamma\ell\lambda\lambda\omega)$ , that the enemies would march against our town. The general enjoyed a great honor. If  $(\ell\omega\nu, w. subj.)$  the enemies shall have been led  $(\pi\alpha\rho\epsilon\nu\omega, subj. aor.)$  against us, the gates of the town will remain (have been) closed. Before the work, deliberate well (pl.). In  $(\ell\nu)$  such a danger it is not easy to deliberate  $(\alpha or.)$ . If you have deliberated,  $(\alpha or. particip.)$  begin the work.

 $<sup>^{1}</sup>$  & 153, (a), (1).

<sup>&</sup>lt;sup>2</sup> § 158, 5. (a).

# XLII. Vocabulary.

#### (g) First Aorist and first Future Passive.

Aπιοκρατία, -ας, ή, the μή after verbs of fear, ω. in ne, to be translated rule of the people, desubj., if a pres., perf. or by 'that' or 'lest.' mocracy.

fut. goes before; w. opt., πυλέμιος, -ā, -ον, hostile, if an historical tense of the enemy.

πόλεμόν τινι, bellum insgoes before; as the Lattropavvoς -ου, ό, a sovefero.

goes before; as the Lattropavvoς -ου, ό, a sovefero.

'Ο Έκτωρ ὑπὸ τοῦ 'Αχιλλέως ἐφονεύθη. Τὰ άδελφὰ ὑπὸ τοῦ αὐτοῦ διδασκάλου ἐπαιδευθήτην. - Πολλαὶ δημοκρατίαι ὑπὸ τῶν τυράννων κατελύθησαν. Μέγας φόβος τοὺς πολίτας ἔχει, μὴ αἱ συνθῆκαι ὑπὸ τῶν πολεμίων λυθῶσιν. Εἰθε
πάντες νεανίαι καλῶς παιδευθεῖεν. Φονεύθητι, ὡ κακοῦργε. Οἱ στρατιῶται
εἰς τὴν πολεμίαν γῆν πορευθῆναι λέγονται. Οἱ πολέμιοι, τῶν συνθηκῶν λυθεισῶν,¹ ἡμῖν πόλεμον ἐπιφέρουσιν. 'Ο ληστὴς φονευθήσεται.

You were both educated by the same teacher. We were freed  $(a\pi o\lambda i\omega)$  from a great danger. I fear much (a great fear holds me), that the friend, who set off (particip.) six days ago, has been murdered by robbers. I feared much, that you had been murdered by robbers. The two robbers are said to be killed. The youth is said to be well brought up. The treaties are said to have been violated by the enemies. Well brought up youths are esteemed by all. The robbers will be killed.

# § 85. A more particular view of the Augment and Reduplication.

After the general view of the Augment and Reduplication (§ 77, 8 and 4), it is necessary to treat them more particularly.

As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor., take the augment, but retain it only in the Indicative. There are two augments, the syllabic and temporal.

# (a) Syllabic Augment.

- 1. The syllabic augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing ε to the stem, in the Impf. and Aorists, but to the reduplication, in the Pluperfect. In this way, the verb is increased by one syllable; e. g. βουλεύω, Impf. ε-βούλευου, Aor. ε-βούλευσα, Plup. ε-βε-βουλεύκειν.
- If the stem begins with ρ, this letter is doubled when the augment is prefixed (§ 8, 12); e. g. ὁίπτω, to throw, Impf. ἔξόμπτον, Δοτ, ἔξόμψα.

<sup>&</sup>lt;sup>1</sup> Gen. absolute, like the Abl. absolute in Latin.

- Rem. 1. The three verbs  $\beta \circ \hat{\nu} \lambda \circ \mu a \iota$ , to will,  $\delta \hat{\nu} \nu a \mu a \iota$ , to be able, and  $\mu \hat{\epsilon} \lambda \lambda \omega$ , to be about to do, among the Attic writers take  $\eta$ , instead of  $\epsilon$ , for the augment; still this is found more with the later Attic writers, than with the earlier; e. g. Aor.  $\hat{\epsilon}\beta o\nu \lambda \hat{\eta}\vartheta \eta \nu$  and  $\hat{\eta}\beta o\nu \lambda \hat{\eta}\vartheta \eta \nu$ ; Impf.  $\hat{\epsilon}\delta v\nu \hat{a}\mu \eta \nu$  and  $\hat{\eta}\delta v\nu \hat{a}\mu \eta \nu$ , Aor.  $\hat{\epsilon}\delta v\nu \hat{\eta}\vartheta \eta \nu$  and  $\hat{\eta}\delta v\nu \hat{\eta}\vartheta \eta \nu$  (but always  $\hat{\epsilon}\delta v\nu \hat{a}\sigma \vartheta \eta \nu$ ); Impf.  $\hat{\epsilon}\mu \epsilon \lambda \lambda \nu \nu$  and  $\hat{\eta}\mu \epsilon \lambda \lambda \nu \nu$  (the Aor. is very seldom  $\hat{\eta}\mu \hat{\epsilon}\lambda \lambda \eta \sigma a$ ).
- Rem. 2. Among the Attic writers the augment ε is often omitted in the Plup of compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes; e. g. ἀναβεβήκει, κατα-δεδραμήκεσαν.

# § 86. (b) Temporal Augment.

The temporal augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; in this way the quantity of the syllable is increased;

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a becomes \eta, e. g. \check{a}\gamma\omega
                                Impf. hyov
                                                  Perf. hya
                                                                  Plup. ήχειν.
                                       ήλπιζον
                                                                         ήλπίκειν
                     έλπίζω
                                                         ήλπικα
            η,
Z
                     ʹʹʹΙΚΕΤΕΌω
                                       '[κέτευον
                                                        'Ικέτευκα
                                                                         'ໄκετεύκειy
                 46
                                  "
                                       ώμίλουν
                                                        ώμίληκα
                     όμιλέω
                                                                         ωμίλήκειν
                 "
             O,
                     'ŭβρίζω
                                       "θβριζον
                                                    "
                                                        "θβρικα
                                                                         'θβρίκειν
                                                        ήρηκα
                     αίρέω
                                       προυν
                                                                         <del>ή</del>ρήκειν
                                  "
                                                        ηύληκα
av
                     αὐλέω
                                       ηυλουν
            ηυ,
                                                                         ηύλήκειν
                                  "
                                       ὤκτιζον
                                                                    46
OL
                     οίκτίζω
                                                        Φκτικα
                                                                         ĠĸŦĹĸειν.
```

Remark. Verbs which begin with  $\eta$ , l,  $\vartheta$ ,  $\omega$ , ov and  $\varepsilon l$ , do not admit the augnent; e. g.  $\dot{\eta} \tau \tau \dot{\alpha} o \mu a l$ , to be overcome, Impf.  $\dot{\eta}\tau\tau\dot{\omega}\mu\eta\nu$ , Perf.  $\ddot{\eta}\tau\tau\eta\mu\alpha l$ , Plup.  $\dot{\eta}\tau\tau\dot{\eta}-\mu\eta\nu$ ;  $\ddot{l} \pi \dot{o} \omega$ , to press, Aor.  $\ddot{l}\pi\omega\sigma a$ ;  $\ddot{\vartheta} \pi \nu \dot{o} \omega$ , to lull to sleep, Aor.  $\ddot{\vartheta}\pi\nu\omega\sigma a$ ;  $\dot{\omega} \phi \varepsilon -\lambda \dot{\varepsilon} \omega$ , to benefit, Impf.  $\dot{\omega}\phi\dot{\varepsilon}\lambda\sigma\nu\nu$ ;  $\dot{\vartheta} \dot{\tau} \dot{\alpha} \zeta \omega$ , to wound, Impf.  $\dot{\vartheta}\tau\dot{\alpha}\zeta\sigma\nu$ ;  $\dot{\varepsilon} \dot{l} \kappa \omega$ , to yield, Impf.  $\dot{\varepsilon}\dot{l}\kappa\sigma\nu$ , Aor.  $\dot{\varepsilon}\dot{l}\xi a$ ;  $\dot{\varepsilon} \dot{l} \kappa \dot{\alpha} \zeta \omega$ , to liken, is an exception, which among the Attic writers, though seldom, is augmented; e. g.  $\dot{\varepsilon}\dot{l}\kappa\alpha\zeta\sigma\nu$ , seldom  $\ddot{\eta}\kappa\alpha\sigma\alpha$ ,  $\dot{\varepsilon}\dot{l}\kappa\alpha\sigma\alpha$ ,  $\dot{\varepsilon}\dot{l}\kappa\alpha\sigma\mu\alpha$ , seldom  $\ddot{\eta}\kappa\alpha\sigma\mu\alpha$ . Also those verbs whose stem begins with  $\varepsilon \nu$ , usually take no augment; e. g.  $\dot{\varepsilon}\dot{\nu}\chi\rho\mu\alpha l$ , to supplicate,  $\dot{\varepsilon}\dot{\nu}\chi\dot{\rho}\mu\eta\nu$ , more rarely  $\dot{\eta}\dot{\nu}\chi\dot{\rho}\mu\eta\nu$ , but Perf.  $\dot{\eta}\dot{\nu}\gamma\mu\alpha l$ , not  $\dot{\varepsilon}\dot{\nu}\gamma\mu\alpha l$ ;  $\dot{\varepsilon}\dot{\nu}\rho\dot{l}\sigma\kappa\omega$ , to find, in good prose, always omits the augment.

# § 87. Remarks on the Augment.

- 1. Verbs beginning with α followed by a vowel, have α instead of η; but those beginning with α, αν and οι followed by a vowel, do not admit the augment; e. g. 'α t ω, to perceive (poetic), Impf. 'αϊον; 'α η δίζο μα ι, to be disgusted with, Impf. 'αηδιζόμην; α ὐ α ίν ω, to dry, Impf. αὐαινον; ο ἱ α κ ίζω, to steer, Impf. οἰάκιζον; also ἀναλίσκω, to destroy, although no vowel follows α, has ἀνάλωσα, ἀνάλωκα, as well as ἀνήλωσα, ἀνήλωκα. But οἰομαι, to telieve, always takes the augment; e. g. ψόμην.
- 2. Some verbs, also, beginning with or followed by a consonant, do not take the augment; e. g. o i  $\kappa$  o v  $\rho$   $\dot{\epsilon}$   $\omega$ , to quard the house, Aor. oi $\kappa$ o $\dot{\nu}$  $\rho$  $\sigma$ a.
- 3. The eleven following verbs, beginning with  $\varepsilon$ , have  $\varepsilon\iota$  instead of  $\eta$ , for the augment, viz.  $\dot{\varepsilon}\dot{\alpha}\omega$ , to permit, Impf.  $\dot{\varepsilon}l\omega\nu$ , Aor.  $\dot{\varepsilon}la\sigma a$ ;  $\dot{\varepsilon}\vartheta\dot{\varepsilon}\zeta\omega$ , to accustom, (to which belongs also  $\dot{\varepsilon}l\omega\vartheta a$ , to be accustomed);  $\dot{\varepsilon}l\sigma\dot{\alpha}\mu\eta\nu$  Aor. (stem 'ED), I ex

tablished, founded;  $\dot{\epsilon}\lambda\dot{\epsilon}\sigma\sigma\omega$ , to wind;  $\dot{\epsilon}\lambda\kappa\omega$ , to draw; Aor.  $\dot{\epsilon}l\lambda\kappa\ddot{\nu}\sigma a$  (stem EAKY);  $\dot{\epsilon}l\lambda\sigma\nu$ , to take, Aor. (stem EA) of  $\dot{a}l\rho\dot{\epsilon}\omega$ ;  $\dot{\epsilon}\pi\sigma\mu a\iota$ , to follow;  $\dot{\epsilon}\rho\gamma\dot{a}\zeta\sigma\mu a\iota$ , to work;  $\dot{\epsilon}\rho\pi\omega$ ,  $\dot{\epsilon}\rho\pi\dot{\nu}\zeta\omega$ , to creep, to go;  $\dot{\epsilon}\sigma\tau\iota\dot{\alpha}\omega$ , to entertain;  $\dot{\epsilon}\chi\omega$ , to have.

4. The following verbs take the syllabic, instead of the temporal, augment:

άλίσκομαι, capior, Perf. ἐάλωκα and ήλωκα.

ώ θ έ ω, to push, εώθουν, etc.

ών έο μ α ι, to buy, Impf. ἐωνούμην, Perf. ἐώνημαι.

5. The verb  $\dot{\epsilon} \circ \rho \tau \dot{u} \zeta \omega$ , to celebrate a feast, takes the augment in the second syllable, Impf.  $\dot{\epsilon} \dot{\omega} \rho \tau c \zeta \sigma v$ . The same is true of the following forms of the Pluperfect:

EIKΩ, second Perf. έοικα, I am like, Plup. έ φκειν.

ξλπομαι, to hope, second Perf. ξολπα, I hope, Plup. ξώλπειν.

EPΓΩ, to do, second Perf. ἐοργα, Plup. ἐ ώργειν.

6. The three following verbs take the temporal and syllabic augment at the same time:

δράω, to see, Impf. ἐώρων, Perf. ἐώρακα, ἐώραμαι.

άνοίγω, to open, Impf. ἀνέφγον, Aor. ἀνέφξα (Inf. ἀνοῖξαι), etc.

άλίσκομαι, to be taken, Aor. ἐάλων (Inf. άλῶναι, α) and ήλων.

## § 88. Reduplication.

- 1. Reduplication consists in repeating the first consonant of the stem with ε. It denotes a completed action, and hence is prefixed to the Perf., e. g. λέ-λυκα, I have loosed; to the Fut. Perf., e. g. κε-κοσμήσομαι, I shall be adorned, from κοσμέω; and to the Plup., which as a historical tense, takes also the augment ε before the reduplication; e. g. ε-βε-βουλεύκειν. It remains in all the modes, as well as in the Inf. and Part.
- 2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with ρ, γν, γλ, βλ,\* (except βέβλαφα, βέβλαμμαι from βλάπτω, to injure, βεβλασφήμηκα from βλασφημέω, to blaspheme, βεβλάστηκα and ἐβλάστηκα from βλαστάνω, to sprout,) are exceptions, inasmuch as they take only the simple augment; e. g.

λύω, to loose,	Perf. λέ-λυκα	Plup. ε-λε-λύκειν
θύω, to sacrifice,	" τέ-θυκα (§ 8, 10.)	" έ-τε-θύκειν
φυτεύω, to plant,	" πε-φύτευκα (∮ 8, 10.)	" ἐ-πε-φυτεύκειν
χορεύω, to dance,	" κε-χόρευκα (\ 8, 10.)	" ἐ-κε-χορεύκειν
γράφω, to write,	" γέ-γραφα	" ἐ-γε-γράφειν
κλίνω, to bend,	. " ké-klika	" ἐ-κε-κλίκειν
κρίνω, to judge,	" κέ-κρικα	" <b>è-</b> κε-κρίκειν

<sup>\*</sup> Such verbs are excepted on account of the difficulty of repeating these letters.—Th

πνέω, to breathe,	Perf. πέ-πνευκα	Plup. έ-πε-πιεύκειν
θλάω, to bruise,	" τέ-θλακα (§ 8, 10.)	" ἐ-τε-θλάκειν
ρίπτω, to throw,	" ἔ <b>ῥ</b> ῥιφα	" ἐῥῥίφειν
γνωρίζω, to make known,	" ἐ-γνώρ <b>ικα</b>	" ἐ-γνωρίκειν
βλακεύω, to be slothful,	" ἐ-βλάκευκ <b>α</b>	" ἐ-βλακεύκειν
γλύφω, to carve,	" ξ-γλυφα	" έ-γλύφειν.

3. The reduplication is not used (beside the above cases of verbs beginning with  $\varrho$ ,  $\gamma \nu$ ,  $\beta \lambda$ ,  $\gamma \lambda$ ), when the stem of the verb legins with a double consonant or two single consonants, which are not a mute and liquid; e. g.

ζηλόω, to emulate,	Perf. ἐ-ζήλωκα	Plup. ἐ-ζηλώκειν
ξενόω, to entertain,	" ἐ-ξένωκα	'' ἐ-ξενώκει <b>ν</b>
ψάλλω, to sing,	" ἔ-ψαλκα	" ἐ-ψάλκειν
σπείρω, το sow,	" ἔ-σπαρκα	" ἐ-σπάρκειν
κτίζω, to build,	" Ē-ктіка	" È-KTÍKEIV
πτύσσω, to fold,	" ξ-πτυχα	" ἐ-πτύχειν.

REM. 1. The two verbs  $\mu \iota \mu \nu \dot{\eta} \sigma \kappa \omega$  (stem MNA), to remind, and  $\kappa \tau \dot{a} o \mu a \iota$ , to acquire, take the reduplication, although their stem begins with two consonants, which are not a mute and a liquid:  $\mu \dot{\epsilon} - \mu \nu \eta \mu a \iota$ ,  $\kappa \dot{\epsilon} - \kappa \tau \eta \mu a \iota$ ,  $\dot{\epsilon} - \mu \epsilon - \mu \nu \dot{\eta} \mu \eta \nu$ ,  $\dot{\epsilon} - \kappa \epsilon - \kappa \tau \dot{\eta} \mu \eta \nu$ .

4. Five verbs beginning with a liquid do not repeat this letter, but take  $\varepsilon\iota$  for the augment:

```
λαμβάνω, to take,
                         Perf. είληφα
                                                       Plup. είλήφειν
λαγχάνω, to obtain,
                               είληχα
                                                              είληχειν
λέγω, συλλέγω, to collect,
                           66
                                                              συνειλόχειν
                               συνείλοχα
                               είρηκα
                                                              εἰρήκειν
PE\Omega, to say,
                               είμαρται (with rough Breathing), it is fated.
                           "
μείρομαι, to obtain,
```

Rem. 2.  $\Delta \iota a \lambda \dot{\epsilon} \gamma \circ \mu a \iota$ , to converse, has Perf.  $\delta \iota \epsilon \dot{\iota} \lambda \dot{\epsilon} \gamma \mu a \iota$ , though the simple  $\lambda \dot{\epsilon} \gamma \omega$  in the sense of to say, always takes the regular reduplication,  $\lambda \dot{\epsilon} \lambda \dot{\epsilon} \gamma - u a \iota$ , dictus sum (Perf. Act. wanting).

# § 89. Attic Reduplication.

Several verbs, beginning with  $\alpha$ , s or o, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This augmentation is called the Attic Reduplication. The Plup. then very rarely takes an additional augment;  $\dot{\eta} \varkappa \eta \varkappa \acute{\rho} \varkappa \iota \nu$  has the regular Attic reduplication.

(a) Verbs whose second stem-syllable is short by nature:

```
έλάω (έλαύνω), to drive,
  ἀρόω, -ῶ, to plough,
                                      έλ-ήλακα
                                                        έλ-ήλαμαι
                    άρ-ήρομαι
άρ-ήροκα
                                      έλ-ηλάκειν
                                                        έλ-ηλάμην
άρ-ηρόκειν
                    άρ-ηρόμην
                                         δρύττω, to diq,
  έλέγχω, to convince,
                    έλ-ήλεγμαι
                                      δρ-ώρυχα
                                                        δρ-ώρυγμαι
ελ-ήλεγχα
                    έλ-ηλέγμη
έλ-ηλέγχειν
                                      δρ-ωρύχειν
                                                         δρ-ωρύγμην
```

(b) Verbs which in the second stem-syllable have a vowel long

by nature, and shorten this after prefixing the reduplication (except ἐρείδω, to prop, ἐρήρεικα, ἐρήρεισμαι):

άλείφω, to anoi	nt,	άκούω, to hea	er,
άλ-ήλιφα	άλ-ήλιμμαι	άκ-ήκοα	ήκουσμαι
άλ-ηλίφειν	άλ-ηλίμμην	ήκ-ηκόειν	ηκούσμη <b>ν</b>
ἀγείρω, to collec	<b>*</b> ,	έγείρω, <b>to αυ</b>	
άγ-ήγερκα	άγ-ήγερμ <b>α</b> ι	<b>έ</b> γ-ήγερκα	έγ-ήγερμαι
άγ-ηγέρκειν	ἀγ-ηγέρμην	<b>ἐ</b> γ-ηγέρκειν	έγ-ηγέρμην.

REMARK. The verb  $\delta \gamma \omega$ , to lead, forms the second Aor. Act. and Mid., and  $\phi \dot{e} \rho \omega$ , to carry, forms all the Aorists with this reduplication, with this difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure:

ἄ γ ω, to lead, Aor. II. ήγ-αγον, Inf. ἀγαγεῖν, Aor. II. Mid. ἡγαγόμην.

φ έρω, to carry (stem 'ΕΓΚ), Aor. II. ην-εγκου, Inf. έν-εγκεῖν, Aor. I. ηνεγκα, Inf. έν-έγκαι, Aor. Pass. ην-έχθην, Inf. έν-εχθηναι.

# § 90. Augment and Reduplication in Compound Words.

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; then prepositions which end with a vowel, except  $\pi \epsilon \rho i$  and  $\pi \rho i$ , suffer Elision (§ 6, 3);  $\pi \rho i$  frequently combines with the augment by means of Crasis (§ 6, 2), and becomes  $\pi \rho i i$ , and  $\ell i$  and  $\ell i$  and  $\ell i$  are their  $\ell$  which had been assimilated, or dropped, or changed; e. g.

ἀπο-βάλλω, to throw from, Im.ἀπ-έβαλλον Pf.ἀπο-βέβληκα Plp.ἀπ-εβεβλήκειν περι-βάλλω, to throw around, περι-έβαλλον περι-βέβληκα περι-εβεβλήκειν προ-έβαλλον προ-βέβληκα προ-εβεβλήκειν .  $\pi$ ρο-βάλλω, to throw before, προύβαλλον προύβεβλήκειν εν-έβαλλον ἐμ-βέβληκα έμ-βάλλω, to throw in, έν-εβεβλήκειν έν-εγιγνόμην **ὲ**γ-γέγονα έγ-γίγνομαι, to be in, έν-εγεγόνειν συ-σκευάζω, to pack up, συν-εσκεύαζον συν-εσκεύακα συν-εσκευάκειν συρ-ρίπτω, to throw together, συν-έββιπτον συν-έρριφα συν-εβρίφειν πυλ-λέγω, to collect together, συν-έλεγον 🤺 συν-είλοχα συν-ειλόχειν

2. Second rule. Verbs compounded with our take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment; e. g.

δυς-τυχέω, to be unfortunate, ε-δυςτύχουν δε-δυςτύχηκα ε-δε-δυςτυχήκειν δυς-ωπέω, to make ashamed, ε-δυςώπουν δυς-αρεστέω, to be displeased, δυς-ηρέστουν δυς-ηρέστηκα.

ευ-τυχέω, to be fortunate, εή-ωχέομαι, to feast well, εύ-εργετέω, to do good,

ηύ-τύχουν, commonly εύ-τύχουν εύ-ωχούμην εὐ-ηργέτουν, Perf. εὐ-ηργέτηκα, commonly ετεργέτουν, εὐ-εργέτηκα.

All other compounds take the augment and re-3. Third rule. duplication at the beginning; e. g.

μυθολογέω, to relate, οlκοδομέω, to build,

έμυθολόγουν **ψκοδόμουν** 

μεμυθολόγηκα ψκοδόμηκα.

### § 91. Remarks.

1. The six following words compounded with prepositions, take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

μπέχομαι, to clothe oneself,άνέχομαι, to endure, άμφιγνοέω, to be uncertain, άνορθόω, to raise up, ένοχλέω, to molest, παροινέω, to riot,

Impf. ημπειχόμην or άμπειχ. Aor. ημπεσχόμην " ηνεσχόμην ηνειχόμην

ημφεγνόουν and ημφιγν.

" ηνώρθωσα ηνώρθουν Perf. ηνώρθωκα 66 " ηνώχλησα ηνώχλουν " ηνώχληκα

**ἐπαρώνουν** 66 πεπαρώνηκα " έπαρώνησα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διαιτάω (from δίαιτα, food), (a) to feed, (b) to be a judge, Impf. εδιήτων and διήτων, Perf. δεδιήτηκα.

διακυνέω, to serve (from διάκονος, servant), Impf. έδιηκόνουν and διηκόνουν, Perf. δεδιηκόνηκα.

άμφισβητέω (from ΑΜΦΙΣΒΗΤΗΣ, to dispute), Impf. ημφεσβήτουν and ημφισβήτουν.

3. Exceptions to the first rule (§ 90, 1). There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs; e. g.

άμφιγνοέω (νοέω), to be uncertain, άμφιέννυμι, to clothe, ἐπίστὰμαι, to know, καθίζω, to cause to sit, καθέζομαι, to sit, κάθημαι, to sit, καθεύδω, to sleep,

Impf. ημφιγνόουν or ημφεγνόουν (No. 1) Aor. ημφίεσα, Perf. ημφίεσμαι Impf. ηπιστάμην

ἐκάθιζον, Perf. κεκάθικα

ἐκαθεζόμην and καθεζ. (without Aug.)

ἐκαθήμην and καθήμην (without Aug.) U

ἐκάθευδον, seldom καθηῦδον.

4. Those verbs form an apparent exception to the first rule (§ 90, 1), which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded (Comp. No. 2); e. g.

kvavτιοῦμαι, to oppose oneself to, άντιδικέω, to defend at law, ἐμπεδόω, to establish,

from εναντίος

Impf. ηναντιούμην

" ἀντίδικος ξμπεδος

ήντιδίκουν ημπέδουν.

§ 92. Division of Verbs in -w according to the Characteristic, together with Remarks on the Formation of the Tenses.

Verbs in - w are divided into two principal classes, according to the different nature of the characteristic (§ 77, 5):

- I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:
  - A. Uncontracted verbs, whose characteristic is a vowel, except α, ε, ο; e. g. παιδεύ-ω, to educate, λύ-ω, to loose;
  - B. Contract verbs, whose characteristic is either α, ε or ο; e. g. τιμά-ω, to honor, φιλέ-ω, to love, μισθό-ω, to let.
- II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:
  - A. Mute verbs, whose characteristic is one of the nine mutes;
    e. g. λείπ-ω, to leave, πλέχ-ω, to twine, πείθ-ω, to persuade;
  - B. Liquid verbs, whose characteristic is one of the four liquids, λ, μ, ν, ρ; e. g. ἀγγέλλ-ω, to announce, νέμ-ω, to divide, φαίν-ω, to show, φθείρ-ω, to destroy.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

- (a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented; e. g. λύ-ω, πλέκ-ω, etc.;
- (b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs; e. g. τιμῶ, φιλῶ, μισθῶ.



# § 93. I. Formation of the Tenses of Pure Verbs.

- 1. In pure verbs, both Barytones and Perispomena, the tense-endings are commonly appended to the unchanged characteristic; e. g.  $\beta o \nu \lambda \epsilon \dot{\nu} \sigma \omega$ ,  $\beta \epsilon \beta o \dot{\nu} \lambda \epsilon \nu \varkappa \omega$ . Pure verbs do not form the Secondary tenses, but only the Primary tenses; the Perf. with  $\varkappa$  ( $\varkappa \alpha$ ), the Fut. and Aor. with  $\sigma$  ( $\sigma \omega$ ,  $\sigma \alpha$ ). Pure verbs, however, are subject to the following regular change in the stem:
- 2. The short characteristic-vowel of the Pres. and Impf., both in Barytones and Perispomena, is lengthened in the other tenses. The Barytones will first be considered, thus:
  - $\vec{l}$  into  $\vec{l}$ , e. g. μην-ίω, μηνί-σω, έ-μήνι-σα, etc.;
  - ŭ into v, e. g. κωλύ-ω, κωλύ-σω, κε-κώλυ-μαι.

κωλί	δω, to hinder. ACTIVE.
Pres. Impf.	Ind. κωλύ-ω Subj. κωλύ-ω Imp. κώλυ-ε Inf. κωλύ-ειν Part. κωλύ-ω Ind. έ-κώλυ-ον Opt. κωλύ-οιμι
	Ind. κε-κώλυ-κα Inf. κε-κωλυ-κέναι Part. κε-κωλυ-κώς Ind. έ-κε-κωλύ-κειν
Fut. Aor.	Ind. κωλύ-σω Opt. κωλύ-σοιμι Inf. κωλύ-σειν Part. κωλύ-σων Ind. ἐ-κώλυ-σα Subj. κωλύ-σω Opt. κωλύ-σαιμι Imp. κώλυ-σον Inf. κωλυ-σαι Part. κωλύ-σας.

κώλυ-σαι Inf. κωλύ-σασθαι Part. κωλυ-σάμενος.		MI	DDLE.		
Timpf: Timp	Pres.		δ-ωμαι Imp. κωλδ-	ου Inf. κωλύ-εσθαι	
Perf.         S. 1.         Ind. κε-κώλῦ-σαι         Imperative         Intinitive           2.         κε-κώλῦ-σαι         κε-κώλῦ-σο         κε-κωλῦ-σθαι           3.         κε-κώλῦ-ται         κε-κωλῦ-σθω         Puticiple           1.         κε-κώλυ-σθον         κε-κώλυ-σθον         Subjunctive           2.         κε-κώλυ-σθε         κε-κώλυ-σθε         κε-κωλῦ-μένος δ           2.         κε-κώλυ-σθε         κε-κώλυ-σθε         κε-κωλῦ-μένος δ           3.         κε-κώλυ-σθε         κε-κωλῦ-σθωσαν οτ κε-κωλθ-σθων]           Plup.         S. 1. ἐ-κε-κώλυ-σθε         κε-κωλῦ-σθον Ρ. ἐ-κε-κωλῦ-μεθα Opt. κε           Ind.         2. ἐ-κε-κώλυ-σο ἐ-κε-κώλυ-σθον ἐ-κε-κώλυ-σθε [κωλυ-μ           3. ἐ-κε-κώλυ-το ἐ-κε-κώλυ-σθην ἐ-κε-κώλυ-σθε [κωλυ-μ           3. ἐ-κε-κώλυ-το ἐ-κε-κωλύ-σθην ἐ-κε-κώλυ-ντο [νος εἰην           Fut.         Ind. κωλῦ-σομαι Opt. κωλθσοίμην Inf. κωλῦ-σεσθαι Part. κωλῦ σόμενος           Aor.         Ind. ἐ-κωλῦ-σάμην Subj. κωλῦ-σωραι Opt. κωλῦ-σάμενος					
2. κε-κώλυ-σαι κε-κώλυ-σο κε-κωλυ-σθαι 3. κε-κώλυ-ται Ε. κε-κώλυ-σθω Ρυτίciple κε-κώλυ-σθον 2. κε-κώλυ-σθον κε-κώλυ-σθον κε-κώλυ-σθον Ε. λε-κώλυ-σθον κε-κώλυ-σθω Συbjunctive κε-κώλυ-σθε κε-κώλυ-σθε κε-κώλυ-σθε κε-κώλυ-σθε κε-κώλυ-σθε κε-κώλυ-σθε λε-κώλυ-σθε κε-κώλυ-σθε λε-κώλυ-σθε κε-κώλυ-σθε κε-κώλυ-σθωσαν οτ κε-κωλθ-σθων  Plup. S. 1. ἐ-κε-κώλυ-μην D. ἐ-κε-κώλυ-σθωσαν οτ κε-κώλυ-σθε [κώλυ-μεθον Ρ. ἐ-κε-κώλυ-σθε [κώλυ-μεθον Ρ. ἐ-κε-κώλυ-σθε [κώλυ-μεθον Ε. λε-κώλυ-σθε [κώλυ-μεθον Ε. λε-κώλυ-σθε [κώλυ-μεθον Ε. λε-κώλυ-σθε [κώλυ-μεθον Ε. λε-κώλυ-σθε [κώλυ-μεθον Ε. κε-κώλυ-σθε [κώλυ-μεθον Ε. λε-κώλυ-σθε [κώλυ-μεθον Ε. λε-κώλυ-σθε [κώλυ-μεθον Ε. λε-κώλυ-σθε [κώλυ-μεθον Ε. λε-κώλυ-σθε [κώλυ-μεθον Ε. κε-κώλυ-σθε [κώλυ-μεθον Ε. λε-κώλυ-σθε [κωλυ-μεθον Ε. λε-κώλυ-μεθον	Impf.	Ind. έ-κωλυ-όμην Opt. κωλ	ŭ-οίμην 		
3. κε-κώλυ-ται κε-κώλυ-σθον κε-κώλυ-σθε κε-κώλυ-σθον ΟΤ κε-κωλθ-σθων]  Plup. S. 1. έ-κε-κώλυ-μην D. έ-κε-κώλυ-μεθον P. έ-κε-κώλυ-σθε [κώλυ-μεθο Opt. κε Ind. 2. έ-κε-κώλυ-σο έ-κε-κώλυ-σθον έ-κε-κώλυ-σθε [κώλυ-μεθον Ε. κε-κώλυ-σθε [κωλυ-μεθον Ε. κε-κώλυ-σθε Ε. κωλυ-σθον Ε. κε-κώλυ-σθε Ε. κωλυ-μεθον Ε. κε-κώλυ-σθε Ε. κωλυ-σθον Ε. κε-κώλυ-σθε Ε. κωλυ-σθον Ε. κε-κώλυ-σθε Ε. κωλυ-σθον Ε. κε-κώλυ-σθε Ε. κωλυ-μεθον Ε. κε-κώλυ-σθε Ε. κε-κώλυ-σθε Ε. κωλυ-μεθον Ε. κε-κώλυ-σθε Ε. κε-κώλυ-μεθον Ε. κε-κώλυ-σθε Ε. κωλυ-μεθον Ε. κε-κώλυ-σθε Ε. κε-κώλυ-μεθον Ε. κε-κ	Perf.	S. 1.   Ind. κε-κώλυ-μαι	Imperative	Intinitive	
D. 1. κε-κωλύ-μεθον 2. κε-κώλυ-σθον κε-κώλυ-σθον κε-κώλυ-σθον 3. κε-κώλυ-σθον κε-κώλυ-σθων Subjunctive P. 1. κε-κώλυ-σθε κε-κώλυ-σθε κε-κώλυ-σθε 3. κε-κώλυ-νται κε-κωλύ-σθωσαν οτ κε-κωλθ-σθων Plup. S. 1. ἐ-κε-κωλύ-μην D. ἐ-κε-κωλύ-μεθον P. ἐ-κε-κωλύ-μεθα Opt. κε Ind. 2. ἐ-κε-κώλυ-σο ἐ-κε-κώλυ-σθον ἐ-κε-κώλυ-σθε [κωλυ-μ 3. ὲ-κε-κώλυ-το ἐ-κε-κωλύ-σθην ἐ-κε-κώλυ-ντο [νος εἰην Fut. Ind. κωλύ-σομαι Opt. κωλθσοίμην Inf. κωλύ-σεσθαι Part. κωλθσόμενος Aor. Ind. ἐ-κωλῦ-σάμην Subj. κωλδ-σωμαι Opt. κωλθ-σάίμην Imp			κε-κώλυ-σο	κε-κωλύ-σθαι	
2. κε-κώλυ-σθου κε-κώλυ-σθου κε-κώλυ-σθου κε-κώλυ-σθου κε-κώλυ-σθου κε-κώλυ-σθου κε-κώλυ-σθου κε-κώλυ-σθου δυ βυβμηςτίνε κε-κώλυ-σθε κε-κώλυ-σθε κε-κώλυ-σθε κε-κώλυ-σθε β. Ι. ἐ-κε-κώλυ-νται κε-κώλυ-σθωσαν οτ κε-κώλθ-σθωυ]  Plup. S. 1. ἐ-κε-κώλυ-νται κε-κώλυ-σθωσαν οτ κε-κώλθ-σθων  Ind. 2. ἐ-κε-κώλυ-σο ἐ-κε-κώλυ-σθου ἐ-κε-κώλυ-σθε [κωλυ-μ β. ἐ-κε-κώλυ-το ἐ-κε-κώλυ-σθου ἐ-κε-κώλυ-ντο [νος εἰην Fut. Ind. κωλύ-σομαι Ορτ. κωλθοοίμην Inf. κωλύ-σεσθαι Part. κωλθούμενος  Αοτ. Ind. ἐ-κωλυ-σάμην Subj. κωλύ-σωμαι Ορτ. κωλθ-σαίμην Imp κώλυ-σαι Inf. κωλύ-σασθαι Part. κωλθοσάμενος.	•		κε-κωλύ-σθω	Durticinle	
3. κε-κώλυ-σθου κε-κωλύ-σθων Subjunctive κε-κωλύ-μεθα κε-κώλυ-σθε κε-κώλυ-σθε κε-κώλυ-σθε κε-κώλυ-σθε β. κε-κώλυ-νται κε-κωλύ-σθωσαν οτ κε-κωλθ-σθων]  Plup. S. 1. ἐ-κε-κωλύ-μην D. ἐ-κε-κωλύ-μεθου P. ἐ-κε-κωλύ-μεθα Opt. κε Ind. 2. ἐ-κε-κώλυ-σο ἐ-κε-κώλυ-σθου ἐ-κε-κώλυ-σθε [κωλυ-μβ. β. ἐ-κε-κώλυ-το ἐ-κε-κώλυ-σθην ἐ-κε-κώλυ-ντο [νος εἰην Fut. Ind. κωλύ-σομαι Opt. κωλθσοίμην Inf. κωλύ-σεσθαι Part. κωλθοσίμην σόμενος  Αοτ. Ind. ἐ-κωλυ-σάμην Subj. κωλύ-σωμαι Opt. κωλυ-σαίμην Imp κώλυ-σαι Inf. κωλύ-σασθαι Part. κωλθοσίμην Imp		· · · · · · · · · · · · · · · · · · ·			
P. 1. κε-κωλύ-μεθα κε-κώλυ-σθε 2. κε-κώλυ-σθε κε-κώλυ-σθε 3. κε-κώλυ-νται κε-κωλύ-σθωσαν οτ κε-κωλθ-σθων]  Plup. S. 1. ἐ-κε-κωλύ-μην D. ἐ-κε-κωλύ-μεθον P. ἐ-κε-κωλύ-μεθα Opt. κε  Ind. 2. ἐ-κε-κώλυ-σο ἐ-κε-κώλυ-σθον ἐ-κε-κώλυ-σθε [κωλυ-μ 3. ἐ-κε-κώλθ-το ἐ-κε-κωλύ-σθην ἐ-κε-κώλυ-ντο [νος εἰην  Fut. Ind. κωλύ-σομαι Opt. κωλθσοίμην Inf. κωλύ-σεσθαι Part. κωλθ σόμενος  Αοτ. Ind. ἐ-κωλυ-σάμην Subj. κωλθ-σωμαι Opt. κωλθ-σαίμην Imp κώλθ-σαι Inf. κωλθ-σασθαι Part. κωλθ-σάμενος.		1 1		•	
2. κε-κώλυ-σθε κε-κώλυ-σθε 3. κε-κώλυ-νται κε-κωλύ-σθωσαν οτ κε-κωλθ-σθων]  Plup. S. 1. έ-κε-κωλύ-μην D. έ-κε-κωλύ-μεθον P. έ-κε-κωλύ-μεθα Opt. κε  Ind. 2. έ-κε-κώλυ-σο έ-κε-κώλυ-σθον έ-κε-κώλυ-σθε [κωλυ-μ 3. έ-κε-κώλυ-το έ-κε-κωλύ-σθην έ-κε-κώλυ-ντο [νος είην  Fut. Ind. κωλύ-σομαι Opt. κωλθσοίμην Inf. κωλύ-σεσθαι Part. κωλθ σόμενος  Αοτ. Ind. έ-κωλυ-σάμην Subj. κωλύ-σωμαι Opt. κωλθ-σαίμην Imp κώλυ-σαι Inf. κωλύ-σασθαι Part. κωλθ-σάμενος.			κε-κωλύ-σθων	<b>Y</b>	
3. κε-κώλυ-νται κε-κωλύ-σθωσαν οτ κε-κωλθ-σθων]  Plup. S. 1. ἐ-κε-κωλύ-μην D. ἐ-κε-κωλύ-μεθον P. ἐ-κε-κωλύ-μεθα Opt. κε  Ind. 2. ἐ-κε-κώλυ-σο ἐ-κε-κώλυ-σθον ἐ-κε-κώλυ-σθε [κωλυ-μ 3. ἐ-κε-κώλυ-το ἐ-κε-κωλύ-σθην ἐ-κε-κώλυ-ντο [νος εἰην  Fut. Ind. κωλύ-σομαι Opt. κωλθσοίμην Inf. κωλύ-σεσθαι Part. κωλθ σόμενος  Αοτ. Ind. ἐ-κωλυ-σάμην Subj. κωλύ-σωμαι Opt. κωλθ-σαίμην Imp κώλυ-σαι Inf. κωλύ-σασθαι Part. κωλυ-σάμενος.			42 0	κε-κωλυ-μένος 🕹	
Plup. S. 1. ἐ-κε-κωλύ-μην D. ἐ-κε-κωλύ-μεθον P. ἐ-κε-κωλύ-μεθα Opt. κε Ind. 2. ἐ-κε-κώλυ-σο ἐ-κε-κώλυ-σθον ἐ-κε-κώλυ-σθε [κωλυ-μ 3. ἐ-κε-κώλυ-το ἐ-κε-κωλύ-σθην ἐ-κε-κώλυ-ντο [νος εἰην Fut. Ind. κωλύ-σομαι Opt. κωλθσοίμην Inf. κωλύ-σεσθαι Part. κωλθ σόμενος Aor. Ind. ἐ-κωλυ-σάμην Subj. κωλύ-σωμαι Opt. κωλθ-σαίμην Imp κώλυ-σαι Inf. κωλύ-σασθαι Part. κωλυ-σάμενος.			1		
Ind. 2. έ-κε-κώλυ-σο έ-κε-κώλυ-σθον έ-κε-κώλυ-σθε [κώλυ-μ 3. έ-κε-κώλυ-το έ-κε-κωλύ-σθην έ-κε-κώλυ-ντο [νος εἶης Fut. Ind. κωλύ-σομαι Ορτ. κωλυσοίμην Inf. κωλύ-σεσθαι Part. κωλυ σόμενος Aor. Ind. έ-κωλυ-σάμην Subj. κωλύ-σωμαι Ορτ. κωλυ-σαίμην Imp κώλυ-σαι Inf. κωλύ-σασθαι Part. κωλυ-σάμενος.		· · _ · _ · _ · _ · · · · · · · · ·			
3. ἐ-κε-κώλθ-το ἐ-κε-κωλύ-σθην ἐ-κε-κώλυ-ντο νος εἶης  Fut. Ind. κωλύ-σομαι Ορτ. κωλθσοίμην Inf. κωλύ-σεσθαι Part. κωλθ σόμενος  Aor. Ind. ἐ-κωλυ-σάμην Subj. κωλθ-σωμαι Ορτ. κωλθ-σαίμην Imp κώλυ-σαι Inf. κωλύ-σασθαι Part. κωλθ-σάμενος.	. •				
Fut. Ind. κωλύ-σομαι Ορτ. κωλυσοίμην Inf. κωλύ-σεσθαι Part. κωλυ σόμενος Aor. Ind. έ-κωλυ-σάμην Subj. κωλύ-σωμαι Ορτ. κωλυ-σαίμην Imp κώλυ-σαι Inf. κωλύ-σασθαι Part. κωλυ-σάμενος.	Ind.				
σόμενος Aor. Ind. ἐ-κωλῦ-σάμην Subj. κωλδ-σωμαι Opt. κωλδ-σαίμην Imp κώλῦ-σαι Inf. κωλῦ-σασθαι Part. κωλῦ-σάμ <b>ενο</b> ς.		·			
Aor. Ind. ἐ-κωλῦ-σάμην Subj. κωλδ-σωμαι Opt. κωλδ-σαίμην Imp κώλδ-σαι Inf. κωλδ-σασθαι Part. κωλδ-σάμενος.	σόμενος				
DACCIVE	Aor. Ind. ἐ-κωλυ-σάμην Subj. κωλύ-σωμαι Opt. κωλυ-σαίμην Imp.				
PASSIVE.	PASSIVE.				
Aor.   Ind. έ-κωλύ-θην Subj. κωλυ-θῶ Opt. κωλυ-θείην	Aor.				
Imp. κωλύ-θητ: Inf. κωλυ-θηναι Part. κωλυ-θείς	,				
Fut. Ind. κωλύ-θήσομαι Opt. κωλύ-θησοίμην Inf. κωλύ-θήσεσθαι	Fut.	•	υλυ-θησοίμην Inf.	κωλυ-θήσεσθαι	
Part. κωλυ-θησόμενος.		Part. κωλυ-θησόμενος.			

## § 94. Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

1. Several pure verbs, contrary to the rule (§ 93, 2), retain the short characteristic-vowel, either in all the tenses, or at least in some tenses. Most of these verbs take a  $\sigma$  in the Perf. Mid. or Pass. and in the first Aor. Pass. This is indicated by the phrase, Pass. with  $\sigma$  (see § 95). Thus:

Χρίω, to prick, Fut. χρίσω, Λοτ. ἔχρίσα, Inf. χρίσαι. Pass. with σ; (but χρίω, to anoint, Fut. χρίσω, Αοτ. ἔχρίσα, Inf. χρίσαι, Αοτ. Μid. ἐχρισάμην; Perf. Mid. or Pass. κέχρισμαι, κεχρίσθαι; Αοτ. Pass. ἐχρίσθην).

'Aν τω, to complete, Fut. ἀντσω; Aor. ἡνῦσα. Pass. with σ.

άρτω, to draw water, Fut. άρδοω; Aor. ήρδοα. Pass. with σ.

u τ ω, to close, e. g. the eyes, Fut. μόσω, Aor. εμύσα; but Perf. μέμτκα, I am shut, am silent.

πτυω, to spit, Fut. πτυσω; Aor. έπτυσα. Pass. with σ.

- ίδρθω, to cause to sit, Fut. Ιδρθσω; Aor. Ιδρθσα (later Ιδρθσω, Ιδρθσα); Aor. Pass. Ιδρθθην.
- 2. The following dissyllables in  $-\tilde{v}\omega$  lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and  $\delta \hat{v}\omega$  also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act. (except  $\delta \hat{v}\omega$ ), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:
- **λ δ ω, to loose,** " λύσω " ξλυσα " λέλυκα λέλυμαι " **" ξλυθην.**

REMARK. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass, the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contract pure verbs; e. g. λύω, λελύσομαι.

# § 95. Formation of the Aor. and Fut. Pass., and Perf. and Plup. Mid. or Pass. with \( \sigma \).

1. Pure verbs which retain the short characteristic-vowel of the stem in forming the tenses, insert  $\sigma$  (Comp. § 94) before the tense-ending  $-\vartheta\eta\nu$ ,  $-\mu\alpha\iota$ , etc. in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass.; this  $\sigma$  connects the endings to the tense-stem; e. g.

τελέ-ω  $\dot{\epsilon}$ -τελέ-σ-θην τε-τέλε-σ-μαι  $\dot{\epsilon}$ -τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, of lengthen it in forming the tenses, take the same formation; e. g. ἀκούω, to hear, Αοτ. ἡκού-σ-θην, Fut. ἀκου-σ-θήσομαι, Perf. ἡκου-σ-μαι, Plup. ἡκού-σ-μην; ἐναύω, to kindle; κελεύω, to command; κυλίω, to roll; λεύω, to stone; ξύω, to scrape; πρίω, to saw; σείω, to shake; χρίω, to anoint (§ 94); ψαύω, to touch, etc.

κελεύω, τ	command.	AC	rive.	
	κελεύ-ω -κέλευ-ον	Perf. κε-κ Plup. έ-κε-κ		Fut. κελεύ-σω Aor. ε-κέλευ-σα.
		MID	DLE.	
Present	κελεύ-ομ	aı	Impf. έ-κελ	ευ-όμην
Perf. S. 1. Ind. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	κε-κέλευ-σ-μ κε-κέλευ-σαι κε-κέλευ-σ-μ κε-κέλευ-σθ κε-κέλευ-σθ κε-κέλευ-σθ κε-κέλευ-σθ κε-κέλευ-σθ	: เลเ เรษอบ กบ เรษล เ	Imperative κε-κέλευ-σο κε-κέλευ-σθω κε-κέλευ-σθω κε-κέλευ-σθε κε-κελεύ-σθω	κε-κελεῦ-σθαι Participle κε-κελευ-σ-μένος
Plup. S. 1. Ind. 2. 3.	έ-κε-κέλευ-σ έ-κε-κέλευ-σ	ο έ-κε -το έ-κε	-κελεύ-σ-μ <b>εθον</b> -κέλευ-σθον -κελεύ-σθην	P. έ-κε-κελεύ-σ-μεθά έ-κε-κέλευ-σθε κε-κελευ-σ-μένοι ήσαν
Opt.	κε-κελευ-σ-μ		<del></del> -	
Future	κελεύσομαι	Fut. Perf.	κε-κελεύ-σομαι	Aor. έ-κελευ-σάμην.
		PAS	SIVE.	
Aorist	έ-κελει	0-σ-θην	Future κελευ-	σ-θήσομαι.

Rem. 1. Some vary between the regular formation and that with  $\sigma$ .

θραύω, to break in pieces, τέθραυσμαι and τέθραυμαι, έθραύσθην.

κλείω, to shut, κέκλεισμαι and Att. κέκλημαι; Aor. έκλείσθην.

κρούω, to strike upon, κέκρουμαι and κέκρουσμαι; Αοτ. έκρούσθην.

Rem. 2. Some contrary to the rule, do not take  $\sigma$ , although they retain the short characteristic-vewel; thus, e. g.  $\delta i\omega$ ,  $\delta i\omega$ ,  $\lambda i\omega$ , mentioned § 94, 2.

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## XLIII. Vocabulary.

Alσθάνομαι, w. gen. or acc., δρόμος, -ov, δ, a course, κατα-παύω, to put a stop to perceive, observe.

τunning.

δύναμις, -εως, ἡ, strength, κρούω, to knock, beat.

δεινῶς, terribly, violently, power, might.

σεισμός, -oῦ, δ. an earthextraordinarily.

δραύω, to break, shatter, quake.

σείω, to shake.

Οἱ στρατιῶται πρὸς τοὺς πολεμίους πορεύεσθαι ἐκελεύσθησαν. Σπάρτη ποτε ἐπὸ σεισμοῦ δεινῶς ἐσείσθη. Ἡ τῶν Περσῶν δύναμις ὑπὸ τῶν Ἑλλήνων τέθραυσται. Οἱ πολέμιοι εἰς τὴν ἄκραν κατεκλείσθησαν. "Ότε οἱ βάρβαροι τῶν ἀσπίδων πρὸς τὰ δόρατα ὑπὸ τῶν Ἑλλήνων κεκρουσμένων ἐσθάνοντο, δρόμω ἔφευγον. Ὁ πόλεμος κατεπαύσθη.

The soldiers are ordered to march against the enemies. Our town has been violently shaken by an earthquake. The might of the Persians was crushed by the Hellenes. The enemies have been shut up in (into) the castle. The shields were beaten by the enemies against their spears. The war is ended, i. e. has been put a stop to.

### § 96. Contract Pure Verbs.

- 1. Contract pure verbs, as has been seen § 92, are such as have for their characteristic  $\alpha$ , s or o, which are contracted with the mode-vowel following. Contraction takes place only in the Pres. and Impf. Act. and Mid. or Pass., because, in these two tenses only is the characteristic-vowel followed by another vowel.
  - 2. The following are the contractions which occur here:

$$\alpha + \varepsilon$$
 becomes  $\alpha$ 
 $\alpha + \eta = \alpha$ 
 $\alpha + \eta = 0$ 
 $\alpha + \omega = \omega$ 
 $\alpha + \varepsilon =$ 

- 3. The tenses of contract verbs, as has been seen § 93, are formed like those of uncontracted pure verbs, i. e. the short characteristic-vowel is usually lengthened, in forming the tenses, viz.
  - s into η, e. g. φιλέ-ω, to love, φιλή-σω, πε-φίλη-κα, etc.
  - o into ω, e. g. μισθό ω, to let out, μισθώ-σω, με-μίσθω-κα, etc.
  - α into η, e. g. τιμά-ω, to honor, τιμή-σω, τε-τίμη-κα, etc.
- $\alpha$  into  $\bar{\alpha}$ , e. g.  $\dot{\epsilon}\dot{\alpha}$ - $\omega$ , to permit, Fut.  $\dot{\epsilon}\dot{\alpha}$ - $\sigma\omega$ . This lengthening into  $\bar{\alpha}$  occurs, when  $\epsilon$ ,  $\iota$  or  $\varrho$  precedes (Comp. § 26, 1); e. g.

ἐά·ω, ἐά·σω; μειδιά·ω, to laugh, μειδιά-σομαι; φωρά·ω, to catch

a thief,  $\varphi \omega \varrho \dot{\alpha} \cdot \sigma \omega$  (but  $\dot{\epsilon} \gamma \gamma \nu \dot{\alpha} \cdot \omega$ , to give as a pledge,  $\dot{\epsilon} \gamma \gamma \nu \dot{\gamma} \sigma \omega$ ;  $\beta o \ddot{\alpha} \cdot \omega$ , to cry out,  $\beta o \dot{\gamma} - \sigma o \mu \alpha \iota$ , like  $\dot{o} \gamma \delta \dot{o} \dot{\gamma}$ ). To these verbs belong the following:

ἀλοά-ω, to thresh, ἀλοά-σω, ἀκροά-ομαι, to hear, ἀκροά-σομαι.

REMARK. The verbs  $\chi \rho \acute{a} \omega$ , to give an oracle,  $\chi \rho \acute{a} o \mu a \iota$ , to use, and  $\tau \iota \tau \rho \acute{a} \omega$ , to bore, although a  $\rho$  precedes, lengthen  $\check{a}$  into  $\eta$ ; e. g.  $\chi o \acute{\eta} \sigma o \mu a \iota$ ,  $\tau \rho \acute{q} \sigma \omega$ . The exceptions to rule No. 3. will be stated in § 98.

#### PARADIGMS OF

ACTIVE.					
Plate.	Pers du		Present.	esent.	
Modos and Participia	Numbers and Persons.	Characteristic a.	Characteristic s.	Characteristic o.	
Indic- ative,	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2.	τιμ(ά-ω)ῶ, to honor, τιμ-(ά-εις)ῆς τιμ(ά-ει)ῆ τιμ(ά-ε)ᾶ-τον τιμ(ά-ε)ᾶ-τον τιμ(ά-ο)ῶ-μεν τιμ(ά-ο)ῶ-τε τιμ(ά-ον)ῶ-σι(ν)	φιλ(έ-ω)ῶ, to love, φιλ(έ-εις)εῖτ φιλ(έ-ει)εῖ φιλ(έ-ε)εῖ-του φιλ(έ-ε)εῖ-του φιλ(έ-ο)οῦ-μευ φιλ(έ-ε)εῖ-τε φιλ(έ-ου)οῦ-σι(ν)	μισθ(ό-ω)ῶ, to let, μισθ(ό-εις)οῖς μισθ(ό-ει)οῖ μισθ(ό-ε)οῦ-τον μισθ(ό-ε)οῦ-τον μισθ(ό-ο)οῦ-μεν μισθ(ό-ο)οῦ-σε(1)	
Sub- junc- tive,	S. L. 2. 8. D. L. 2. 8. P. 1. 2.	$T : \mu(\hat{u} - \omega)\hat{\omega}$ $T : \mu(\hat{u} - \varphi)\hat{\varphi}$ $T : \mu(\hat{u} - \varphi)\hat{\varphi} - \sigma_{\ell}(\nu)$	φιλ(έ-ω)ῶ φιλ(έ-ης)ῆς φιλ(έ-η)ῆ φιλ(έ-η)ῆ-τον φιλ(έ-η)ῆ-τον φιλ(έ-η)ῆ-τον φιλ(έ-η)ῆ-τον	μισθ(ό-ω)ῶ μισθ(ό-ης)οῖς μισθ(ό-η)ῶ-τον μισθ(ό-η)ῶ-τον μισθ(ό-ω)ῶ-μεν μισθ(ό-ω)ῶ-μεν μισθ(ό-ω)ῶ-σε μισθ(ό-ω)ῶ-σε(ν)	
Imper-	8. 2. 8. D. 2. 3. P. 2.	τίμ(α-ε)α τιμ(α-ε)ά-τω τιμ(ά-ε)ά-τον τιμ(α-ε)ά-των τιμ(ά-ε)ά-τως τιμ(α-ε)ά-τως τιμ(α-ε)ά-τως	φίλ(ε-ε)ει φιλ(ε-έ)εί-τω φιλ(έ-ε)εῖ-του φιλ(ε-έ)ει-τωυ φιλ(έ-ε)εῖ-τε φιλ(έ-ε)εῖ-τωσαυου φιλ(ε-έ)εί-τωσαυου	μίσθ(ο-ε)ου μισθ(ο-έ)ού-τω μισθ(ό-ε)ού-των μισθ(ο-έ)ού-των μισθ(ό-ε)ού-τε μισθ(ό-ε)ού-τισαν οκ μισθ(ο-ό)ού/τιων	
Parti- ciple,	Nom.	τιμ(ά-ου)ŭ-σα τιμ(ά-ου)ŭν	φιλ(έ-ειν)εῖν φιλ(έ-ων)ῶν φιλ(έ-ου)οῦνσα φιλ(έ-ον)οῦν φιλ(έ-ο)υῦ-ντος φιλ(ε-οί)οῦ-σης	μισθ(ό-ειν)οψν μισθ(ό-ων)ών μισθ(ό-ον)οῦν μισθ(ό-ο)οῦ-ντος μισθ(ό-ο)οῦ-ντος	
Imperfect.					
Indic- ative.	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2.	ἐτίμ(α-ον)ων ἐτίμ(α-ες)ας ἐτίμ(α-ε)α ἐτίμ(α-ε)α ἐτιμ(α-ε)ά-τον ἐτιμ(α-έ)ά-την ἐτιμ(ά-ο)ῶ-μεν ἐτιμ(ά-ε)ὰ-τε ἐτίμ(α-ον)ων	έφίλ(ε-ου)ουν ἐφιλ(ε-ες)εις ἐφιλ(έ-ε)ει ἐφιλ(έ-ε)ει-του ἐφιλ(έ-ό)οῦ-μεν ἐφιλ(έ-ο)οῦ-μεν ἐφιλ(έ-ο)οῦν	ξμίσθ (0-0ν)ουν ξμίσθ (0-ε)ου ξμίσθ (0-ε)ου ξμισθ (0-ε)ου-τον ξμισθ (0-έ)ου-την ξμισθ (ό-ε)ου-μεν ξμισθ (ό-ε)ου-μεν ξμισθ (ό-ε)ου-ν	

## CONTRACT VERBS.

	MIDDLE.	
	Present.	
Characteristic c.	Characteristic e.	Characteristic o.
τιμ(ά-ω)ώ-μαι τιμ(ά-η)φ τιμ(ά-η)φ τιμ(ά-η)φ-ται τιμ(α-ή)φ-σθον τιμ(α-ή)φ-σθον τιμ(α-ή)φ-σθον τιμ(α-ώ)ώ-μεθα τιμ(ά-η)φ-σθε τιμ(ά-ο)ώ-νται τιμ(α-ε)φ-σθων τιμ(α-ε)φ-σθων τιμ(α-ε)φ-σθων τιμ(α-έ)φ-σθων τιμ(α-έ)φ-σθων τιμ(α-έ)φ-σθων τιμ(α-έ)φ-σθων τιμ(α-ό)φ-μενος τιμ(α-ό)φ-μενος τιμ(α-ό)φ-μενον τιμ(α-ό)φ-μενον τιμ(α-ό)φ-μενον τιμ(α-ο)φ-μένης	φι φι φι φι φι φι φι φιλ(έ-ω) ω-μαι φιλ(έ-η) η σθον φιλ(έ-η) η σθον φιλ(έ-η) η σθον φιλ(ε-ώ) ώ-μεθα φιλ(έ-η) η σθε φιλ(έ-ω) ω-νται φι	μισθ(ό-ο)ού-μαι μισθ(ό-ε)ού-ται μισθ(ό-ε)ού-σθου μισθ(ό-ε)ού-σθου μισθ(ό-ε)ού-σθου μισθ(ό-ε)ού-σθου μισθ(ό-ε)ού-μεθα μισθ(ό-ο)ού-μεθα μισθ(ό-ο)ού-μεθου μισθ(ό-ο)ού-μεθου μισθ(ό-ο)ού-μεθου μισθ(ό-η)ώ-σθου μισθ(ό-η)ώ-σθου μισθ(ό-η)ώ-σθου μισθ(ό-ό)ώ-μεθου μισθ(ό-ό)ώ-μεθου μισθ(ό-ό)ώ-μεθου μισθ(ό-ό)ώ-μεθου μισθ(ό-ε)ού-σθωυ μισθ(ό-ε)ού-μενου μισθ(ό-ε)ού-μενου μισθ(ό-ε)ού-μενου μισθ(ό-ε)ού-μενου μισθ(ό-ε)ού-μενου μισθ(ό-ε)ού-μενου
	Imperfect.	
ê1 ê1 ê1 ê1 ê7 ê7 ê7	έφιλ(ε-ό)ού-μην έφιλ(έ-ου)ού έφιλ(έ-ου)ού έφιλ(έ-ο)ού-μεθον έφιλ(έ-ε)εί-σθον έφιλ(ε-ε)εί-σθην έφιλ(ε-ό)ού-μεθα έφιλ(έ-ο)ού-μεθα έφιλ(έ-ο)ού-ντο	έμισθ(ο-ό)ού-μην έμισθ(ό-ου)ού έμισθ(ό-ε)ού-το έμισθ(ο-ό)ού-μεθου έμισθ(ό-ε)ού-σθου έμισθ(ο-έ)ού-σθην έμισθ(ό-ό)ού-μεθα έμισθ(ό-ο)ού-ντο

ios d ipials.	bers d ons.		Imperfect	
Modes and Participial	Numbers and Persons.	Characteristic a.	Characteristic $\epsilon$ .	Characteristic o.
Opta- tive,	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2.	τιμ(α-οι) ῷ-μι τιμ(ά-οις) ῷς τιμ(ά-οι) ῷ-τον τιμ(α-οί) ῷ-την τιμ(ά-οι) ῷ-μεν τιμ(ά-οι) ῷ-τε τιμ(ά-οι) ῷ-εν	φιλ(έ-οι)οῖ-μι φιλ(έ-οις)οῖς φιλ(έ-οι)οῖ φιλ(έ-οι)οῖ-τον φιλ(ε-οί)οί-την φιλ(έ-οι)οῖ-μεν φιλ(έ-οι)οῖ-τε φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οὶ-μι μισθ(ό-οις)οῖς μισθ(ό-οι)οὶ-τον μισθ(ό-οι)οἰ-την μισθ(ό-οι)οὶ-μεν μισθ(ό-οι)οὶ-τε μισθ(ό-οι)οὶ-εν
Attic Opta- tive,	8. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	τιμ(α-οί)ψ-ην $τιμ(α-οί)ψ-ης$ $τιμ(α-οί)ψ-η$ $τιμ(α-οί)ψ-ητον$ $τιμ(α-οι)ψ-ητην$ $τιμ(α-οί)ψ-ημεν$ $τιμ(α-οί)ψ-ητε$ $τιμ(ά-οι)ψ-εν$	φιλ(ε-οί)οί-ην φιλ(ε-οί)οί-ης φιλ(ε-οί)οί-η φιλ(ε-οί)οί-ητον φιλ(ε-οι)οι-ήτην φιλ(ε-οί)οί-ημεν φιλ(ε-οί)οί-ητε φιλ(έ-οι)οῖ-εν	μισθ (ο-οί)οί-ην μισθ (ο-οί)οί-ης μισθ (ο-οί)οί-ητον μισθ (ο-οί)οι-ήτην μισθ (ο-οί)οί-ημεν μισθ (ο-οί)οί-ητε μισθ (ό-οί)οί-εν
Indi- cative,	Perf. Plup. Fut. Aor. F.Pf.	τετίμηκα πεφώρακα Ετετιμήκειν Επεφωράκειν τιμήσω φωράσω Ετιμησα Εφώρασα	πεφίληκα ἐπεφιλήκειν φιλήσω ἐφίλησα	μεμίσθ <b>ωκα</b> ἐμεμισθώ <b>κειν</b> μισθώσω ἐμίσθωσα
		2		PAS
Aori		έτιμήθην έφωράθη orbal adjectives: τιμ	· · · · · · · · · · · · · · · · · · ·	ἐμισθώθην     ωρα-τέος, -τέα, -τέον,

## § 97. Remarks on the Conjugation of Contract Verbs.

- 1. Verbs in  $-\epsilon\omega$  with a monosyllabic stem, e. g.  $\pi\lambda\epsilon\omega$ , to sail,  $\pi\nu\epsilon\omega$ , to breathe,  $\theta\epsilon\omega$ , to run, are contracted only in  $\epsilon\iota$  (arising from  $\epsilon\epsilon\iota$  or  $\epsilon\epsilon$ ), but in all the other forms, they are uncontracted; e. g.
  - Act. Pr. Ind.  $\pi \lambda \dot{\epsilon} \omega$ ,  $\pi \lambda \dot{\epsilon} \dot{i}$ ς,  $\pi \lambda \dot{\epsilon} o \mu e \nu$ ,  $\pi \lambda \dot{\epsilon} i \tau e$ ,  $\pi \lambda \dot{\epsilon} o \nu \sigma \iota (\nu)$ .

    Subj.  $\pi \lambda \dot{\epsilon} \omega$ ,  $\pi \lambda \dot{\epsilon} \eta$ ς,  $\pi \lambda \dot{\epsilon} \eta$ ,  $\pi \lambda \dot{\epsilon} \omega \mu e \nu$ ,  $\pi \lambda \dot{\epsilon} \eta \tau e$ ,  $\pi \lambda \dot{\epsilon} \omega \sigma \iota (\nu)$ .

    Imp.  $\pi \lambda e \dot{i}$ . Inf.  $\pi \lambda \dot{\epsilon} \dot{i} \nu$ . Part.  $\pi \lambda \dot{\epsilon} \omega \nu$ ,  $\pi \lambda \dot{\epsilon} o \nu \sigma a$ ,  $\pi \lambda \dot{\epsilon} o \nu$ .

Impf. Ind.  $\xi \pi \lambda \varepsilon o \nu$ ,  $\xi \pi \lambda \varepsilon i \varsigma$ ,  $\xi \pi \lambda \varepsilon i$ ,  $\xi \pi \lambda \varepsilon o \mu \varepsilon \nu$ ,  $\xi \pi \lambda \varepsilon i \tau e$ ,  $\xi \pi \lambda \varepsilon o \nu$ .

Opt.  $\pi \lambda \varepsilon o \iota \mu \iota$ ,  $\pi \lambda \varepsilon o \iota \varsigma$ , etc.

- Mid. Pr. Ind.  $\pi \lambda \acute{\epsilon} ο \mu α \i, \pi \lambda \acute{\epsilon} η, \pi \lambda \acute{\epsilon} ι , \pi \lambda \acute{\epsilon} \acute{\epsilon} \mu \acute{\epsilon} \vartheta ο ν, \pi \lambda \acute{\epsilon} ι \mathring{\sigma} \vartheta ο ν, etc.$  Inf.  $\pi \lambda \acute{\epsilon} ι \mathring{\sigma} \vartheta α \i, \pi \lambda \acute{\epsilon} ι \mathring{\sigma} \iota , \pi \lambda \acute{\epsilon} \iota \iota , \pi$
- 2. The verb δ εω, to bind, is commonly contracted in all the forms, particularly in compounds; e. g. τδ δοῦν, τοῦ δοῦντος, διαδοῦμαι, κατέδουν.
  - 3. Several verbs deviate from the general rules of contraction, e.g.
  - (a) ae and -aes are contracted into -n and -n, instead of into -a and -n; e. g

Imperfect.				
Characteristic a.	Characteristic c.	Characteristic .		
τιμ(α-οί)φ-μην τιμ(ά-οι)φ-ο τιμ(ά-οι)φ-το τιμ(α-οί)φ-μεθον τιμ(α-οί)φ-σθον τιμ(α-οί)φ-σθην τιμ(α-οί)φ-σθε τιμ(ά-οι)φ-ντο	φιλ(ε-οί)οί-μην φιλ(έ-οι)οί-το φιλ(έ-οι)οί-το φιλ(ε-οί)οί-μεθον φιλ(έ-οι)οί-σθην φιλ(ε-οί)οί-μεθα φιλ(έ-οι)οί-σθε φελ(έ-οι)οί-ντο	μισθ (ο-οί)οί-μην μισθ (ό-οι)οῖ-ο μισθ (ό-οι)οῖ-το μισθ (ο-οί)οί-μεθον μισθ (ό-οι)οῖ-σθον μισθ (ο-οί)οί-σθην μισθ (ο-οί)οί-μεθα μισθ (ό-οι)οῖ-σθε μισθ (ό-οι)οῖ-ντο		
τετίμημαι πεφώρ <b>ιμαι</b>	πεφίλημαι	μεμίσθωμαι		
έτετιμήμην ἐπεφωράμην	<b>ἐπεφιλήμην</b>	έμεμισθώμην		
τιμήσομαι φωράσομαι	φιλήσομαι	μισθώσομαι		
έτιμησάμην έφωρασάμην	<b>έ</b> φιλησάμ <del>ην</del>	έμισθωσάμην		
ετιμήσομαι πεφωράσομο	ι πεφιλήσομαι	μεμισθώσομαι		
Future, τιμηθήσομο	τι φωραθήσομαι   φιληθ	ήσομαι   μισθωθήσομα		
μλη-τέος, -τέα, -τέον, μι				

 $\zeta$  (ά-ω) ω, to live, ζης, -η, -ητον, -ητε, Inf. ζην, Imp. ζη, Impl. έζων, -ης, -ητον, -ήτην, -ητε; —πειν (ά-ω) ω, to hunger, Inf. πεινην, etc.; — διψ (ά-ω) ω, to thirst, διψης, etc., Inf. διψην; —κν (ά-ω) ω, to scrape. Inf. κνην; —σμ (ά-ω) ω, to smear, Inf. σμην; —ψ (ά-ω) ω, to rub, Inf. ψην; —χρ (ά-ο) ω-μαι, to use, χρη, χρηται, χρησθαι; so άπο χρ ω μαι, to have enough, to abuse, ἀποχρησθαι; — ἀπό χρη (abridged from ἀποχρη), it suffices, Inf. ἀποχρην, Impf. ἀπέχρη; —χρ (ά-ω) ω, to give an oracle, to prophesy, χρης, χρης, Ιnf. χρην.

- (b) -00 and -02 are contracted into - $\omega$ , instead of into -00, and - $\delta\eta$  into - $\tilde{\varphi}$ , instead of into -0 $\tilde{\iota}$ , in  $\dot{\rho} \iota \gamma$  ( $\dot{\delta} \omega$ )  $\tilde{\omega}$ , to freeze, Inf.  $\dot{\rho} \iota \gamma \tilde{\omega} \nu$  and  $\dot{\rho} \iota \gamma \tilde{\omega} \tilde{\nu} \nu$ , Part. Gen.  $\dot{\rho} \iota \gamma \tilde{\omega} \nu \tau \sigma \varsigma$  and  $\dot{\rho} \iota \gamma \sigma \tilde{\nu} \nu \tau \sigma \varsigma$ , Subj.  $\dot{\rho} \iota \gamma \tilde{\varphi}$ , Opt.  $\dot{\rho} \iota \gamma \varphi \eta \nu$ , etc.
- 4. The following things are to be noted on the use of the Attic forms of the Opt. in  $-\eta \nu$ , namely, in the Sing. of verbs in  $-\epsilon \omega$  and  $-\delta \omega$ , the form in  $-\epsilon \omega$  is much more in use than the common form, and in verbs in  $-\epsilon \omega$  it is used almost exclusively; but in the Dual and Pl. of all three, the common form is more in use; in the third person Pl., the Attic form is always the same as the common form; e.g.  $\tau \omega \omega \varepsilon \nu$ .

5. The verb  $\lambda \circ \dot{\nu} \omega$ , to wash, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., in the ending of which there is -ε or -o; e. g. έλου instead of έλουε, έλουμεν instead of έλούομεν, Mid. λοῦμαι, (λόει,) λοῦται, etc., Imp. λοῦ, Inf. λοῦσθαι, Impf. έλούμην, έλοῦ, έλοῦτο, etc., as if from the stem ΛΟΕΩ.

REMARK. On the change of the accent in contraction, see §11, 2.

## XLIV. Vocabulary.

(a) Contract Verbs in  $-\dot{\alpha}\omega$  in the Pres. and Impf. Act.

Ayaπάω, to love. άθλίως, miserably, unfortunately. ἀκμή, -ης, η, a point, height, full power, bloom. άστράπτω, to lighten. βροντάω, to thunder. διψάω, to thirst, or thirsty. spaw, to do, act. έξ-απατάω, to completely deceive, or mislead. έράω, w. gen., to love (ardently).

ζάω, to live. άθάνατος, -ον, immortal. ἡλικία, -ας, ἡ, age, especial-  $\pi \tilde{\omega}_{\varsigma}$ ; how? ly youth or manhood. ageously. lδέα, -aς, ħ, an appearance, an outward figure. νικάω, to conquer, overολοφύρομαι, w. acc., to pity. όράω, to see. δρμάω, to rush, advance. πεινάω, to hunger, or be hungry.

 $\pi \rho i \nu$ , w. inf., before.  $\sigma\iota\omega\pi\dot{\alpha}\omega$ , to be silent. θαβραλέως, boldly, cour- συγκυκάω, to move together, bring into confusion, confound. σύμμαχος, -ον, fighting with; subst., a fellowcombatant, or ally. τελευτάω, to finish, (βίον understood) to die. τολμάω, to dare, venture, prevail upon oneself.

Πολλάκις γνώμην έξαπατῶσιν ἰδέαι. Μή σε νικάτω κέρδος. Ἐρῶ τῆς ἀρε-Πολλάκις νικά καὶ κακὸς ἄνδρα ἀγαθόν. Οἱ ἀγαθοὶ ἐρῶσι τῶν καλῶν. Πολλοί άνθρωποι έν τη της ηλικίας άκμη τελευτώσιν. "Η σιώπα, η λέγε άμεί-'Ανάγκη έστι πάντας ἀνθρώπους τελευτᾶν. Νοῦς ὁρᾶ και νοῦς ἀκούει. vova. Θαββαλέως, & στρατιώται, δρμώμεν έπὶ τοὺς πολεμίους. Πρὶν μὲν πεινην, πολλοί ἐσθίουσι, πρὶν δὲ διψην, πίνουσιν. Οὐκ ἔστι τοῖς μη δρῶσι σύμμαχος τύχη. Περικλής ήστραπτεν, έβρόντα, συνεκύκα την Έλλάδα. Είθε πάντες παϊδες τους γονέας άγαπῷεν. Πῶς ἂν τολμώην τον φίλον βλάπτειν; Το μεν σῶμα πολλάκις και πεινή και διψή · ή δε ψυχή πως αν ή διψώη ή πεινώη; Ψυχή άθάνατος καὶ άγηρως ζη διὰ παντός. Κρεῖττον τὸ μη ζην έστιν η ζην άθλίως. 'Ολοφυρόμεθα τον έν τη της ηλικίας άκμη τελευτώντα.

Children love their (the) parents. Either be silent (pl.) or speak better. With the mind (dat.) we see and hear. Youths should be silent (imp.). will love virtue. All citizens fear (fear holds all citizens) that  $(\mu \hat{\eta}, w. subj.)$  the enemies will advance against the town. It is well to love our parents. pity those who die (part.) in the bloom of youth (ήλικία). The soldiers advanced courageously against the town. The army is often hungry and thirsty. All the citizens feared, that the enemies would rush against the town. 70u always, O boy, love your parents!

## XLV. Vocabulary.

(b) Contract Verbs in  $-\epsilon \omega$  in the Pres. and Impf. Act.

Αθυμέω, to be dispirited, θέλω and έθέλω, to will, despair. wish, be willing. άμελέω, το gen., to neg- κάν, w. subj. = καί and πονέω, laboro, to take troulect, not to care for. the modal adverb av, or  $\tilde{a}\nu$  (instead of  $\ell \hat{a}\nu$ ), w. though; or kai and the subj., if. ἀπορρέω, to flow away, or particle av. from. άσκέω, to practise, adorn. δέω, w. gen., to want; δεῖ, command. there is need, it is ne-  $\lambda a \lambda \epsilon \omega$ , to talk, prate. cessary, one must; w. μάλιστα, (superlative of συμπονέω, w. dat., to work μάλα, very) most, esacc. and inf. δυστυχέω, to be unfortupecially. [praise.  $\mu \dot{\epsilon} \lambda \iota$ ,  $-\iota \tau o \varsigma$ ,  $\tau \dot{o}$ , honey. **ἐπαινέω, to approve of,** μήτε-μήτε, neither—nor. εύτυχέω, to be fortunate, οὐδέποτε, never.  $\pi\lambda\epsilon\omega$ , to sail. happy. εὐχή, -ῆς, ἡ, a request, a ποιέω, to make, do; εὐ φρονέω, to think; μέγα ποιείν, w. acc., to do

well to, to confer a favor on. ble, work, toil. καὶ ἐάν, even if, al- προσδοκάω, to expect, presume.  $\dot{\rho}i\psi$ ,  $\dot{\rho}i\pi\dot{o}\varsigma$ ,  $\dot{o}$ ,  $\dot{\eta}$ , a reed. κρατέω, w. gen., to be mas- σιγάω, to be silent. ter of, have power over, συλλαμβάνω, w. dat.. to take in common with, help, assist. with, help, assist. τελέω, to accomplish, fulfil  $v\pi\epsilon\rho$ , w. gen., instead or in behalf of, on account of; w. acc., above, beyond.  $\phi \rho o \nu \epsilon i \nu$ , to be haughty.

'Ανήρ πονηρός δυςτυχεί, καν εύτυχη. Βίος κράτιστος, αν θυμού κρατης. Σιγφν μαλλου, ή λαλείν πρέπει. Ο τι άν ποιήτε, νομίζετε όρφν θεόν. Φίλος φίλω συμπονών αύτω πονεί. Οι άνθρωποι θνητοί μη φρονούντων ύπερ θεούς. Ο μάλιστα εὐτυχῶν μη μέγα φρονείτω. Οὐδέποτ' ἀθυμεῖν τὸν κακῶς πράττοντα δεί, τὰ βελτίω δὲ προςδοκᾶν ἀεί. Τῷ πονοῦντι θεὸς συλλαμβάνει. Δικαιοσύυην άσκεῖτε καὶ ἔργφ καὶ λόγφ. ᾿Απὸ τῆς Νέστορος γλώττης, ὥςπερ μέλι, ὁ λόγος ἀπέρρει. 'Ο Σωκράτης τοῦ σώματος οὐκ ἡμέλει, τοὺς δὲ ἀμελοῦντας οὐκ ἐπήνει. `Είθε, & θεός, τελοίης (τελοῖς) μοι την εύχην. Είθε εύτυχοῖτε (εύτυχοίητε), ω φίλοι. Θεοῦ θέλοντος, καν (και αν) ἐπὶ ριπός πλέοις.

Bad men are unfortunate, even if they are fortunate. If God were willing. we could sail even on a reed. Whatever thou doest, believe, God sees it. Friends, who work with friends, work for themselves. Practise justice in word and deed. The Greeks neglected neither the body nor the mind. O that ye, O gods, would fulfil my desire! O that thou wert happy, my (O) friend! Friends should work with friends! It is well to practise virtue

# XLVI. Vocabulary.

(2) Contract Verbs in  $-\delta\omega$  in the Pres. and Impf. Act. Αμαυρόω, to darken, de- ἀμέλεια, -ας, ἡ, careless- ἀνθρώπινος, -η, -ον, hustroy, weaken, blunt. ness.

<sup>&#</sup>x27; 6 158, 7. (a). \* § 161, 5

Genitive Absolute.

δρεξις, -εως, ή, a striving  $\dot{a}\pi o \dot{\rho} \dot{\rho} o \dot{\eta}$ ,  $-\ddot{\eta} c$ ,  $\dot{\eta}$ , a flowing  $\zeta \eta \tau \dot{\epsilon} \omega$ , to seek, strive.  $\zeta \omega \dot{\eta}$ ,  $-\tilde{\eta} \zeta$ ,  $\dot{\eta}$ , life. off, a source. after, a desire. δολόω, to outwit, trick, θεῖος, -ā, -ov, godlike, ὀρθόω, to make straight, deceive. divine. erect, raise up. δουλόω, to enslave, sub- lva, in order that, that, ούτε-ούτε, neither-nor. (after a principal tense  $\delta\sigma\pi\epsilon\rho$ ,  $\eta\pi\epsilon\rho$ ,  $\delta\pi\epsilon\rho$ , whojugate. ever, whatever. έλευθερόω, to set free, to with the subj.; after a historical tense with the συν-εξ-ομοιόω, to make e free. ἐξισόω, to make equal. qual. opt.). ζηλόω, to strive after, imi- κοινωνία,  $-\alpha \zeta$ ,  $\dot{\eta}$ , commu-  $\tau v \phi \lambda \dot{\phi} \omega$ , to make blind, to blind. tate, value, think hapnion, intercourse. py, admire.  $\chi a \lambda e \pi \tilde{\omega} \varsigma$ , with difficulty.  $\lambda \iota \mu \delta \varsigma$ ,  $-o \overline{v}$ ,  $\delta$ , hunger.

Τὸ ἀληθὲς κάλλος, ὅπερ ἐκ θείας κοινωνίας ἔχει τὴν ἀποβροήν, οὐτε πόνος ἡ λιμὸς ἡ ἀμέλειά τις, οὐτε ὁ πολὸς χρόνος ἀμαυροῖ. Αἱ φιλίαι τὰ ἔθη ζητοῦσι συνεξομοιοῦν. Χαλεπῶς ἃν ταῖς τῶν ἀγαθῶν ἀρεταῖς ἐξισοίης (ἐξισοίς) τοὺς ἐπαίνους. Εὐνομία ἀμαυροῖ ὕβριν. Ζήλου, ὡ παῖ, τοὺς ἐσθλοὺς καί σώφρονας ἄνδρας. Πολλοὺς κακῶς πράττοντας ὁρθοῖ τύχη. Πλῆθος κακῶν τὴν ἀνθρωπίνην ζωὴν ἀμαυροῖ. Αἱ περί τι σφοδραὶ ὁρέξεις τυφλοῦσιν εἰς τάλλαὶ τὰν ψυχήν. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλῶμεν. Χρυσός ἐστιν ὁ δουλῶν θνητῶν φρένας. Οἱ πολέμιοι τὸ στράτευμα ἡμῶν ἐδόλουν. Οἱ νεανίαι τὴν σοφίαν ζηλοῖεν. Οἱ πολέμιοι ἐπλησίαζον, ἴνα τοὺς αἰχμαλώτους ἐλευθεροῖεν.

The violent striving after anything makes the soul blind for everything else The enemies approach, in order that they may free the prisoners. Imitate, O youths, noble and wise men! It is not easy to make praise equal to the virtues of the good. We love youths who strive (particip.) after wisdom. The enemies freed the prisoners. May violent desire not make your soul blind for everything else. Youths should strive after virtue.

# XLVII. Vocabulary.

(d) Contract Verbs in - άω in the Pres. and Impf. Mid. or Pass. **Αδυνατέω, to be unable.** set my mind or heart μηχανάομαι, māchinor, to άεικής, -ές, unseemly, disupon, desire. contrive. εὐεργετέω, w. acc., to do ὁμοίως, in like manner, graceful. άκροάομαι, w. gen., to hear, well to, benefit. alike. listen to. ήδομαι, w. pass. aor. and πειράομαι, w. pass. aor., to άξιόω (τινά τινος), to think fut., to rejoice. try. ημεροδρόμος, -ου, ό, (run- τιμάω, to esteem, honor. deserving, consider worning through the day,) ὑπόδημα, -ατος, τό, (bound thy, desire, wish. γάο, for. a courier. under) a sandal, a shoe. χράομαι, w. dat., to use; elte — elte, sive — sive; láo $\mu\alpha\iota$ , to heal. whether — or.  $\mu \alpha \kappa \dot{\alpha} \rho \iota o \varsigma$ ,  $-\ddot{a}$ ,  $-o \nu$ , blessed, utor. ἐπιθυμέω, w. gen. or inf., to ώφελέω, w. acc., to benefit. happy. Ομοίως άμφοιν άκροᾶσθαι δεί. "Όταν άδυνατῆς τῷ πλούτω χρησθαι. τί δια-

<sup>&</sup>lt;sup>1</sup> By Crasis instead of τὰ ἀλλα.

φέρεις τοῦ πένητος; Εὐνους λόγος λύπην ἰᾶται. Τιμώμενοι πάντες ἡδονται βροτοί. Οἱ ἄνθρωποι πολλὰ μηχανῶνται. Μακάριος, δς οὐσίαν καὶ νοῦν ἔχει · χρῆται γὰρ εἰς ἃ¹ δεῖ καλῶς. 'Ο ἀγαθὸς ὑπὸ πάντων τιμᾶται. Γλώττης πειρῶ κρατεῖν. Περικλῆς ὑπὸ τῶν 'Αθηναίων ἡγαπᾶτο καὶ ἐτιμᾶτο. Οἱ ἡμεροδρόμοι οὐκ ἐχρῶντο ὑποδήμασιν ἐν ταῖς ὁδοῖς. Οὐκ ἀεικές, ἐάν τις ὑπ ἐχθρῶν ἐξαπατᾶται. Εἰθε πάντες γονεῖς ὑπὸ τῶν τέκνων ἀγαπῶντο. Οἱ ἀγαθοὶ ὑπὸ πάντων ἀγαπάσθαι, τοὺς φίλους εὐεργέτει, εἴτε ὑπὸ τινος τόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὡφέλει, εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῆ θαυμάζεσθαι, τὴν 'Ελλάδα πειρῶ εὖ ποιεῖν.

Listen to both, in like manner, O judge! It is not disgraceful if we are deceived by enemies. Kind words heal sorrow. Man rejoices in being (part.) honored by others. We wish to be loved by our friends and honored by the citizens. Among  $(\pi a \rho \acute{a}, w. dat.)$  the Lacedaemonians old men were extraordinarily honored. Let the good man always be loved and honored by all. The judge should hear both.

## XLVIII. Vocabulary.

(e) Contract Verbs in - έω in the Pres. and Impf. Mid. or Pass. \*Adikéw, w. acc., to do étos,  $-\cos = -\cos$ , to, a ind. fut., after verbs of wrong to, injure, do inyear. care. justice.  $l\sigma\chi v \rho \delta c$ , - $\dot{a}$ , - $\dot{b}v$ , strong,  $\pi\lambda \eta \sigma i \delta c$ , - $\dot{a}$ , - $\delta v$ , near; of aldéopai, w. acc., to be powerful.  $\pi \lambda \eta \sigma io \nu$ , those near. ashamed before any one, κατα-φρονέω, w. gen., to neighbors, fellow-men. reverence, esteem, wordespise; pass., καταφροπολιορκέω, to besiege. ship.  $\pi \rho \circ \varsigma - \pi \circ \iota \varepsilon \omega$ , to add;  $mid_{\pi}$ νέομαι, to be despised. to acquire, claim, or άπιστέω, w. dat., to disbe- λοιδορέω, to scold, abuse. lieve; pass., ἀπιστέομαι, μίσέω, to hate. make for oneself. to be disbelieved.  $\delta\pi\omega_{\zeta}$ , how; in order that;  $\phi\circ\beta\dot{\epsilon}\omega_{\zeta}$ , to frighten; mid. **ἀπό-λ**ὕσις, -εως, ή, delivw. subj., after a princiw. pass. aor., to be frighterance, liberation. pal tense; w. opt., after ened, fear. δέομαι, w. pass. aor. and an historical tense; w. . gen., to want, need.

Αἰδοῦ θεόν. Τὸν ἀγαθὸν ἀνόρα ποιοῦ ἐταῖρον. Φιλοῦντες φιλοῦνται, μισοῦντες μισοῦνται. Τὸν ἰσχυρὸν δεῖ πρᾶον είναι, ὅπως οἱ πλησίον αἰδῶνται μᾶλλον, ἢ φοβῶνται. Αἰδεῖσθαι δεῖ φίλους. 'Απιστοῦνται οἱ λάλοι, κῶν ἀληθεύωσιν. Οἱ Πέρσαι ὑπὸ τῶν Ἑλλήνων ἐμισοῦντο καὶ κατεφρονοῦντο. 'Ο μηθεν ἀδικῶν οὐδενὸς δεῖται νόμου. Τροία δέκα ἔτη ὑπὸ τῶν Ἑλλήνων ἐπολιορκεῖτο. Οἱ πολῖται ἐφοβοῦντο, μὴ ἡ πόλις πολιορκοῖτο. Λοιδορούμενος φέρε δ γὰρ λοιδορῶν, ἐὰν ὁ λοιδορούμενος μὴ προςποιῆται, λοιδορεῖται λοιδορῶν. Μηθεῖς φοβείσθω θάνατον, ἀπόλυσιν κακῶν.

Worship (pl.) God. One who loves (part.) is loved, one who hates (part.) is hated. Those who do no (not) injustice (part.) need no law. The king of the Persians was hated and despised by the Hellenes. The citizens fcar, that

Instead of eig ravra, eig å.

<sup>&</sup>lt;sup>2</sup> See § 48.

the town will be besieged by the enemies. May you make (pl.) good men your friends. Parents delight to be honored (part.) by their children. It is not disgraceful to be hated by the bad.

## XLIX. Vocabulary.

(f) Contract Verbs in - όω in the Pres. and Impf. Mid. or Pass.

**ἐξ-αμαυρόω, ἀμαυρόω** Aλκή, -ηζ, η, strength.μερίζω, to part, divide. strengthened by  $\xi\xi$ ,  $\sigma\alpha\rho\xi$ ,  $-\rho\kappa\delta\varsigma$ ,  $\eta$ , flesh. γαυρόω, to make proud; page 107. ταπεινόω, to bring low, mid. w. pass. aor., to be humble. proud, pride oneself in. ζημιόω, to punish. δηλόω, to make known or  $h \theta \circ \varsigma$ ,  $-ε \circ \varsigma = -o v \varsigma$ ,  $\tau \circ$ , cus-  $v \pi \epsilon \rho \dot{\eta} \phi a v \circ \varsigma$ , -o v, haughty, evident, show. tom, manner, the charproud. ἐναντιόομαι, w. dat., adχειρόομαι, to worst, subacter. versor, to oppose, resist,  $u\eta\tau\varepsilon-\mu\eta\tau\varepsilon$ , neither—nor. due, subjugate. thwart.

Δουλούμεθα τῆ σαρκὶ καὶ τοῖς πάθεσιν. Ὑπὸ τῆς ἀνάγκης πάντα ὁουλοῦ ται ταχύ. Ἡ φιλία εἰς πολλοὺς μεριζομένη ἐξαμαυροῦται. Τοὺς φίλους ἐλευθερῶμεν, τοὺς δὲ ἐχθροὺς χειρώμεθα. Μὴ γαυροῦ σοφία, μήτ ἀλκῆ, μήτε πλούτω. Τὸ ἡθος μάλιστα ἐκ τῶν ἔργων δηλοῦται. Ὁ ὑπερήφανος ταπεινοῖτο. Οὐ καλόν ἐστι, τῆ σοφία γαυροῦσθαι. Οἱ τοῖς ἀγαθοῖς ἐναντιούμενοι ἄξιοί εἰσι ζημιοῦσθαι. Οἱ στρατιῶται ὑπὸ τῶν βαρβάρων ἐδολοῦντο. Πάντες κακοὶ ζημιοῖντο.

The immoderate are enslaved to the flesh and the passions. Be (pl.) not proud of your wisdom (dat.). May the haughty be brought low. It is disgraceful to thwart the good. The citizens fear, that they may be subjugated by  $(i\pi\delta, w. gen.)$  the enemies. Cowardly (bad) soldiers are punished by the general. One who prides himself in (part.) his (the) wisdom (dat.) is not wise.

# § 98. Contract Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

1. As in several uncontracted pure verbs, the short characteristic-vowel is retained (§ 94) contrary to the rule in forming the tenses; so also in several contract verbs. Most of these verbs take a  $\sigma$  in the Perf. Mid. or Pass. and in the first Aor. Pass., and the tenses derived from both of these forms. This is indicated by the phrase, Pass. with  $\sigma$  (§ 95). They are the following:

(a) -ἄω.

 $\gamma$  ε  $\lambda$  ά ω, to laugh, Fut.  $\gamma$  ελάσομαι; Aor. εγέλασα. Pass. with σ. ε  $\lambda$  ά ω (usually ελαύνω), to drive, Fut. ελάσω (Att. ελῶ, § 83), etc.  $\vartheta$   $\lambda$  ά ω, to bruise,  $\vartheta$  λάσω, etc. Pass. with σ.  $\kappa$  λά ω, to break,  $\kappa$  λάσω, etc. Pass. with σ.  $\chi$  α  $\lambda$  ά ω, to loosen,  $\chi$  αλάσω, etc. Pass. with σ.

<sup>&</sup>lt;sup>1</sup> δ 161, 2. (a), (δ).

 $\delta \alpha \mu \dot{\alpha} \omega$  (usually  $\delta \alpha \mu \dot{\alpha} \zeta \omega$ ), to subdue, Aor.  $\delta \dot{\alpha} \mu \dot{\alpha} \sigma \alpha$ . Pass. with  $\sigma$ .

περάω, to transport, to sell, Fut. περάσω; Aor. ἐπέρἄσα; Perf. πεπέρἄκα; but περάω, to pass over (Intrans.), Fut. περάσω; Aor. ἐπέρασα. (These seven verbs have a liquid before the characteristic-vowel a).

 $\sigma \pi \acute{a} \omega$ , to draw,  $\sigma \pi \acute{a} \sigma \omega$ , etc. Pass. with  $\sigma$ .  $\sigma \chi \acute{a} \omega$ , to loose, to open,  $\sigma \chi \acute{a} \sigma \omega$ , etc.

#### (b) -έω.

- άκ έ ο μ α ι, to heal, ἀκέσομαι, ἡκεσάμην; Perf. Mid. or Pass. ἡκεσμαι; Aor. Pass. ἡκέσθην.
- & λ έ ω, to grind, to beat, Fut. ἀλῶ (§ 83); Perf. Mid. or Pass. ἀλήλεσμαι (§ 89). ἀ ρ κ έ ω, to suffice, etc. Pass. with  $\sigma$  (also to be sufficient).
- ἐμέω, το vomit, Fut. ἐμέσω, etc.; Perf. Act. ἐμήμεκα; Perf. Mid. or Pass. ἐμήμεσμαι (§ 89).
- $\zeta \in \omega$ , to boil, usually intrans., and  $\zeta \in \nu \nu \nu \mu \mu$ , usually trans. Pass. with  $\sigma$ .
- $\xi \in \omega$ , to scrape. Pass. with  $\sigma$ .— $\tau \in \lambda \in \omega$ , to accomplish, Fut.  $\tau \in \lambda \tilde{\omega}$  (§ 83). Pass. with  $\sigma$ .
- $\tau \rho \in \omega$ , to tremble.— $\chi \in \omega$ , to pour.

REMARK. The following have in some tenses the long, in others, the short yowel:

alv εω, to praise, Fut. alvεσω; Δοτ. ήνεσα; Perf. ήνεκα; Δοτ. Pass. ήνεθην; but Perf. Mid. or Pass. ήνημαι.

α ίρ έω, to take, Aor. Pass. ήρέθην; also η; e. g. αίρήσω, ήρηκα, ήρημαι.

- $γ α μ έω, to marry, Fut. <math>γ αμ \tilde{ω}$  (§ 83); Aor. ἔγημα; Perf. γ εγ άμηκα; Aor. Pass. ἔγαμήθην (I was taken to wife).
- δέω, to bind, δήσω, έδησα, έδησάμην; but δέδεκα, δέδεμαι, έδέθην; Fut. Perf. δεδήσομαι, which takes the place of the Fut. Pass. δεθήσομαι not used by the Attic writers.
- καλέω, to call, Fut. καλῶ (§ 83); Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαι, I am called; Fut. Perf. κεκλήσομαι, I shall be called; Aor. Pass. ἐκλήθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid. ἐκαλεσάμην.
- ποθέω, to desire, old Attic Fut. ποθέσομαι; Αοτ. ἐπόθεσα; elsewhere ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Αοτ. Pass. ἐποθέσθην.
- πονέω, laboro, Fut. πονήσω, etc. (to work); πονέσω (to be in pain); Perf. πεπόνηκα in both senses.

#### (c) -όω.

ἐρόω, to plough, Fut. ἀρόσω, Aor. ήροσα: Perf. Mid or. Pass. ἀρήρομαι (§ 89); Aor. Pass. ἡρόθην.

§ 99. Para

Tenses.	Characteristic a.	Characteristic e.	Characteristic o.
Present Imperfect Perfect Pluperfect Future Aorist	σπ(ά-ω)ῶ, to draw, ἔσπ(α-ον)ων ἔσπἄκα ἐσπάκειν σπάσω ἔσπάσα	τελ(έ-ω)ῶ, to accom- ἐτέλ(ε-ον)ουν   plish, τετέλεκα ἐτετελέκειν τελῶ ἐτέλεσα	ἀρ(ό-ω)ῶ, to plough, ἤρ(ο-ον)ουν ἀρ-ήροκα ἀρ-ηρόκειν ἀρόσω ἤροσα
			PAS
Aorist		, , , , , , , , , , , , , , , , , , , ,	ηρόθην έος, -τέ <b>α, -τέον</b>

**Rem.** 1. On the formation of the Perf. and Aor. with  $\sigma$ , see § 95; and on the Attic reduplication in  $\dot{a}\rho$ - $\dot{\eta}\rho\rho\mu a\iota$ , § 89, (a).—The further inflection of  $\dot{\epsilon}\sigma\pi a$ - $\sigma$ μαι, ἐσπά-σ-μην, τετέλε-σ-μαι, ἐτετελέ-σ-μην is like that of κεκέλευ-σ-μαι, ἐκεκελεύ-σ-μην (§ 95).

Rem. 2. On the Attic Fut.  $(\tau \epsilon \lambda \epsilon \sigma \omega = \tau \epsilon \lambda \tilde{\omega}, \tau \epsilon \lambda \epsilon \tilde{\iota}_{\varsigma}, \text{ etc.}, \tau \epsilon \lambda \epsilon \tilde{\iota}_{\varsigma} \omega = \tau \epsilon \lambda \tilde{\omega}$ uaι, τελεί, etc.), see § 83.

Rem. 3. Two contract verbs assume  $\sigma$  in the Pass, although they lengthen the characteristic-vowel in forming the tenses, viz. χόω, to heap, Fut. χώσω, Perf. Mid. or Pass. κέχωσμαι, Aor. Pass. ἐχώσθην, and χράω, to give an oracle, Fut. χρήσω, Perf. Mid. or Pass. κέχρησμαι, Aor. έχρήσθην.—Χράομαι, to use, Fut. χρήσομαι, has in the Perf. κέχρημαι, but in the Aor. έχρήσθην. contrary, ἐλάω, αἰνέω, αἰρέω, δέω and ἀρόω, do not assume σ, although the characteristic-vowel in the Perf. Mid. or Pass. and in the Aor. Pass., remains short. Comp. § 98.

# L. Vocabulary.

#### Formation of the Tenses of Contract Verbs.

ἀδαήμων, -ον, inexperienced, ignorant. akéouai, to heal. άνελευθερία, -as, ή, illiberalitas, disgraceful avarice. άτυχέω, to be unhappy. δήλος, -η, -ον, evident.

Aγρός, -οῦ, ὁ, ager, a field. ἐάω, to let, allow, permit, κτάομαι, to acquire, gain; leave. ελκος, -εος = -ους, τό, ul- λογίζομαι, to think, concus, a sore, an ulcer. ἀκολουθέω, w. dat., to fol- ἰατρός, -οῦ, ὁ, a physician. λόγιος, -a, -ον, eloquent, low, go behind, imitate. καίριος, -a, -ov, and καίtime, opportune, fitting. καρπόομαι, to enjoy the οίκεω, to dwell, inhabit fruits of. κοσμέω, to adorn.

perf., to possess, have. sider, reflect. intelligent. ριος, -ον, at the right μηδέποτε, w. imp. or subj. in an imp. sense, never. οlκοδομέω, to build house, build.

digms.

Characteristic a.	Characteristic e.	Characteristic o.
τπ(ά-ο)ῶ-μαι ἐσπ(α-ό)ώ-μην ἐ σ π α - σ - μ α ι ἐ σ π ά - σ - μ η ν τπἄσομαι ἐσπασάμην	τελ(έ-ο)οῦ-μαι ἐτελ(ε-ό)οῦ-μην τ ε τ έ λ ε - σ - μ α ι ἐ τ ε τ ε λ έ - σ - μ η ν τελοῦμαι ἐτελεσάμην	άρ(ό-ο)οῦ-μαι ἡρ(ο-ό)οῦ-μην ἀρ-ήρομαι ἀρόσομαι ἡροσάμην
SIVE.		•

πενιχρός, -ά, -όν, poor. σιωπηλός, -ή, -όν, silent. ὑψόω, to elevate. πλουτέω, to be or become σφάλλω, to shake, make χηρόω, to deprive, rob, rich. fall, deceive. bereave.

Οι περί του Λεωνίδαν τριακόσιοι γενναίως μαχόμενοι ετελεύτησαν. Νίκησον όργην τῷ λογίζεσθαι καλῶς. Μακάριος, δςτις εὐτύχησεν εἰς τέκνα. Πολλους κακῶς πράττοντας ὡρθωσε τύχη. Σφάλλει ἐκείνους, οῦς ἀν ὑψώση τύχη. Ῥφιια πάντα θεῷ τελέσαι. Μηδέποτε κρίνειν ἀδαήμονας ἄνδρας ἐάσης. Ἐν οἰς ὰν τόποις τις ἀτυχήση, τούτοις πλησιάζων οὐχ ἡδεται. Ὁ νεανίας ἀκολουθησάτω τῷ σοφίρ. Ὁ ποιητής τον λογιώτατον 'Οδυσσέα σιωπηλότατον πεποίηκεν. Οἱ ἀγαθοὶ πατρίδα κοσμήσουσιν. Πολλάκις πενιχρός ἀνὴρ αἰψα μάλ' ἐπλούτησεν. Πολλοὶ κεκτημένοι μὲν πολλὰ οθ χρῶνται δὲ δι' ἀνελευθερίαν. Λύσανδρος, ὁ Σπαρτιάτης, μεγάλων τιμῶν ἡξιώθη. Οἱ ἡμεροδρόμοι οὐκ ἐχρήσαντο ὑποδήμασιν ἐν ταῖς ὁδοῖς. Ἡ πόλις πολλῶν ἀνδρῶν ἐχηρώθη. Οἱ ἰατροὶ τὰ ἔλκη ἀκέσονται. Ἡ γλῶττα σιγὴν καιρίαν κεκτημένη καὶ γέροντι καὶ νέφ τιμὴν φέρει. Οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο. Ὁὐτε τῷ καλῶς ἀγρὸν φυτευσαμένφ δῆλον, δςτις καρπώσεται, οὐτε τῷ καλῶς οἰκίαν οἰκοδομησαμένφ δῆλον, δςτις καρπώσεται, οὐτε τῷ καλῶς οἰκίαν οἰκοδομησαμένφ δῆλον, δςτις οἰκήσει.

The good will love  $(\dot{a}\gamma a\pi \dot{a}\omega)$  and honor the good. Noble youths will follow virtue. The citizens will think the brave warriors deserving of great honor. Alexander, king of the Macedonians  $(\dot{a})$  Maked $\dot{a}\omega$ ,  $-\dot{a}\omega$ , conquered Darius king of the Persians. Leonidas and his 300 warriors adorned their country by their bravery. The citizens thought the brave warriors deserving of great honors. Fulfil (aor.) for me, O Zeus, my prayer! The soldiers have conquered the enemies. The war has robbed the town of many citizens. The enemies were conquered. The brave warriors will be thought by the citizens deserving of great honors. The physicians healed the ulcer. No one will gain praise by pleasures. The town has been robbed of many citizens. It has all (ptur.) been well fulfilled.

<sup>&</sup>lt;sup>1</sup> i. e. Leonidas and his 300 warriors. <sup>2</sup> § 161, 3. <sup>3</sup> § 161 2. (a), (d).

<sup>4 § 158, 7. (</sup>γ). 5 § 158, 3. (ε).

§ 100. II. Formation of the Tenses of Impure Verbs.

Impure verbs are those which have a consonant (§ 92) for their characteristic (§ 77, 5). They are divided into two classes, mute and liquid verbs. They differ from pure verbs—(a) partly in forming secondary Tenses (§ 103); (b) partly in undergoing in the formation of the tenses, certain changes in the stem (§ 77, 1): first a strengthening of the stem by consonants, or by lengthening the stem-vowel; second a change of the stem-vowel. The vowel thus changed is called the variable vowel. The mute verbs are first treated.

### § 101. A. Mute Verbs.

Pure and Impure Characteristic.—Pure and Impure Stem.—Theme.

1. Mute verbs have one of the nine mutes (§ 4, 2) for a characteristic (§ 77, 5).

βλέπ-ω, to see, τρίβ-ω, to rub, γράφ-ω, to write, πλέκ-ω, to weave, ἄγ-ω, to lead, τεύχ-ω, to purpose, ἀνύτ-ω, to accomplish, ἄδ-ω, to sing, πείθ-ω, to persuade.

- 2. Many of these, in forming the tenses, undergo certain changes (§ 77, 1). First, the stem of the verb is strengthened; this consists:
- (a) Either in inserting a strengthening consonant, e. g. τύπ-τ-ω, to strike. Such verbs have two different characteristics and stems,—pure and impure. Thus, for example, in τύπ-τ-ω, the mute π is the pure, and πτ, the impure characteristic; τυπ, the pure, and τυπτ, the impure stem. This strengthening of consonants consists either in appending to the Pi-mute a τ as a characteristic; e. g. τύπ-τ-ω; or in changing the Kappa-mute into ττ or σσ; e. g. φρίττω or φρίσσω, to be rough, which has φρικ for its pure stem; or in changing the Tau-mute into ζ; e. g. φράζω, to proclaim, which has φραδ for its pure stem. But the stem thus strengthened is found only in the Pres. and Impf.; in all the other tenses the strengthening is omitted, and the pure stem again appears; e. g.

Pr. τύπ-τ-ω Impf. ξ-τυπ-τον Fut. (τύπ-σω) τύψω " φρίσσω " ξ-φρισσον " (φρίκ-σω) φρίξω " φράζω " ξ-φραζον " (φράδ-σω) φράσω.

(b) Or it consists in strengthening the stem-vowel, this being lengthened, viz.  $\ddot{a}$  into  $\eta$ ,  $\ddot{\iota}$  into  $\ddot{\iota}$  or  $\epsilon \iota$ ,  $\ddot{\nu}$  into  $\ddot{\nu}$  or  $\epsilon \iota$ . In these verbs also the pure and impure stem is distinguished. The pure stem appears in the Aor. II. Act., Mid. and Pass. as well as in the Fut. II. Pass.

```
ἄ becomes η: (A. II. P. ἐ-τ ἄ κ-ην) Pr. τήκω F. τήξω Pf. II. τέτηκα \ddot{\iota} " \ddot{\iota}: (A. II. P. ἐ-τ ρ \dot{\iota}β-ην) " τρ\dot{\iota}βω " τρ\dot{\iota}ψω " I. τέτρ\dot{\iota}τφα \ddot{\iota} " \dot{\iota} ει: (A. II. A. ἔ-λ \dot{\iota}π-ον) " λε\dot{\iota}πω " λε\dot{\iota}ψω " II. λέλοιπα \ddot{\upsilon} " \ddot{\upsilon}: (A. II. P. ἐ-φ ρ \dot{\upsilon}γ-ην) " φρ\dot{\upsilon}γω " φρ\dot{\upsilon}ξω \dot{\iota} ευ: (A. II. A. ἔ-φ \dot{\upsilon}γ-ον) " φε\dot{\iota}γω " φε\dot{\iota}ξομαι II. πέφευγα.
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3. When a form of a verb cannot be derived from the Pres. tense in use, another Present is assumed; this assumed Present is called the *Theme*, and is printed in capitals to distinguish it from the Pres. in use. Thus τύπτω and φεύγω are forms of the Pres. in use; ΤΥΠΩ and ΦΥΓΩ are the assumed Presents or Themes, used merely for forming the Aor. II. Pass. ἐ-τὖπ-ην, and Aor. II. Act. ἔ-φὖγ-ον.

## § 102. Change or Variation of the Stem.

- 1. A second change which many Mute verbs undergo in the stem, in forming the tenses, consists in changing the stem-vowel; this is called the variable vowel; e. g.  $\kappa\lambda\acute{\epsilon}\pi\tau\omega$ , to steal, Aor. II. Pass.  $\acute{\epsilon}-\kappa\lambda \dot{a}\pi-\eta\nu$ , I. Perf.  $\kappa\acute{\epsilon}-\kappa\lambda o$   $\phi$ -a; so in English, ring, rang, rung. This variation belongs only to secondary tenses, and some first Perfects (No. 4).
- 2. Most Mute verbs with a monosyllabic stem and  $\epsilon$  as a stemvowel, take the variable a in the Aor. II. Act., Mid. and Pass., and also in the Fut. II. Pass.:

```
τρέπ-ω, to turn, Α. Η. Α. Ε-τ ρά π-ο ν κλέπτ-ω, to steal, Α. Η. Ρ. ε-κ λά π-η ν τρέφ-ω, to nourish, Α. Η. Ρ. ε-τ ρά φ-η ν πλέκ-ω, to weave, Α. Η. Ρ. ε-π λά κ-η ν.
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REMARK. In the Aor. II. Pass. of some verbs with e as a stem-vowel, there is no variation or change of the vowel, since the ending of the Aor. Pass. could not be mistaken for the Impf. Act., e. g. βλέπω, to see, Impf. ξ-βλεπ-ον, Aor. II. Pass. ε-βλέπ-ην.

3. Some Mute verbs with a monosyllabic stem and  $\epsilon$  as a stem-vowel, take the variable o in the Perf. and Plup. II.; but those which have the stem-vowel  $\epsilon \iota$ , take oi; e. g.

τρέφω, to nourish, τ έτροφα (for Perf. Mid. or Pass., see No. 5). λείπω, to leave, λ έλοιπα (but Perf. Mid. or Pass. λέλειμμαι).

4. The following first Perfects also take the variable o:

```
κλεπτω, to steal, Pf. I. κέκλοφα (but Perf. Mid. or Pass. κέκλεμμαι)
λέγω, to collect, Pf. I. συνείλοχα, εξείλοχα (but Perf. Mid. or Pass. συνείλεγμαι)
πέμπω, to send, Pf. I. πέπομφα (but Perf. Mid. or Pass. πέπεμμαι)
τρέπω, to turn, Pf. I. τέτροφα, like Pf. II. from τρέφω (Perf. Mid., or Pass., see No. 5)
δείδω, to fear, Pf. I. δέδοικα.
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5. The three following verbs have the variable a in the Perf. and Plupf. Mid. or Pass., but not in the first Aor. Pass.

```
στρέφω, to turn, Pf. Mid. or Pass. ἔστραμμαι (but A. I. Pass. ἐστρέφθην) τρέπω, to turn, " τέτραμμαι (but " ἐτρέφθην) τρέφω, to nourish, " τέθραμμαι (but " ἐθρέφθην).
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# § 103. Remarks on the Secondary Tenses.

The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings, -ον, -όμην, -ην, -ήσομαι, -α and -ειν, to the pure characteristic of the verb; e. g. second Aor. ἔ-λἴπ-ον, but first Aor. ἐ-παίδεν-σ-α; partly in being formed throughout from the unchanged pure verb-stem, e. g. λείπω ἕ-λ ἴ π-ον, φεύγω ἔ-φ ἴ γ-ον; and partly in having the variable vowel, e. g. στρέφω, ἐ-στρἄφ-ην, στρᾶφ-ήσομαι; but ἐ-στρέφ-θην.

REM. 1. The second Perf. does not always retain the short stem-vowel, but it either lengthens it in many verbs, viz.  $\tilde{a}$  into  $\eta$ , and after  $\rho$  and vowels into  $\tilde{a}$ ; e. g.

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κράζω, to cry out. second Aor. \xi-κράγ-ον second Perf. κέ-κράγ-α φρίσσω, to shudder, stem : \PhiPIK(\check{\iota}) " \pi \acute{\epsilon}-φρίκ-α γάλλω, to bloom, Fut. \varthetaάλ-\check{\omega} " \tau \acute{\epsilon}-\varthetaηλ-α;
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so, πέφηνα, λέληθα from ΦΑΝ-ω, ΛΑΘ-ω; or it retains the long vowel or diphthong of the Pres.; e. g. πέφευγα from φεύγω, but second Aor. Act. ξφῦγον, τέτηκα from τήκω, but second Aor. Pass. ἐτᾶκην.

REM. 2. Those verbs whose second Aor. Act. would not be distinguished from the Impf., at least, only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., because this has a different ending from the Impf.; e. g.

γράφω Impf. ἔγράφον Aor. II. Act. wanting Aor. II. Pass. ἐγράφην.

#### A. MUTE VERBS.

### § 104. Introduction

Mute verbs are divided, like mute letters, into three classes; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic (§ 100, 2).

- 1. Verbs, whose characteristic is a Pi-mute  $(\beta, \pi, \varphi)$  pure characteristic;  $\pi \tau$  impure characteristic); e. g.
- (a) pure characteristic, πέμπ-ω, to send, τρίβ-ω, to rub, γράφ-ω, to write;
- 2. Verbs, whose characteristic is a Kappa-mute  $(x, \gamma, \chi)$  pure characteristic;  $\sigma\sigma$  or Attic  $\tau\tau$ , impure characteristic); e. g.
- (a) pure characteristic, πλέκ-ω, to weave, ἄγ-ω, to lead, τεύχ-ω, to prepare;
- (b) impure characteristic, φρίσσ-ω, Att. φρίττ-ω, to shudder, (pure characteristic x, pure stem ΦΡΙΚ), τάσσ-ω, Att. τάττ-ω, to arrange, (γ, ΤΑΓ), βήσσ-ω, Att. βήττ-ω, to cough, (χ, ΒΗΧ).
- 8. Verbs, whose characteristic is a Tau-mute  $(\tau, \delta, \theta)$  pure characteristic;  $\zeta$  impure characteristic); e. g.
- (a) pure characteristic, ἀνύτ-ώ, to complete, ἄδ-ω, to sing, πείθ-ω, to persuade;
- (b) impure characteristic,  $\varphi \varrho \acute{\alpha} \zeta$ - $\omega$ , to say, (pure characteristic  $\delta$ , pure stem  $\Phi P A \Delta$ ).

## § 105. Remarks on the Characteristic.

1. Some verbs in  $-\sigma\sigma\omega$ ,  $-\tau\tau\omega$ , have a Tau-mute—not a Kappa-mute—for the pure characteristic:  $\dot{a}\rho\mu\dot{o}\tau\tau\omega$  ( $\dot{a}\rho\mu\dot{o}\zeta\omega$ ), to fit, Fut.  $-\dot{o}\sigma\omega$ ;— $\dot{e}\rho\dot{e}\sigma\sigma\omega$ , to row, Fut.  $-\dot{e}\sigma\omega$ ;— $\pi\dot{a}\sigma\sigma\omega$ , to scatter, Fut.  $-\dot{a}\sigma\omega$ ;— $\pi\lambda\dot{a}\sigma\sigma\omega$ , to form, Fut.  $-\dot{a}\sigma\omega$ :— $\pi\tau\dot{a}\sigma\omega$ , to pound, Fut.  $-\dot{a}\sigma\omega$ .

The verb νάσσω, to press together, varies between the two formations, Fut. νάξω, etc., Perf. Mid. or Pass. νένασμαι, verbal adjective ναστός.

2. The following verbs in  $-\zeta \omega$ , which for the most part express a call or sound, have for their pure characteristic not a Tau but a Kappa-mute, usually  $\gamma$ , viz. a  $l \dot{\alpha} \zeta \omega$ , to groan, Fut. a  $l \dot{\alpha} \xi \omega$ ;  $\dot{\alpha} \lambda a \lambda \dot{\alpha} \zeta \omega$ , to shout;  $\kappa \circ l \zeta \omega$ , to squeak, to grant (like a swine);  $\kappa \rho \dot{\alpha} \zeta \omega$ , to scream;  $\kappa \rho \dot{\omega} \zeta \omega$ , to caw;  $\mu a \sigma \tau \dot{\iota} \zeta \omega$ , to whip;  $\dot{\delta} \dot{\delta} \dot{\alpha} \zeta \omega$ , to bite; o  $l \mu \dot{\omega} \zeta \omega$ , to lament, Fut. o  $l \mu \dot{\omega} \xi \omega \omega$ , to trickle;  $\sigma \tau \dot{\alpha} \zeta \omega$ , to sigh;  $\sigma \tau \dot{\alpha} \zeta \omega$ , to drag to end fro;  $\sigma \tau \dot{\alpha} \zeta \omega$  and  $\sigma \tau \dot{\alpha} \lambda \dot{\alpha} \zeta \omega$ , to trickle;  $\sigma \tau \dot{\alpha} \zeta \omega$ , to sigh;

στηρίζω, to make firm; στίζω, to prick; συρίζω, to whistle; σφάζω (Att. σφάττω), to kill; σφύζω, to throb; τρίζω, to chirp (τέτριγα); φλύζω, to bubble.

- 3. The following verbs in  $-\zeta \omega$  vary between the two modes of formation:  $\beta$  a  $\sigma$   $\tau$   $\alpha$   $\zeta \omega$ , to bear, Fut.  $-\alpha$   $\omega$ , etc., Aor.  $\delta \beta$  a  $\sigma$   $\tau$   $\alpha$   $\zeta \omega$ , to bear, Fut.  $-\alpha$  and  $\alpha$   $\omega$ , to sport, Fut.  $\alpha$  a  $\omega$  and  $\alpha$   $\omega$  and  $\alpha$   $\omega$ . Evaluat, Aor. Evaluat, Perf. Mid. or Pass.  $\alpha$   $\omega$   $\omega$
- 4. The following verbs in  $-\zeta \omega$  have for a pure characteristic  $\gamma \gamma$ :  $\kappa \lambda \dot{\alpha} \zeta \omega$ , to sound, to clang, Perf.  $\kappa \dot{\epsilon}$ - $\kappa \lambda \dot{\alpha} \gamma \gamma$ -a, Fut.  $\kappa \lambda \dot{\alpha} \gamma \xi \omega$ , Aor.  $\dot{\epsilon} \kappa \lambda \dot{\alpha} \gamma \xi \dot{\alpha}$ ;— $\pi \lambda \dot{\alpha} \zeta \omega$ , to cause to wander, Fut.  $\pi \lambda \dot{\alpha} \gamma \xi \omega$ , etc., Aor. Pass.  $\dot{\epsilon} \pi \lambda \dot{\alpha} \gamma \chi \vartheta \eta \nu$ ;— $\sigma \alpha \lambda \pi \dot{\epsilon} \zeta \omega$ , to blow a trumpet, Fut.  $-\dot{\epsilon} \gamma \xi \omega$ .

# § 106. Formation of the Tenses of Mute Verbs.

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated endings -ά and -είν, when the characteristic is a Pi or Kappa-mute; but with the endings -κα, -κειν, when it is a Taumute. The Tau-mute, however, is omitted before κ; and before μ and τ in the Perf. Mid. or Pass. is changed into σ; but this σ is omitted before σ of the personal-endings; e. g. πείθω, to persuade, πέπεισμαι, -σται; φράζω, to speak, πέφρασμαι, -σται; still, the second Pers. is πέπει-σαι. The vowels α, ι, ν in the verbs which have a Tau-mute as a characteristic, are short before endings with the tense-characteristic σ and κ (-κα, -κειν); e. g. φράζω, φράσω, ἔφράσα, πέφρακα; πλάσσω, to form, πλάσω; νομίζω, to think, ἐνόμισα; κλύζω, to wash, κλύσω, etc.

- Rem. 1. On the changes which the Mutes undergo by the addition of the endings beginning with  $\sigma$ ,  $\vartheta$ ,  $\mu$  or  $\tau$ , and before the aspirated endings  $-\dot{a}$ ,  $-\epsilon i\nu$ , and also on the lengthening of  $\varepsilon$  into  $\varepsilon\iota$  before  $\sigma$  of verbs in  $-\dot{\varepsilon}\nu\dot{\delta}\omega$  or  $-\dot{\varepsilon}\nu\dot{\delta}\omega$ , e. g.  $\sigma\pi\dot{\varepsilon}\nu\dot{\delta}-\omega$ , to make a libation, Fut.  $(\sigma\pi\dot{\varepsilon}\nu\dot{\delta}-\sigma\omega)$   $\sigma\pi\dot{\varepsilon}(\sigma\omega)$ , see § 8.
- Rem. 2. When  $\mu$  precedes a Pi-mute, which serves as a characteristic, e. g in  $\pi \acute{\epsilon} \mu \pi$ - $\omega$ , the  $\mu$  is rejected in the Perf. Mid. or Pass. before endings beginning with  $\mu$ ; thus  $\pi \acute{\epsilon} \mu \pi$ - $\omega$ , to send,  $\pi \acute{\epsilon}$ - $\pi \epsilon \mu$ - $\mu$ ai (instead of  $\pi \acute{\epsilon}$ - $\pi \epsilon \mu \pi$ - $\mu$ ai,  $\pi \acute{\epsilon}$ - $\pi \epsilon \mu \mu$ - $\mu$ ai),  $\kappa \acute{\alpha} \mu \pi \tau$ - $\omega$ , to bend,  $\kappa \acute{\epsilon}$ - $\kappa \alpha \mu$ - $\mu$ ai (instead of  $\kappa \acute{\epsilon}$ - $\kappa \alpha \mu$ - $\mu$ ai,  $\kappa \acute{\epsilon}$ - $\kappa \alpha \mu$ - $\mu$ ai). So also when two  $\gamma$ 's stand before  $\mu$ , one of them is omitted; e. g.  $\sigma \acute{\epsilon} \gamma \gamma$ - $\omega$ , to bind,  $\emph{\epsilon}$ - $\sigma \acute{\epsilon} \gamma \gamma$ - $\mu$ ai (instead of  $\emph{\epsilon}$ - $\sigma \acute{\epsilon} \gamma \gamma$ - $\mu$ ai).
- REM. 3. Verbs whose characteristic is a Tau-mute, do not form the second Aor., in the Common Language.
- Rem. 4. Endings beginning with  $\sigma\vartheta$  drop the  $\sigma$  after a mute, and the mute is changed into an aspirate on account of the  $\vartheta$  following; e. g.  $\kappa \epsilon \kappa \rho i \phi \vartheta a \iota$  in stead of  $\kappa \epsilon \kappa \rho i \psi \vartheta a \iota$ ,  $\pi \epsilon \pi \lambda \epsilon \chi \vartheta a \iota$  instead of  $\pi \epsilon \pi \lambda \epsilon \xi \vartheta a \iota$ .
- REM. 5. The third person Pl. Perf. and Plup. Mid. or Pass., which, in pure verbs, properly ends in -vtal and -vto, in impure verbs both mute and liquid. cannot have these endings, on account of the accumulation of so many consonants. Hence this person is usually expressed by a periphrasis consisting of

the plural of the Perf. Part., and the third person Pl. Pres. and Impf. of elvas, to be; sometimes however the  $\nu$  is dropped, and its place supplied by an  $\check{a}$ , which is aspirated after a Kappa and Pi-mute, but after a Tau-mute is unaspirated; e. g.

τρίβ-ω, to rub, τέ-τριμ-μαι third Pers. Pl. τετρίφαται (instead of τέτριβνται)
Plup. ἐτετρίφα.

πλέκ-ω, to twist, πέ-πλεγ-μαι third Pers. Pl.πεπλέχαται (instead of πέπλεκνται) τάττ-ω, to arrange, τέ-ταγ-μαι "τετάχαται (instead of τέταγνται) σκευάζ-ω, to prepare, έ-σκεύασ-μαι "ἐσκευάδαται (instead of ἐσκευάδνται) χωρίζ-ω, to separate, κε-χώρισ-μαι "κεχωρίδαται (instead of κεχώριδνται).

#### PARADIGMS OF MUTE VERBS.

# § 107. A. Verbs, whose Characteristic is a Pi-mute $(\beta, \pi, \varphi)$ .

(a) Pure Characteristic,  $\beta$ ,  $\pi$ ,  $\phi$  (Fut.  $-\psi\omega$ ).

τρίβ-ω, to rub.

	πρερ-ω.	, to ruo.				
	ACT	IVE.				
Pres. Impf. Perf.	Ind. $\tau \rho i \beta$ -ω Subj. $\tau \rho i \beta$ -ω In Ind. $\tilde{\epsilon}$ - $\tau \rho i \beta$ -ον Opt. $\tau \rho i \beta$ -οιμι Ind. ( $\tau \hat{\epsilon}$ - $\tau \rho i \beta$ -ά) $\tau \hat{\epsilon}$ - $\tau \rho i \phi$ -ά S $\tau \rho i \phi$ -έναι Part. $\tau \epsilon$ - $\tau \rho i \phi$ -ά	ubj. τε-τρίφ-ω Ι	•			
Plup.	Ind. (ἐ-τε-τρίβ-είν) ἐ-τε-τρίφ-ειν Opt. τε-τρίφ-οιμι					
Fut.	Ind. (τρίβ-σω) τρίψω Opt. τ	οίψοιμι Inf. τρίψ	θείν Part τρίψων			
Aor. I.	Ind. ε-τριψα Subj. τρίψω Ο Part. τρίψας.	pt. τρίψαιμι Im	p. τρίψον Inf. τρίψαι			
	MID	DLE.				
Pres.	Ind. τρίβ-ομαι Subj. τρίβ-α Part. τρίβ-όμενος	•	l-ου Inf. τρίβ-εσθαι			
Impf.	Ind ε-τριβ-όμην Οpt. τριβ-ό	ίμην				
Perf.	Ind.   (τέ-τριβ-μαι)	Imperative.	Infinitive.			
	S. 1.   τέ-τριμ-μαι	(τέ-τριβ-σο)	(τε-τρίβ-θαι)			
	2. τέ-τριψαι	τέ-τριψο	τε-τρίφ-θαι			
	3.   τέ-τριπ-ται D. 1.   τε-τρίμ-μεθον	τε-τρίφ-θω	Postinini			
	D. 1.   τε-τρίμ-μεθον 2.   τέ-τριφ-θον	τέ-τριφ-θον	Participle. τε-τριμ-μένος, -η, ον			
	3.   τέ-τριφ-θον	τε-τρίφ-θων	1ε-ιριμ-μενος, -η, συ			
	Ρ. Ι. τε-τρίμ-μεθα	l c . poy s ar	Subjunctive.			
	2. τέ-τριφ-θε	τέ-τριφ-θε	τε-τριμ-μένος δ			
	3. τε-τριμ-μένοι εἰσί(ν) οτ τε-τρίφ-ἄται	τε-τρίφ-θωσαν or τε-τρίφ-θων				
Plup.	S. 1.   έ-τε-τρίμ-μην D έ-τε	-τρίμ-μεθον Ρ.	έ-τε-τρίμ-μεθα			
Ind.	2. ε-τέ-τριψο ε-τέ	-τριφ-Ψον	έ-τέ-τριφ-θε			
Opt.	3. ε-τέ-τριπ-το ε-τε τε-τριμ-μένος είην	-τριφ-σην	τε-τριμ-μένοι <b>ἡσαν</b> .			
Fut	Ind. τρίψομαι Opt. τριψοίμη	ν Inf. τοίημεσηθα	L Part Toubousvoc			
Aor. I.	Ind. έ-τριψάμην Subj. τρίψω					
	τρίψασθαι Part. τριψάμ		Landa Transfer of the Autor Time			
F. Pf.	Ind. τε-τρίψομαι Opt. τε-τρι		οίψεσθαι Part. τε-τοι-			
,	ψόμενος.	•				

	PASSIVE.
Aor. I.	Ind. (έ-τρίβ-θην) έ-τρίφ-θην Subj. τριφ-θῶ Opt. τριφ-θείην Inf. τριφ-θηναι Imp. τρίφ-θητι Part. τριφ-θείς
Fut. L	Ind. τριφ-θήσομαι Opt. τριφ-θησοίμην Inf. τριφ-θήσεσθαι Part. τριφ-θησόμενος
Aor.II.	Ind. έ-τρίβ-ην Subj. τρϊβ-ῶ Opt. τρϊβ-είην Imp. τρίβ-ηθι Inf. τρϊβ-ῆναι Part. τρϊβ-είς
Fut.II.	Ind. τρίβ-ήσομαι Ορτ. τρίβ-ησοίμην Inf. τρίβ-ήσεσθαι Part. τρίβ- ησόμενος.
V	erbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.

§ 108. (b) Impure Characteristic, no in Pres. and Impf.  $(Fut. - \psi \omega)$ .

κόπτω, το cut.

Aor. I   ξ-κοψα   ξ-κοψάμην   Aor. II. ξ-κόπ-ην   Fut. Pf.   Fut. Pf.   Fut. Pf.   Fut. II. κοπ-ήσομαι   Fut. II. καμαι   Fut. II	ACTIVE. MIDDLE. PASSIVE.					
Verbal adjective: κοπ-τός, -η, -ον, κοπ-τέος, -τέα, -τέον.   Inflection of the Perf. Mid. or Pass.   κάμπ-τ-ω to bend (κέκαμ-μαι for κέκαμμ-μαι § 106, Rem. 2).   Ind.   S. 1.   κέκαμμαι   Imperative.   Infinitive.   κέκαμψο   κεκάμφθαι   κεκάμφθαι	Impf. Perf. I. Plup. I Perf. II Plup. I Fut. Aor. L	i. L	ἔ-κοπτ-ον έ-κοπ-ἀ) κέ-κοφ-α ἐ-κε-κόφ-ειν κέ-κοπ-α (Hon ἐ-κε-κόπ-ειν (κόπ-σω) κόψω	n.)	έ-κοπτ-ό κέ-κομ-μα έ-κε-κόμμην κόψομαι έ-κοψάμην	υην ι, like τέ-τριμμαι ν, like έ-τε-τρίμ <b>μην</b> Αοτ. Ι. έ-κόφ-θ <b>ην</b> Fut. Ι. κοφ-θή <b>σομαι</b> Αοτ. ΙΙ. έ-κόπ-ην
Ind.       S. 1.       κέκαμμαι       Imperative.       Infinitive.         2.       κέκαμψαι       κέκαμψο       κεκάμφθαι         3.       κέκαμμεθον       κεκάμφθω       Participle.         2.       κέκαμφθον       κέκαμφθον       κεκαμμένος, -η, -ον         3.       κέκαμφθον       κεκαμμένος δ       Subjunctive.         P. 1.       κεκάμμεθα       κεκαμμένος δ	Verbal adjective: κοπ-τός, -η, -ον, κοπ-τέος, -τέα, -τέον.  Inflection of the Perf. Mid. or Pass.					
3. κεκαμφυε 3. κεκαμμένοι εἰσί(ν) κεκάμφθωσαν οτ κεκάμφθων] Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.	Ind.       S. 1.       κέκαμμαι       Imperative.       Infinitive.         2.       κέκαμψαι       κέκαμψο       κεκάμφθαι         3.       κέκαμμεθου       κεκάμφθω       Participle.         2.       κέκαμφθου       κέκαμφθου       κεκαμμένος, -η, -ου         3.       κέκαμφθου       κεκαμμένος δ       κεκαμμένος δ         4.       κέκαμφθε       κέκαμφθε					

## LI. Vocabulary.

**Alών**, -**\ddot{o}νος**,  $\ddot{o}$ , aevum, du-  $\beta$ νσσόθεν (fr.  $\dot{o}$   $\beta$ νθός, the κάμπτω, to bend. ration of time, time, lifetime. άλείφω, to anoint. ἀνα-τρέπω, to turn up, ἐξ-αλείφω, to wipe or rub overturn, destroy. βίοτος, -ου, ό, life, liveli- θάπτω, to bury. hood, food.

or the bottom. γυμνός, -ή, -όν, naked. off, obliterate. καλύπτω, to conceal.

deep), from the depth, κατα-λείπω, to leave behind, desert. κεχρημένος, (perf. part. of χράομαι, utor,) wanting, w. gen. κλέπτω, to steal. κόπτω, to cut, strike.

**πρύπτω, to hide, conceal.** πρεσβευτής, -οῦ, ὁ, an am-τάξις -εως, ἡ, order abassador, pl.oi  $\pi \rho \epsilon \sigma \beta \epsilon \iota \varsigma$ . μέλος, -εος = -ους, τό, αrank. song, a melody.  $\pi \rho o - \lambda \epsilon i \pi \omega$ , to forsake, de  $\tau \rho i \beta \omega$ , to rub. phy. μύχατος, -η, -ον, inmost,sert. τρόπαιου, -ου, τό, a tro- $\dot{\rho}i\pi\tau\omega$ , to throw, throw out.  $\phi ai\nu\omega$ , to show; mid. to hidden. ναυμαχία, -ας, ή, a sea-  $\sigma$ κληρός,-ά,- $\dot{\phi}$ ν, dry, rough, appear. hard. φθόνος, -ου, δ, envy. περι-τρέπω, to turn round, συν-θάπτω, to bury to- φώρ, -ωρός, δ, a thief. gether with. overturn. χορεύω, to dance.

'Ο παῖς τὴν ἐπιστολὴν ἐγεγράφει. Οἱ πολέμιοι πρέσβεις εἰς τὴν πόλιν ἔπεμψαν. Οἰνος καὶ¹ τὰ κεκρυμμένα φαίνει βυσσόθεν. Πῶν ὕψος ἐν θνητῷ γένει
περιέτρεψεν² ἡ χρόνος, ἡ φθόνος. Τὰς τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὰν
ἔξαλείψειεν. Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ τρόπαιον γυμνὸς
ἀληλιμμένος² ἐχόρευσεν. Μύρμηκες γῆς μυχάτους οἰκους προλελοιπότες ἔρχονται βιότου κεχρημένοι. Πολλάκις ὀργὴ ἀνθρώπων νοῦν ἐξεκάλυψεν. Τῷ 'Επαπεινώνδου σώματι συνέθαψε τὴν δύναμιν τῶν Θηβαίων ὁ καιρός. Τῆς ἀρετῆς
τὸν πλοῦτον οὐ διαμειψόμεθα τοῖς χρήμασιν. Εὐριπίδης ἐν Μακεδονία τέθαπται. Θεὸς τοῖς ἀνθρώποις τὸ μέλλον κεκάλυφεν. Οἱ Λακεδαιμόνιοι ἐτράφησαν
ἐν σκληροῖς ἡθεσιν. 'Ακούσας καλὸν μέλος τερφθείης ἄν. 'Ρῆμα παρὰ καιρὸν
ρίφθὲν ἀνέτρεψε πολλάκις βίον. Οἱ φῶρες ἡμῖν τὰ χρήματα κεκλόφασιν. Οἱ
πολέμιοι τὴν πόλιν ἀνατετρόφασιν. Οἱ στρατιῶται τὰς τάξεις κατέλιπον.

The letter is (i. e. has been) written by the boy. Ambassadors were sent (aor.) by enemies into the town. Wine often discovers what the man has concealed (part. sing.) in his heart. With the body of Epaminondas the power of the The bans was buried (aor. 2). The future has been concealed by God from men. The Lacedaemonians brought up (aor.) their children in rough manners. A beautiful song delights (aor.) us. Many treasures have been stolen by the thieves. The enemies destroyed (aor.) (overturned) the town. By the soldiers the ranks were deserted.

## § 109 B. Verbs, whose Characteristic is a Kappamute $(\gamma, \varkappa, \chi)$ .

(a) Pure Characteristic,  $\gamma$ ,  $\kappa$ ,  $\chi$ . (b) Impure Characteristic in the Pres. and Impf.,  $\sigma\sigma$ , Att.  $\tau\tau$ , rarer  $\zeta$ .

 $\pi\lambda$  in  $\kappa$ - $\omega$ , to weave.

Fut.  $-\xi\omega$ .

τάσσω, Att. τάττω, to arrange.

	•	-		_
	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres. Impf. Perf.	πλέκ-ω Ε-πλεκ-ον (πέ-πλεκ-ά)	πλέκ-ομαι ἐ-πλεκ-όμην (πε-π <sup>3</sup> εκ-μαι)	τάσσ-ω ἔ-τασσ-ον (τέ-ταγ-ά)	τάσσ-ομαι ἐ-τασσ-όμην
Plup.	πέ-πλεχ-α΄ ἐ-πε-πλέχ-ειν	πέ-πλεγ-μαί ε-πε-πλέγ-μην	τέ-ταχ-α έ-τε-τάχ-ειν	τέ-ταγ-μαι Ε-τε-τάγ-μην
Fut. Aor. F. Pf.	(πλέκ-σω) πλέξω Ε-πλεξα	πλέξομαι <b>ἐ-</b> πλεξάμην πε-πλέξομαι	(τάγ-σω) τάξω ἔ-ταξα	τάξομ <b>αι</b> ἐ-ταξάμη <b>ν</b> τε-τάξομαι

Even. The Aor. expresses a custom.

<sup>3</sup> \ 89. <sup>4</sup> \ 102, 5. <sup>6</sup> \ 101, 8.

		PASSIVE.	•	
Fut. I. Aor. II. Fut. II.		$\pi$ λεχ-θήσομ $a$ ι		ταχ-θήσομαι -τάγ-ην -ταγ-ήσομαι
		tion of the Perf. Mid age, and $\sigma \phi t \gamma \gamma \omega (\S 106)$		rind.
2. 3. D. 1. 2. 3. P. 1.	τετάγμεθον τέταχθον τέταχθον τετάγμεθα τέταχθε	έσφιγμαι έσφιγξαι έσφιγκται έσφίγμεθου έσφιγχθου έσφιγχθου έσφιγχθου έσφιγχθου έσφιγχθοι έσφιγμεθα έσφιγχθε	τέταξο τετάχθω τέταχθον τετάχθων τέταχθε ) τετάχθωσαι	erative.  ἔσφιγξο ἐσφίγχθω  ἔσφιγχθον ἐσφίγχθων  ἔσφιγχθε ἐσφίγχθωσαν ν οτ ἐσφίγχθων
Inf	. τετάχθαι	ξσφίγχθαι Par	t. τεταγμένος	

## LII. Vocabulary.

"Αμαρτία, -ας, ή, an of- θέλγω, to charm, soften, παρα-πλάζω, to lead from fence, a fault. soothe. άν-έλπιστος, -ον, unex- κατα-πλήττω, to strike πενητεύω, to be poor. pected. άνορύττω, to dig up again. κατα-φλέγω, to burn down, πλέκω, to knit, weave. or totally consume.  $d\pi o - \kappa \eta \rho \psi \tau \tau \omega$ , to cause to be proclaimed, disin-  $\kappa\lambda\delta\pi\iota\mu\sigma\varsigma$ ,  $-\eta$ ,  $-\sigma\nu$ , thie vish, stolen. herit. ness. **ἀσθένεια, -ας, ἡ, weak- κλώψ, -ωπός, ὁ, a thief.** άστεγος, -ον, without a κράζω (§ 103, Rem. 1), to roof, houseless. cry, cry out. αφρων, -ον, foolish, brain- λίαν, very, violently, overrange. much. δια-τάσσω, to order, ar- μεταλλάττω, to change. διχόμυθος, -ου, double- ξένος, -ου, δ, a stranger, out. speaking, false. a guest. εύ-τακτος, -ον, well-or- δρέγω, to stretch the hand φυλάττομαι, w. acc., to dered.  $\pi a \rho a \vartheta \eta \kappa \eta$ ,  $-\eta \varsigma$ ,  $\eta$ , depositum, that which is laid  $\eta \pi \iota o \varsigma$ , -ov, and  $\eta \pi \iota o \varsigma$ , -a, -ov, mild. down by any one.

the right way, mislead. down, astonish, alarm.  $\pi \epsilon \rho \iota - \acute{a} \gamma \omega$ , to lead round. συν-τάττω, to order, arrange systematically. σφίγγω, to squeeze, or draw together. ταράττω, to throw into confusion, disturb, render uneasy.  $\tau \alpha \rho \alpha \chi \dot{\eta}$ ,  $-\tilde{\eta}_{\zeta}$ ,  $\dot{\eta}$ , confusion, disturbance.  $\tau \dot{\alpha} \sigma \sigma \omega$ , to arrange, order.  $\tau \dot{\nu} \mu \beta o \varsigma$ , -ov,  $\delta$ , a tomb. guard oneself from, be on one's guard against, take care.

Πολλάκις ήπιος μῦθος καὶ ἄφρονα ἄτδρα ἔθελξεν. Μὴ τύμβον τεθαμμένου άνορύξης. Αί φρενῶν ταραχαί παρέπλαγξαν καί σοφόν. Ο πλοῦτος πολλάκις περιήγαγεν είς άσθένειαν. Θεμιστοκλέα, τον 'Αθηναίον, ο πατήρ άπεκήρυξε διά τάς εν τη νεότητι άμαρτίας. Θεός πάντα εν τη φύσει άριστα διατέταχεν. Πλούτον έχων σην χείρα πενητεύουσιν δρεξον. 'Εαν έχωμεν χρήματα, έξομεν

<sup>1 4 153,</sup> Rem. 2. <sup>8</sup> See § 89, Rem. <sup>8</sup> έχω has the rough breathing in the Fut.

φίλους. Οἱ πολέμιοι εἰς τὴν πόλιν πεφεύγασιν. Ξένον σιγὰν κρεῖττοτ, ἢ κεκραγέναι "Ελπιζε τιμῶι¹ τοὺς γονέας πράξειν καλῶς. Λίαν φιλῶν¹ σεαυτὸν οὐχ ἔξεις φίλον. "Ων ὁ τρόπος ἐστὶν εὕτακτος, τούτοις καὶ ὁ βίος συντέτακται. Οἱ πολέμιοι ἐδιώχθησαν. Πολλὰ μὲν ἀνέλπιστα πράττεται, πολλὰ δὲ πέπρακται, πολλὰ δὲ πραχθήσεται. Εἰ πολέμων καὶ πραγμάτων φροντίζεις, ὁ βίος σον ταραχθήσεταν. Πεφύλαξο τοὺς ἀνθρώπους, οἱ γλῶτταν διχόμυθον ἔχουσιν. "Αστεγον εἰς οἰκον δέξαι. Φωρῶν μὴ δέξη κλοπίμην ἀνδρῶν παραθήκην · ἀμφότεροι κλῶπες, καὶ ὁ δεξάμενος καὶ ὁ κλέψας. Πόνου μεταλλαχθέντος," οἱ πόνοι γλυκεῖς. 'Η πόλις ὑπὸ τῶν πολεμίων κατεφλέγη. Οἱ βάρβαροι καταπλαγέντες ἀπέφυγον.

The barbarians, pursued by the Hellenes, fled into the town. Their character is well-ordered, who have also their life well-ordered. The enemies burnt down (aor.) the town. The barbarians alarmed the citizens. If thou troublest thyself about war and exploits, thou wilt render thy life uneasy. Many and splendid exploits have been achieved  $(\pi \rho \hat{u} \tau \tau \omega)$  by the Greeks. I will be on my guard against men who have a double-speaking tongue. The women, alarmed by the enemies, cried out.

§ 110. C. Verbs, whose Characteristic is a Taumute (8, 7, 8).

(a) Pure Characteristic,  $\delta$ ,  $\tau$ ,  $\vartheta$ . (b) Impure Characteristic in the Pres. and Impf.,  $\zeta$ , rarer  $\sigma\sigma$ .—Fut.  $-\sigma\omega$ .

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.	
Pres.	ψεύδ-ω, to deceive,	ψεύδ-ομαι, to lie,	φράζ-ω, <b>to say</b> ,	φράζ-ομαι, to think,	
Impf.	ë-ψευδ-ον	ε-ψευδ-όμην	ε-φραζ-ον	ξ-φραζ-όμην	
Perf.	(ἔ-ψευδ-κα)	(ἔ-ψευδ-μαι)	(πέ-φραδ-κα)	(πέ-φραδ-μαι)	
1011.	έ-ψευ-κα	ξ-ψευσ-μαι	πέ-φρά-κα	πέ-φρασ-μαι	
Plup.	έ-ψεύ-κειν	è-ψεύσ-μην	έ-πε-φρά-κειν	ξ-πε-φράσ-μην	
Fut	(ψεύδ-σω)	(ψεύδ-σομαι)	(φράδ-σω)	(φράδ-σομαι)	
	ψεύ-σω	ψεύ-σομαι	φρά-σω	φρά-σομαι	
Aor. L	ξ-ψευ-σα	ξ-ψευ-σάμην	ξ-φρά-σα	ξ-φρα-σάμην	
F. Pf.	7	έ-ψεύ-σομαι	,,,	πε-φρά-σομαι	
PASSIVE.					
Aor. I.   (ἐ-ψεύδ-ϑην) ἐ-ψεύσ-ϑην   (ἐ-φράδ-ϑην) ἐ-φράσ-ϑην   Γut. I.   ψευσ-ϑήσομαι   φρασ-ϑήσομαι					
Verbal adjective: (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.					
Inflection of Perf. Mid. or Pass.					
Ind. S.	1.   ξψευσ-μαι	1 ]	mper.	Infinitive.	
·	2. Εψευ-σαι	ξψευ-		$\dot{\epsilon}$ - $\psi \epsilon \tilde{v} \sigma$ - $\vartheta a \iota$	
	3. Εψευσ-ται	έψεύ-	σθω	•	
D.	1. Εψεύσ-μεθ γ	ע   '		Participle.	
	2. έψευ-σθον	έψευ-	_	ψευσ-μένος, -η, <b>-ο»</b>	
	3. દેષ દેષ- ઇપેજ	έψεύ-	σθων		
<b>P</b> .	1. Ιψεύσ-μεθα			Subjunctive.	
	2. Εψευ-σθε	έψευ-		έ-ψενσ-μένος ώ.	
	3.   έψευσ-μένοι	eloi(v) twei-	σθωσαν or έψεύ-ο	עשטין	

<sup>&</sup>lt;sup>1</sup> § 176, 1.

<sup>&</sup>lt;sup>2</sup> Gen. absolute.

## LIII. Vocabulary.

'A $\mu$ a $\rho$ táv $\omega$ , to err, be mis- $\mu$ e $\tau$ é $\pi$ e $\iota$ ta, afterwards. taken, commit a fault.  $\delta\lambda\beta o_{\zeta}$ ,  $-o_{\zeta}$ ,  $\delta$ , riches, pros- $\pi\lambda\eta\gamma\dot{\eta}$ ,  $-\dot{\eta}\zeta$ ,  $\dot{\eta}$ , a blow, a άρπάζω, to plunder. αὐθις, again.  $\delta i\psi o \zeta$ ,  $-\varepsilon o \zeta = -o v \zeta$ ,  $\tau o \dot{\zeta}$ , stow. **λγκώμιον, -ου, τό, culogy,**  $\delta \rho i \zeta \omega$ , to fix, appoint. encomium. ėri, still, besides. ξυφροσύνη, -ης, η, mirth. $\xi\phi\eta\beta o\zeta$ , -ov,  $\delta$ , a youth. ήδη, already. μαλακίζω, to soften, render effeminate.

perity. thirst.  $\delta\pi\dot{a}\zeta\omega$ , to let follow, be-  $\delta\tilde{i}\gamma\sigma\varsigma$ , - $\epsilon\sigma\varsigma$ =- $\sigma$ - $\sigma$ , cold.  $\pi \alpha i \omega$ , to cause to cease;  $\sigma \pi \alpha \nu i \zeta \omega$ , to be in want. τινά τινος, to free a στρέφω, to turn. mid. to cease, w. part. perf. 2, πέποιθα, w. dat.,

to trust to, rely upon. wound. σκεδάζω, to scatter, dissipate. person from anything; συν-αρμόζω, to fit together, adjust, arrange.  $\pi \epsilon i \vartheta \omega, w. acc.$ , to persuade;  $\phi \rho \dot{\alpha} \zeta \omega$ , to tell, express, pronounce.

Παῦσόν με, ὧ φίλε, πό**νων**, σκέδασον δὲ μερίμνας, στρέψον δ' αὖθις εἰς εὐφροσύνας. Σπανιοῦσινὶ οἱ τοῖς χρήμασιν οὐ χρῶνται. Μιθριδάτης 'Ασίαν ήρπακεν. Δόγισαι πρό έργου. Οἱ θεοὶ τοῖς θνητοῖς ὅλβον ὥπασαν. 'Ο θεὸς ἄπαντα συνήρμοκεν. "Ην σθ κακῶς δικάσης, σὲ θεὸς μετέπειτα δικάσει. Τοὺς συνετοὺς άν τις πείσειε τάχιστα εὖ λέγων. Εν τοῖς Δράκοντος νόμοις μία ἄπασιν ὥριστο τοῖς ἀμαρτάνουσι ζημία, θάνατος. Πλούτφ πεποιθώς ἄδικα μη πειρῶ ποιεῖν 'Υπέρ σεαυτοῦ μη φράσης έγκώμια. Οι τῶν 'Ελλήνων ἔφηβοι εἰθίσθησαν' φέρειν λιμόν τε καὶ δίψος καὶ ρῖγος, ἔτι δὲ πληγάς καὶ πόνους ἄλλους. Εἰ πολέμων φροντιείς, δ βίος σου ταραχθήσεται. Οἱ ᾿Αθηναῖοι ἀεὶ θαυμασθήσονται. Πλούτων πολλοί ήδη ἐμαλακίσθησαν.

Cares are dissipated through  $(\delta \iota \dot{a}, w. acc.)$  thee. He will be in want who does not use his money. Success is bestowed on mortals by the gods. Everything is arranged by God. The sensible can (av, w. opt.) quickly be persuaded (aor. 1 pass.). Draco fixed (aor.) for all offenders one punishment, death. had already rendered (aor.) all effeminate. We shall always admire the Athe-The Athenians accustomed their youths to bear all hardships. was admired for  $(k\pi i, w. dat.)$  his wisdom. It is not well to rely upon riches. The song has dissipated the cares.



#### B. LIQUID VERBS.

# § 111. Formation of the Tenses.

1. Liquid verbs, i. e. verbs whose characteristic is one of the liquids  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\varrho$ , form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic  $\sigma$ , but the Perf. Act. with the tense-characteristic x; e. g.

σφάλλω (stem ΣΦΑΛ), Fut. σφαλ-ῶ, first Aor. ἔ-σφηλ-α, Perf. ἔ-σφαλ-κα.

**Rem.** 1. The future-endings of liquid verbs, viz.  $-\tilde{\omega}$  and  $-\tilde{\sigma}\tilde{\nu}\mu\alpha\iota$  (arising from

<sup>&</sup>lt;sup>2</sup> § 176, 1. ¹ **(** 83.

<sup>3</sup> On the Augment, see § 87, 3.

<sup>• ∮ 158, 6. 1, (</sup>b).

<sup>&</sup>lt;sup>5</sup> § 161, 3.

-έσω, -έσομαι), are inflected like the Pres. Act. and Mid. of contracts in -έω: e. g. φιλ-ω, φιλ-ουμαι. The Fut. Perf. is generally wanting in liquid verbs.

- 2. The Present of these verbs—except a few whose stem-vowel is  $\epsilon$ —is strengthened (§ 100); in stems in  $\lambda$ , this consists either in doubling that letter; e. g.  $\sigma\phi a\lambda$ - $\lambda$ - $\omega$ , pure stem  $\Sigma\Phi A\Lambda$ , or in stems in  $\mu$ in inserting the liquid  $\nu$  after the characteristic; e. g.  $\tau \epsilon \mu - \nu - \omega$ , pure stem TEM; or in stems in  $\nu$  and  $\rho$ , in lengthening the short stemvowel, viz.:  $\ddot{\iota}$  into  $\ddot{\iota}$ ,  $\ddot{\upsilon}$  into  $\ddot{\upsilon}$ , as in all in  $-\dot{\iota}$   $\nu\omega$ ,  $-\dot{\upsilon}\nu\omega$ ,  $-\dot{\upsilon}\rho\omega$ ; e. g. κρίνω, ἀμύνω, σύρω, pure stem KPIN (ἴ), AMYN (ὕ), ΣΥΡ (ὕ); or it is lengthened by inserting an ι, viz.: a into aι, ε into ει; e. g. φαίν-ω, κτείν-ω, pure stem, ΦΑΝ (ἄ), KTEN; but μέν-ω, νέμ-ω with pure stem.
- 3. The stem thus strengthened is found only in the Pres. and Impf. [§ 101, 2, (a)]; the other tenses are formed from the pure stem, yet the vowel in the last syllable of the stem is lengthened in the First Aor. Act. and Mid.:  $\tilde{\iota}$  into  $\tilde{\iota}$ ,  $\tilde{v}$  into  $\tilde{v}$ , a into  $\eta$ ,  $\epsilon$  into ει; e. g. σφάλλ-ω (ΣΦΑΛ), Fut. σφάλ-ῶ, Aor. II. Pass., ἐ-σφάλ-ην, Perf. I. Act.  $\tilde{\epsilon}$ -σφαλ-κα, Aor. I. Act.  $\tilde{\epsilon}$ -σφηλ-α, Aor. I. Mid.  $\tilde{\epsilon}$ -σφηλ- $\dot{a}\mu\eta\nu$ . The pure stem appears in the Aor. II. and in the Fut.; yet as only a few liquid verbs form the Aor. II. Act. and Mid., the pure stem is not derived, as in Mute verbs, from the Aor. II., but the Fut.

Liquid verbs with a monosyllabic stem and  $\epsilon$  as a stem-vowel have the variable a (§ 102) in the Aor. II., Perf. and Plupf. I. Act., Perf. and Plupf. Mid. or Pass., Aor. I. Pass., Fut. I. and II. Pass.; also in the verb. adj.; and the variable o in Perf. and Plupf. II. Act.

στέλλω, to send, F. στελ-ω, Pf. I. A. έ-σ τ αλ-κα, Pf. M. or P. έ-σ τ αλ-μαι, A. I. P. (poet.)  $\vec{\epsilon}$ - $\sigma \tau \acute{a} \lambda$ - $\Im \eta \nu$ , A. II. P.  $\vec{\epsilon}$ - $\sigma \tau \acute{a} \lambda$ - $\eta \nu$ , verb. Adj.  $\sigma \tau a \lambda$ - $\tau \acute{\epsilon} os$ ; -φθείρω, to destroy, F. φθερ-ω, Pf. I. A. έ-φ & a ρ-κa, Pf. M. or P. έ-φ & a ρμαι, A. II. P. ε-φ & άρ-ην, verb. Adj. φ & αρ-τός, Pf. II. A. ε-φ & ορ-α. Stems of more than one syllable do not take the variable vowel; e. g. άγγέλλω, to announce, ήγγελκα, ήγγελμαι, ήγγέλθην.

4. All Liquid verbs are divided into four classes, according to the stem-vowel of the Fut.: ă, ε, ĭ, v. Thus:

I. Class with a in the Future. Fut. Pres. Aor.  $\phi \alpha i \nu - \omega$ , to show, φάν-ŵ ξ-φην-α. II. Class with  $\epsilon$  in the Future. μ € ν-ῶ **ξ-μειν-α** μέν-ω, to remain, III. Class with i in the Future. ₹-κρῖν-α κρtν-ω, to separate, κρἴνω IV. Class with 5 in the Future. σύρω, to draw, σ ὔ ρ-ῶ

11\*

- Rem. 2. The following verbs in -αινω of the first class (& in F.) take a in the Aor. instead of η: ἰσχναίνω (ἴσχνανα, ἰσχναναι), κερδαίνω (ἐκέρδανα, κερδαίναι), κοιλαίνω (ἐκοίλανα, κοιλαναι), λευκαίνω, ὀργαίνω, πεπαίνω; also all in -ραίνω, e. g. περαίνω, Fut. περάνω, Aor. ἐπέρανα, Inf. περάναι, and all in -ιαίνω, e. g. πιαίνω, ἐπίανα, πιαναι (except μιαίνω, μιῆναι).
- 5. The first Perf. Act. of verbs with the characteristic ν, must end in -γκα; e. g. μεμίαγ-κα (from μιαίνω, to stain, instead of μεμίαν-κα, § 8, 6). But (except πέφαγκα from φαίνω) this form is found only in later writers. Good writers avoid it by adopting other forms; e. g. κερδαίνω, to gain, κ ε κ έ ρ δ η κ α (comp. No. 6); μέν-ω and verbs with a characteristic μ, form the Perf. from a theme in ε; e. g. μεμένηκα from ΜΕΝΕω; νέμ-ω, to divide, νενέμηκα from ΝΕΜΕω. Many also form no perfect.
- 6. The three following verbs drop the characteristic  $\nu$ , not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:

κρίνω, to separate,	κέκρϊκα	κέκρϊμαι	ર્યા પ્રાપ્ત
κλίνω, to bend,	κέκλϊκα	κέκλϊμαι	<b>EKATATIV</b>
πλύνω, to wash,	πέπλὔκα	πέπλύμαι	€πλΰ∂ην.

- 7. On the formation of the Perf. Mid. or Pass. the following things should be noted:
  - (a) When  $\sigma \vartheta$  follows a liquid, the  $\sigma$  is omitted (§ 106, Rem. 4); e. g.  $\dot{\eta}\gamma\gamma\dot{\epsilon}\lambda\vartheta a\iota$  (instead of  $\dot{\eta}\gamma\gamma\dot{\epsilon}\lambda-\sigma\vartheta a\iota$ ),  $\pi\epsilon\phi\dot{a}\nu\vartheta a\iota$ .
  - (b) Verbs in -aivw and -vvw, usually change the v before the endings beginning with  $\mu$  into  $\sigma$ , e. g.  $\phi$ aiv- $\omega$ ,  $\pi$ é $\phi$ a- $\sigma$ - $\mu$ ai,  $\pi$ e- $\phi$ á- $\sigma$ - $\mu$ e- $\theta$ a; but some verbs of this kind assimilate the v to the following  $\mu$ , e. g.  $\pi$ apo $\xi$ vv $\omega$ , to excite,  $\pi$ ap $\omega$  $\xi$ v $\mu$ \muai, Inf.  $\pi$ ap $\omega$  $\xi$ v $\nu$ - $\theta$ ai; ai $\sigma$ - $\chi$ v $\nu$ - $\omega$ , to shame,  $\eta$  $\sigma$  $\chi$ v $\mu$  $\mu$ ai, Inf.  $\eta$  $\sigma$  $\chi$ v $\nu$ - $\theta$ ai.
  - 8. In the II. Perf., which, however, is formed only by a few verbs, the short stem-vowel before the ending -a, is lengthened, as in the I. Aor. Act., except in verbs with  $\epsilon$  in the Fut., which take the variable o (§ 102, 4); e. g.  $\phi a i \nu \omega$ , I. Aor.  $\dot{\epsilon} \phi \eta \nu a$ , II. Perf.  $\pi \dot{\epsilon} \phi \eta \nu a$ .

§ 112. Paradigms of Liquid Verbs.

άγγέλλω, to announce.

	ACTIVE.
Present,	Ind. ἀγγέλλ-ω Subj. ἀγγέλλω Imp. ἄγγελλε Inf. ἀγγέλλειν Part. ἀγγέλλων
Impf.	Ind. ἡγγελλ-ον Opt. ἀγγέλλοιμι
Perf. I.	Ind. ἡγγελ-κα Subj. ἡγγέλκω Imp. not in use Inf. ἡγγελκέναι Part. ἡγγελκώς
Plup. I. Perf. II.	Ind. ἡγγέλ-κειν Opt. ἡγγέλ-κοιμι ἔ-φθορ-α, perdidi, from φθείρ-ω, perdo; Plup. II. ἐ-φθόρ-ειν

Fut. Ind. S. 1. ἀγγελ-ῶ Opt. ἀγγελοίμι or ἀγγελοίην 2. ἀγγελ-εῖς ἀγγελοῖς "ἀγγελοίης 3. ἀγγελ-εῖ ἀγγελοῖτον "ἀγγελοίη D. 2. ἀγγελ-εῖτον ἀγγελοῖτον "ἀγγελοίητον 3. ἀγγελ-εῖτον ἀγγελοίτην "ἀγγελοίητην P. 1. ἀγγελ-οῦμεν ἀγγελοῖμεν "ἀγγελοίημεν 2. ἀγγελ-εῖτε άγγελοῖτε "ἀγγελοίητε 3. ἀγγελ-οῦσι(ν) ἀγγελοῖεν "ἀγγελοῖεν Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -οῦν Λοτ. I. Ind. ἡγγειλ-α Subj. ἀγγείλω Opt. ἀγγείλαιμι Imp. ἄγγει Inf. ἀγγεῖλαι Part. ἀγγείλας	ע						
3. ἀγγελ-εῖ ἀγγελοῖ "ἀγγελοίη  D. 2. ἀγγελ-εῖτον ἀγγελοῖτον "ἀγγελοίητον  3. ἀγγελ-εῖτον ἀγγελοῖτον " ἀγγελοίητον  P. 1. ἀγγελ-οῦμεν ἀγγελοῖμεν " ἀγγελοίημεν  2. ἀγγελ-εῖτε άγγελοῖτε " ἀγγελοίητε  3. ἀγγελ-οῦσι(ν) ἀγγελοῖεν " ἀγγελοῖεν  Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -οῦν  Αοτ. I. Ind. ἤγγειλ-α Subj. ἀγγείλω Opt. ἀγγείλαιμι Imp. ἄγγει  Inf. ἀγγεῖλαι Part. ἀγγείλας	ע						
D. 2. ἀγγελ-εῖτον ἀγγελοῖτον " ἀγγελοίητον 3. ἀγγελ-εῖτον ἀγγελοίτην " ἀγγελοίητον Ρ. 1. ἀγγελ-οῦμεν ἀγγελοίμεν " ἀγγελοίημεν 2. ἀγγελ-εῖτε άγγελοῖτε " ἀγγελοίητε 3. ἀγγελ-οῦσι(ν) ἀγγελοῖεν " ἀγγελοῖεν Γart. ἀγγελῶν, -οῦσα, -οῦν Αοτ. I. Ind. ἤγγειλ-α Subj. ἀγγείλω Opt. ἀγγείλαιμι Imp. ἄγγει Ιnf. ἀγγεῖλαι Part. ἀγγείλας	ע						
3. ἀγγελ-εῖτον ἀγγελοίτην " ἀγγελοιήτην P. 1. ἀγγελ-οῦμεν ἀγγελοῖμεν " ἀγγελοίημεν 2. ἀγγελ-εῖτε ἀγγελοῖτε " ἀγγελοίητε 3. ἀγγελ-οῦσι(ν) ἀγγελοῖεν " ἀγγελοῖεν Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -οῦν Αοτ. I. Ind. ἤγγειλ-α Subj. ἀγγείλω Opt. ἀγγείλαιμι Imp. ἄγγει Inf. ἀγγεῖλαι Part. ἀγγείλας	ע						
P. 1. ἀγγελ-οῦμεν ἀγγελοῖμεν " ἀγγελοίημες 2. ἀγγελ-εῖτε ἀγγελοῖτε " ἀγγελοῖτε αγγελοῖτε αγγελοῖτε 3. ἀγγελ-οῦσι(ν) ἀγγελοῖεν " ἀγγελοῖεν Ιπf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -οῦν Αοτ. Ι. Ind. ἤγγειλ-α Subj. ἀγγείλω Ορτ. ἀγγείλαιμι Imp. ἄγγει Inf. ἀγγεῖλαι Part. ἀγγείλας							
2. ἀγγελ-εῖτε άγγελοῖτε " ἀγγελοίητε 3. ἀγγελ-οῦσι(ν) ἀγγελοῖεν " ἀγγελοῖεν  Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -οῦν  Αοτ. I. Ind. ἤγγειλ-α Subj. ἀγγείλω Opt. ἀγγείλαιμι Imp. ἄγγει  Inf. ἀγγεῖλαι Part. ἀγγείλας	ע						
3. ἀγγελ-οῦσι(ν) ἀγγελοῖεν " ἀγγελοῖεν Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -οῦν  Αοτ. L. Ind. ἤγγειλ-α Subj. ἀγγείλω Ορτ. ἀγγείλαιμι Imp. ἄγγει  Inf. ἀγγεῖλαι Part. ἀγγείλας							
Aor. I.   Ind. ἡγγειλ-α Subj. ἀγγείλω Οpt. ἀγγείλαιμι Imp. ἄγγει - Ιnf. ἀγγεῖλαι Part. ἀγγείλας							
Aor. I. Ind. ἡγγειλ-α Subj. ἀγγείλω Οpt. ἀγγείλαιμι Imp. ἄγγει Inf. ἀγγείλαι Part. ἀγγείλας							
Inf. ἀγγεῖλαι Part. ἀγγείλας							
Inf. ἀγγεῖλαι Part. ἀγγείλας	idov						
Aor. II. Ind. ήγγελ-ου Subj. άγγέλω Opt. άγγέλοιμι Imp. άγγ	/EX8						
Inf. άγγελεῖν Part. άγγελών, -οῦσα, -όν.							
MIDDLE.							
Pres.   Ind. ἀγγέλλ-ομαι Subj. ἀγγέλλωμαι Imp. ἀγγέλλου Inf	. άγ-						
γέλλεσθαι Part. ἀγγελλόμενος	•						
Impf. Ind. ἡγγελλ-όμην Opt. ἀγγελλοίμην							
Pf. Ind.   S. 1.   ἡγγελ-μαι Imperative. Infinitiv							
2. ήγγελ-σαι ήγγελ-σο ήγγέλ-θαι	_						
3. ήγγελ-ται ηγγέλ-θω Particip							
	D. 1.   ἡγγέλ-μεψον   ἡγγελ-μένος						
	2. ήγγελ-θου ήγγελ-θου Subjunctive.						
3. ήγγελ-θου ήγγέλ-θων ήγγελ-μένο	ος ω						
Ρ. 1. ήγγέλ-μεθα							
2. ήγγελ-θε ήγγελ-θε							
3.   ήγγελ-μένοι είσί(ν)   ήγγέλθωσαν or ήγγέλ-θων]							
Plp. Ind.   ἡγγέλ-μην, -σο, -το, -μεθον, -θον, -θην, -μεθα, -θε, ἡγγελμένοι ἡσαν							
Fut. Ind.   S. 1.   άγγελ-οῦμαι   Ορτ. άγγελ-οίμην   Infinitiv	·6.						
2. ἀγγελ-ῆ οτ -εῖ ἀγγελ-οῖο ἀγγελ-εῖσι	9ai						
3. άγγελ-είται άγγελ-οίτο Particip	le.						
<ul> <li>D. 1. ἀγγελ-ούμεθον ἀγγελ-οίμεθον ἀγγελ-ούμ</li> </ul>	ενος						
2. άγγελ-εῖσθον άγγελ-οῖσθον							
3. ἀγγελ-εῖσθον ἀγγελ-οίσθην							
Ρ. 1. άγγελ-ούμεθα άγγελ-οίμεθα							
2. άγγελ-εῖσθε άγγελ-οῖσθε							
3. άγγελ-οῦνται άγγελ-οῖντο							
Aor. I.   Ind. ἡγγειλ-άμην Subj. ἀγγείλ-ωμαι Οpt. ἀγγειλ-αίμην Imp.							
άγγειλ-αι Inf. ἀγγείλ-ασθαι Part. ἀγγειλ-ć μενος Aor. II. Ind. ἠγγελ-όμην Subj. ἀγγέλ-ωμαι Opt. ἀγγελ-οίμην Imp.							
Aor. II.   Ind. ἡγγελ-όμην Subj. ἀγγέλ-ωμαι Opt. ἀγγελ-οίμην Imp. ἀγγελ-οῦ Inf. ἀγγελ-έσθαι Part. ἀγγελ-όμενος.							
PASSIVE.							
Aor. I. Ind. ἡγγέλ-θην Subj. ἀγγελ-θῶ Opt. ἀγγελ-θείην Imp.	. άγ-						
γέλ-θητι Inf. άγγελ-θηναι Part. άγγελ-θείς							
Fut. I. Ind. άγγελ-θήσομαι Opt. άγγελ-θησοίμην Inf. άγγελ-θή	σεσ-						
θαι Part. άγγελ-θησόμενος							
Aor. II.   Ind. ἡγγέλ-ην Subj. ἀγγελ-ῶ Opt. ἀγγελ-είην Imp. ἀγγέλ	-ηυι						
	Inf. ἀγγελ-ῆναι Part. ἀγγελ-είς						
Inf. ἀγγελ-ῆναι Part. ἀγγελ-είς							



§ 113. Shorter Paradigms, arranged according to the Stem-vowel of the Future.

(a) with ā in the Frature, σφάλλω, to deceive; φαίνω, to show Mid. to appear.

	ACTIVE.	MIDI	DLE.	ACTIVE.	MIDDLE.
Pres.	-4423	-4/2	3 0404	φαίν-ω	Ασία-ουσι
	σφάλλ-ω		λ-ομαι	_ '	φαίν-ομαι ἐ-φαιν-όμην
Impf. Perf. I.	ἔ-σφαλλ-ον ἔ-σφαλ-κα	ι -σφαλί		ξ-φαιν-ον.	- πέ-φασ-μαι
Plup. I.	•	ε-σφαλ-	•	(πέ-φαγ-κα)	έ-πε-φάσ-μην
Perf. II.	έ-σφάλ-κειν	ε-σφάλ-	μην	(ἐ-πε-φάγ-κειν)   πέ-φην-α, Ι α	•
				έ-πε-φήν-ειν, Ι	
Plup. II.   Fut.	σφαλ-ῶ, εἰς, εἰ		ina	φάν-ὼ	αρραιται,   φὔν-οῦμαι
Aor. I.	εσφηλ-α	WHD!		ξ-φην-α	$\dot{\epsilon}$ - $\phi\eta\nu$ - $\dot{\alpha}\mu\eta\nu$ .
AUI. I.	ε-υψηκ-α		MR	ε-ψην-α	ε-φην-αμην.
	_	1,	'ASET	VE.	
Aor. 1.	έ-σφάλ-θην			$\dot{\epsilon}$ - $\phi$ $u$ $v$ - $\vartheta$ $\eta$ $v$ , $I$ $a$ $\eta$	opeared,
Fut. I.	σφαλ-θήσημαι	!		φαν-θήσημαι	_
Aor. II.	έ-σφάλ-ην			$\dot{\epsilon}$ - $\phi$ $\dot{a}$ ν-ην, $I$ α $_{I}$ η $_{I}$	
Fut. II.	σφάλ-ήσομαι			φἄν-ήσημαι, Ι	will appear.
	Verbal adjec	tive: σ¢	al-Teng	ς, -τέα, -τέον, φαι	ν-τέος.
	Inflect	ica of th	e Ferf.	Mid. on Puss of	
φα			_	dry, and. TELY-	_
Ind. S. 1.	πέ-φασ-μαι		ε-ξήρα	μ-μαι	τέ-τŭ-μαι
2.	πέ-φαν-σαι		ξ-ξήρα	•	τέ-τα-σαι
3.	πέ-φαν-ται		ε-ξήμα		τέ-τα-ται
<b>D</b> . 1.	πε-φάσ-μεθον		ε-ξηρά	μ-μεθον	τε-τά-μεθον
-2.	πέ-φαν-θον		ε-ξήρα	v-80v	τέ-τα-σθον
3.	πε-φαν-θον		<b>ὲ-ξήρα</b>	v-vov	τέ-τα-σθον
P. 1.	πε-φάσ-μεθα		ξ-ξηρά	μ-μεθα	τε-τά-μεθα
2.	πέ-φαν-θε	ĺ	<b>ἐ-ξήρα</b>	ν-θε	τέ-τα-σθε
3.	πε-φασ-μένοι ε	<i>ισι(ν)</i>	ε-ξηρα	μ-μένοι είσί(ν)	τέ-τα-νται
Imp. S. 2.	(πέ-φαν-σο)			αν-σο)	τέ-τἄ-σο
3.	πε-φίιν-θω		ε-ξηρά	.ν- <b>ϑ</b> ω΄	τε-τά-σθω
D. 2.	•		έ-ξήρα	v. <b>Yov</b>	τέ-τα-σθον
<b>3</b> .	πε-φάν-θων		ε-ξηρά		τε-τά-σθων
P. 2.			έ-ξήραν-θε		τέ-ια-σθε
3.		or			τε-τά σθωσαν οτ
	πε-φάν-θων		ε-ξηρά	1··θων .	TE-T 4-6-00 WV
Inf.	πε-φάν-θαι		ξ-ξηρά		τε-τα-σθων
Part.	πε-φασ-μένος		έ-ξηρα	μ-μένης	τέ-τα-μένος

§ 114 (b) with  $\epsilon$  in the Future,  $l\mu\epsilon\ell\rho$ - $\omega$  (Ion. and Poet.), to desire, and  $\sigma\tau\epsilon\lambda\lambda\omega$ , to send.

A	CTIVE.	MIDDLE.	ACTIVE.	MIDDLE.		
Pres Impf. Perf. I. Plup. I. Perf. II. Plup. II. Fut. Aor. I.			στέλλ-ω ἔ-στελλ-ον ἔ-σταλ-κα ἐ-στάλ-κειν ἔ-φθορ-α fr. φθεί ἐ-φθόρ-ειν, I had στελ-ῶ ἔ-στειλ-α	στέλλ-ομαι ἐ-στελλ-όμην ἔ-σταλ-μαι ἐ-στάλ-μην ρ-ω. I have perished, ρerished, στελ-οῦμαι ἐ-στειλ-άμην.		
		PASSIV	E.			
Aor. I. Fut. I.						
Verbal adjective: ἰμερ-τός, -ή, -όν, ἰμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος. Remark. The inflection of the Perf. Mid. or Pass. is like ἤγγελ-μαι.						

#### § 115. (c) with $\tilde{\iota}$ and $\tilde{v}$ in the Future.

(a)  $\tau i\lambda\lambda$ - $\omega$ , to pluck,  $\sigma \delta\rho\omega$ , to draw,  $\mu o\lambda\delta\nu$ - $\omega$ , to defile.

Pres.	τίλλ-ω	σύρ-ω	μολύν-ω
	τίλλ-ομαι	σύρ-ομαι	μολύν-ομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυγ-κα)
	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυσ-μαι
Fut.	τίλ-ῶ	σύρ-ῶ	μολύν-ῶ
	τἴλ-οῦμαι	σύρ-οι μαι	μολύν-οῦμαι
Aor. I.	ξ-τιλ-α	ἔ-σῦρ- <b>α</b> ΄	έ-μόλον-α
•	ξ-τιλ-άμην	ε-συρ-άμην	ἐ-μολυν-άμην
A. I. P.	έ-τίλ-θην	έ-σύρ-θην	έ-μολύν-θην
F. I. P.	τιλ-θήσομαι	συρ-θήσυμαι	μολυν-θήσομαι
Aor. I	L and Fut. II. P. &-		' ' '

Verbal adjective: τιλ-τός, τιλ-τέος, συρ-τός, συρ-τέος, μυλυν-τός, μυλυν-τέος. Rem. 1. The inflection of the Perf. Mid. or Pass. τέ-τιλ-μαι, σέ-συρ-μαι, is like ἡγγελ-μαι, and με-μόλυσ-μαι like πέ-φασ-μαι, and ἡσχυμ-μαι, from αἰσχύν-ω, to shame, like ἐ-ξήραμ-μαι.

## ( $\beta$ ) $\kappa\lambda i\nu$ - $\omega$ , to bend, $\pi\lambda \bar{\nu}\nu$ - $\omega$ , to wash, with $\nu$ dropped (§ 111, 6).

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.		
Pres. Perf. Fut. Aor. I.	κλέν-ω κέ-κλί-κα κλίν-ῶ ἔ-κλίν-α	κλίν-ομαι κέ-κλϊ-μαι κλίν-οῦμαι ἐ-κλίν-άμην	πλύν-ω πέ-πλυ-κα πλυν-ῶ ἔ-πλυν-α	πλθν-ομαι πέ-πλυ-μαι πλυν-οθμα. ἐ-πλθν-άμ <b>ην</b>		
		PASS	IVE.			
	Αοτ. Ι. Ε-κλί-θην Fut. Ι. κλί-θήσομαι Ε-πλύ-θην πλυ-θήσομαι Αοτ. Π. Ε-κλίν-ην Fut. Π. κλίν-ήσομαι					
Verbal adjective: κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυ-τός, πλυ-τέος.  Rem. 2. The inflection of the Perf. Mid. or Pass. κέ-κλι-μαι and πέ-πλυ-μαι is like τέ-τα-μαι, and corresponds with that of pure verbs.						

#### LIV. Vocabulary.

Αγγέλλω, to announce. ἀδύνατος, -ον, impossible. άμθνω, to keep off, repel; mid., to revenge oneself. άπο-κτείνω, to kill. ἀπο-στέλλω, to send, despatch. incorporeal. **εύξησις**, -εως, ή, increase. μετα-βάλλω, γύα, -ης, ἡ, a field. δυσχεραίνω, w. dat., to be μιαίνω, to pollute. displeased with. ėκ-φαίνω, to show forth, make known, express.  $\nu i \kappa \eta$ ,  $-\eta \varsigma$ ,  $\dot{\eta}$ , victory. έξ-οκέλλω, to drive (pro- νοέω, to think. perly a ship) away from ξηραίνω, to dry. lead.

 $\dot{\epsilon}\pi\epsilon\dot{\iota}$ , when, since. lμείρω, to desire. καθαίρω, to purify, clear. κερδαίνω, to gain, get advantage. κλίνω, to bend. **ἀσ**ώματος, -ον, bodiless, κρυπτός, - $\dot{\eta}$ , -όν, concealed, στέλλω, to send. μένω, to remain. to change. ναυαγός, -ον, naufragus, τίλλω, to pull, pluck. ship-wrecked. the right course, mis- οlκτείρω, w. acc., to pity.  $\pi a \rho a \delta \delta \xi \omega \varsigma$ , unexpectedly.

πεδίου, -ου, τό, à plain.  $\pi \epsilon \pi a i \nu \omega$ , to make ripe, mitigate. κάμνω, to labor, be weary. περι-στέλλω, to clothe, decorate.  $\pi \lambda \bar{\nu} \omega$ , to wash. [secret.  $\sigma\pi\epsilon i\rho\omega$ , to sow. σύρω, to draw. alter,  $\tau \epsilon i \nu \omega$ , to stretch. τεκμαίρω, to limit.  $\tau \epsilon \mu \nu \omega$ , to cut, lay waste. φθείρω, to lay waste, destroy. χαίνω and χάσκω, to yawn; perf. 2, κέχηνα, to gape, wait with open mouth, listen.

Κρίναι φίλους οὐ ράδιον. Ἡ ἀδολεσχία πολλούς ἤδη διέφθειρεν. Ὁ πλοῦτος πολλάκις εξώκειλε του κεκτημένου είς ετερου ήθος. 'Ο άγγελος επήγγειλε την νίκην. Οι πολέμιοι την χώραν διέφθειραν. Ναυαγούς οίκτειρον, έπει πλούς έστιν άδηλος. Ήν άποκτείνης έχθρον σου, χείρα μιανείς. Σπερῶ γύας ό δε θεός αύξησιν παρέξει. Τὰ κρυπτά μη ἐκφήνης φίλου. Φύσιν πονηράν μεταβαλείν οὐ βάδιον. Ἡ τύχη πολλάκις τοὺς μέγα φρονοῦντας παραδόξως ἐσφηλεν. Οἱ Πέρσαι πολλάς ναῦς εἰς Ἑλλάδα ἀπεστάλκεσαν. Θεὸν μὲν νοῆσαι, χαλεπόν, φράσαι δε, άδύνατον · το γαρ άσώματον σώματι σημήναι, άδύνατον. Την ψυχην καλοίς νοήμασι περίστειλον. 'Ο κῆπος καλοίς ρύδοις τέθηλεν.' Τί κέχηνας, δ παί; Οι πολέμιοι τὰ πεδία διαφθεροῦσιν. Οι σοφισται ἐκ τῆς σοφίας πολλά ἐκέρδαναν. Ἐκάθηρε Θησεύς τῶν κακούργων τὴν όδον τὴν εἰς ᾿Αθήνας ἐκ Τροι-Καλόν έστι την δργην πεπάναι. Μη δυςχεράνης τοις άγαθοις.

The way to Athens from Troezen was cleared of evil-doers by Theseus. the Persians many ships had been sent to Hellas. The boys gaped. Already many haughty persons had been greatly shaken (aor. 2 pass.) by fortune. prating many have already been ruined. The victory was announced by the messengers. The country was laid waste (aor.) by the enemies. The good (man) will pity the poor. The good will choose the good for friends (acc.). Thou hast derived great gain (hast gained many things) from wisdom. friend (a friend) will not make known the secrets of another (of a friend). citizens sowed (aor.) the fields, but the enemies laid them waste (aor.). Vice will soon show itself. - The fields will soon be laid waste by the enemies (fix. 2 pass.).

<sup>\*</sup> τέθηλα has a present signification.

guickly . .

## LV. Vocabulary.

ler. alow, to raise. alσχύνω, to shame; mid.w.  $d\pi o - \phi \alpha i \nu \omega$ , to show; mid., show of oneself, express, declare. witch. δια-σπείρω, dissemino, to scatter, spread. ἐν-τέλλω, -ομαι, to com- παροξύνω, to encourage. upon. ηττα, -ης, ή, a defeat.

public, general. μακράν (sc. ὁδόν), far, at a distance. pass. aor., be ashamed. δμιλέω, w. dat., to associate or have intercourse with. δρασις, -εως, ή, sight.βασκαίνω, fascino, to be- οὐ-ποτε, not once, never. τάχα, quickly, soon. tive of  $\pi a i \varsigma$ ), a little child.  $\ell \mu \pi \tau \nu \omega$ , to spit into or on.  $\pi a \rho a - \tau \epsilon \nu \omega$ , to stretch out. mission, order, enjoin περαίνω, to complete, accomplish.  $\pi\lambda\eta\tau\tau\omega$ , to strike, wound.

**Δ**θλητής,  $-ο\tilde{v}$ ,  $\delta$ , a wrest- κοινός,  $-\dot{\eta}$ ,  $-\dot{\phi}v$ , common, πολιορκία  $-\alpha\varsigma$ ,  $\dot{\eta}$ , a siege. σπουδάζω, to be in carnest, zealous, active. στάδιον, -ου, τό, the length of one hundred and twenty-five paces, a stadium, a race co arse. ταῦρος, -ου, δ, a vull  $\pi a \iota \delta i o v$ , -o v,  $\tau \delta$  (diminu-  $\tau \epsilon \lambda o \varsigma$ ,  $-\epsilon o \varsigma = -o v \varsigma$ ,  $\tau \delta$ , an end; διὰ τέλους, throughout, continually, to the last. τιθήνη, -ης, **ή, a nurse.** τόξευμα, -ατος, τό, an arrow.

Οί στρατιῶται ὑπὸ τοῦ στρατηγοῦ εἰς τὴν μάχην παρωξύνθησαν. εν τη πολιορκία της Μεθώνης είς τον δφθαλμον πληγείς τοξεύματι διεφθάρη! την δρασιν. Σοφίας ο καρπός ουποτε φθαρήσεται. Αισχυνθείην άν, εί φανείην μαλλον φροντίζειν της έμαυτου δόξης, ή της κοινης σωτηρίας. Μίλων, ό έκ Κρότωνος άθλητής, ταθρον άράμενος έφερε διά τοθ σταδίου μέσου. Είς την πόλιν διέσπαρτο ὁ λόγος, τους πολεμίους νικηθήναι. Οι πολίται τους πολεμίους περί της ήττης άμυνουνται. Εί σπουδάζετε, πάντα τάχα περανθήσεται. μακράν παρατέταται. Κακά έργα είς τέλος έξεφάνη. Ο στρατηγός τοῖς στρατιώταις ένετείλατο έπὶ τοὺς πολεμίους ὁρμῆσαι. Αἱ τιθῆναι ἐμπτύουσι τοῖς παιδίοις, ώς μη βασκανθωσιν. Οἱ πολέμιοι διεσπάρησαν. 'Ολόφυραι τοὺς πένητας. 'Ο κριτής την γνώμην ἀπεφήνατο. 'Αγαθοίς ἀνθρώποις ὁμιλῶν μάλιστ' αν εύφρανθείης.

The general encouraged (aor.) the soldiers to the battle. Battles will never destroy the fruit of wisdom. The enemies have spread the report, that our army has been conquered. The citizens revenged themselves on the enemies for the defeat. If you are zealous, you will accomplish everything quickly. scattered enemies appeared (plup. 2) again. If thou hast intercourse (part.) with good men, thou wilt be much delighted. The good citizen will never appear (as such), who cares (part.) more for his own reputation than for the general welfare. If then hast had pity (aor. mid. part.) on the unfortunate, thou also wilt be pitied in misfortune (being unfortunate). All the citizens were rejoiced by the victory. The town has been destroyed by the enemies.

<sup>&</sup>lt;sup>2</sup> The Aor. here denotes a custom. 1 Lost.

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## § 116. Special Peculiarities in the Formation of single Verbs, both Pure and Impure.

- 1. The Future of very many Active verbs is in the Middle form; e. g. ἀκούω, to hear, Fut. ἀκούσομαι, I shall hear, Aor. ἤκουσα, I heard; ἀπαντάω, to meet, Fut. ἀπαντήσομαι, I shall meet, Aor. ἀπήντησα; ἀπολαύω, to enjoy, Fut. ἀπολαύσομαι, Aor. ἀπέλανσα, etc. Comp. § 144, c.
- 2. The two following verbs in  $-\alpha \omega$  or  $-\alpha i\omega$ , have  $\alpha v^*$  in the Fut. and Aor.:
  - καίω, Att. κάω (without contraction), to burn, Fut. καύσω; Aor. ἔκαυσα; Perf. κέκαυκα; Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι; verbal adjective, καυστέος, καυστός, καυτός;
  - κλαίω, Att. κλάω (without contraction), to weep. See No. 3.
- 3. The five following verbs in -έω, viz. Θέω, νέω, πλέω, πνέω and φέω, have εν\* in the Fut. and Aor. Besides the common Fut. in -σομαι, the first four have also one in -σοῦμαι. This circumflexed Fut. is called the *Doric Future*. Besides the four above-named, the verbs κλαίω, παίζω, πίπτω and φεύγω, have the same Fut. form.

θέω, to run, Fut. θεύσομαι or θευσούμαι.

νέω, to swim, Fut. νεύσομαι or νευσούμαι, No. 3; Aor. ένευσα.

- πλέω, to sail, Fut. πλεύσομαι, usually πλευσοῦμαι; Aor. Επλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευσμαι; Aor. Pass. ἐπλεύσθην; verbal adjective, πλευστέος.
- πν έω, to blow, to breathe, Fut. πνεύσομαι or πνευσούμαι; Aor. έπνευσα; Aor. Pass. ἐπνευσθην.

ρέω, to flow, Fut. ρεύσομαι; Aor. ἐρρευσα; instead of these forms the Attics use, Fut. ρυήσομαι; Aor. ἐρρύην, and Perf. ἐρρύηκα.

χέω, to pour out, differs from the preceding, Fut. χέω; Aor. ἔχεα; Perf. κέχὔκα; Fut. Mid. χέομαι; Aor. Mid. ἐχεάμην; Perf. Mid. or Pass. κέχὔμαι; Aor. Pass. ἐχΰθην.

κλαίω, Att. κλάω (without contraction), to weep, Fut. κλαυσοῦμαι and κλαύσομαι;. Aor. ἔκλαυσα; verbal adjective, κλαυστέος and κλαυστός. Comp. § 125, 14.

φεύγω, to flee, Fut. φευξοῦμαι and φεύξομαι; Aor. ἔφυγου; Perf. πέφευγα. παίζω, to sport, Fut. παιξοῦμαι and παίξομαι; Aor. ἔπαισα; Perf. Mid. or Pass. πἔπαισμαι. Comp. § 105, 3.

 $\pi i \pi \tau \omega$ , to fall (stem HET), Fut.  $\pi \varepsilon \sigma o \tilde{v} \mu a \iota$ . See § 123.

<sup>\*</sup> The v in the Fut. of these verbs, is occasioned by the reappearance of the Digamma (F), softened into the vowel v. The Digamma would regularly stand in the Pres. before the personal-ending  $-\omega$ , but is omitted where it would come between two vowels. But it can appear in the Fut., as it there stands before the equation of the consonant  $\sigma$ .—Tr

#### LVI. Vocabulary.

'Aµa, at the same time. up quickly. ἀπαντάω, to meet. ἀπολαύω, to enjoy. αύριον, to-morrow.  $\dot{\epsilon}\kappa$ - $\tau\lambda\dot{\epsilon}\omega$ , to sail out.  $k\mu\pi i\pi\tau\omega$ , to fall into; w. dat. or eig and acc. tvaντίος, -ā, -oν, opposite.

κηρός, -οῦ, δ, wax. άναρπύζω, to seize, catch κλαίω, to weep, mourn στρατιά, -ας, ή, an army. for, deplore.  $\kappa \delta \lambda \pi o \zeta$ , -ov,  $\delta$ , a bosom, a gulf. vũv, nunc, now. έκ-νέω, enăto, to swim out. ὁπλον, -ου, τό, a weapon. τήκω, to melt anything:  $\pi \epsilon \lambda a \gamma o \varsigma$ ,  $-\epsilon o \varsigma = -o v \varsigma$ ,  $\tau o$ , the sea. to fall down or away.  $\dot{\eta}$ γέομαι, duco, to lead, con- πίστις, -εως,  $\dot{\eta}$ , belief, χθών, χθονός,  $\dot{\eta}$ . the earth, trust, confidence. κατα-καίω, to burn down. πνέω, to breathe, blow.

πτερόν, -οῦ, τό, a wing. συγχέω, to pour together, confundo; confuse, confound, disturb.  $\sigma\phi$ aipa, -a $\varsigma$ ,  $\dot{\eta}$ , a ball. mid. w. 2 aor. and 2 ful. pass., to melt (intrans.) περιβρέω, to flow round; τιμωρία, -ας, ή, punishment. the ground, the soil.

Ή στρατια αυριον εκπλεύσεται (εκπλευσείται). Ανεμος Βορράς εναντίος τη στρατιά Επνευσεν. Έν τη ναυμαχία τη εν κόλπω Κρισαίω οι Πελοποννήσιοι άνόρας των 'Αθηναίων απέκτειναν, δσοι μη έξένευσαν αυτών. 'Όταν οι πολέμιοι τη πόλει πλησιάσωσιν, οί στρατιώται άναρπάσαντες τα δπλα θεύσονται προς τας πύλας. Πολλοῖς καὶ σοφοῖς ἀνδράσιε κέκλαυσται τἀνθρώπινα, τιμωρί**αν ἡ**γουμένοις είναι τὸν βίον. Τίς οὐκ ἂν κλαύσειε τὸν φίλον ἀτυχῆ; Οί πολῖτ**αι** ήλπισαν τούς πολεμίους φευξεῖσθαι. Οι παῖδες σφαῖραν παιξοῦνται. της πολλάκις ξπαισεν ἄμα σπουδάζων. Συγκέχυκε σῦν την πίστιν ὁ καθ' ήμ**ᾶς** βίος.<sup>3</sup> Οι πολέμιοι τας των Έλληνων τάξεις συνέχεαν. Οι νόμοι δια τον πόλεμον συγκεχυμένοι είσίν. Ίκαρος, ὁ τοῦ Δαιδάλου υίός, τακέντος τοῦ κηροῦ καί των πτερών περιβρυέντων, είς το πέλαγος ενέπιπτεν. Οι πολέμιοι την πόλιν Αί εν Λυδία Σάρδεις ύπο των Έλληνων κατεκαύθησαν.

The army sailed away. The north wind will blow against the army. soldiers hoped to swim (inf. fut.) through the river. The soldiers were going to run to the gates (inf. fut.). You will mourn for the unfortunate. will flee. The children were playing at ball. If thou hast intercourse with children (part., having intercourse with children), thou wilt play. The enemies will disturb the ranks of the soldiers. Pour (aor.) O boy, the water on  $(\varepsilon i\varsigma)$  the ground! The wax will melt, and the wings will fall away. The town is burnt down by the enemies. The citizens expected that the enemies would burn down the town (acc. w. inf.).

4. The following pure verbs, and impure ones, but which by assuming an e as their characteristic, are analogous to pure verbs, form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of an auxiliary verb:

κτά ομαι, to obtain, Perf. κέκτημαι, I possess, Subj. κεκτωμαι, -η, -ηται; Plup. ἐκεκτήμην, I possessed, Opt. κεκτήμην, κεκτήο, κεκτήτο or κεκτώμην,  $-\tilde{\varphi}o, -\tilde{\varphi}\tau o.$ 

<sup>§ 161, 2. (</sup>a), (b). 2 Dat. instead of  $i\pi\delta$  with Gen. 3  $\delta$   $\kappa a\vartheta$   $\hbar\mu\tilde{a}\varsigma$   $\beta i\sigma\varsigma$ , our aga

μιμνήσκω (MNAΩ), to remind. See § 122, 12. καλέω, to name, Perf. κέκλημαι, I am named; Plup. ἐκεκλήμην, Opt κεκλή-μην, - $\tilde{g}$ 0, - $\tilde{g}$ τ0.

## § 117. Syncope and Metathesis.

1. In certain forms, some few verbs omit the stem-vowel, which stands between two consonants. This omission of the vowel is called Syncope. Thus, ἐγείρω, to awaken, Aor. regularly ἤγειρα; first Perf. ἐγήγερκα; second Perf. ἐγρήγορα, I awake; second Plup. ἐγρηγόρειν, I awoke; Aor. Mid. ἡγρόμην, I awoke πέτομαι, το fly, Fut. πτήσομαι; Aor. ἐπτόμην, πτέσθαι.

2. Metathesis is the transposition of a vowel and a liquid. Thus βάλλω, to threw, Fut. βαλῶ; Aor. ἔβᾶλον; ΒΛΑ, Perf. β έβληκα; Perf. Mid. or Pass. β έβλημαι; Aor. Pass. ἐβλήθην.

δαμάω, usually δαμάζω, to tame, Fut. δαμάσω; Aor. ἐδάμασα; ΔΜΑ, Perf. δ έ δμηκα; Perf. Mid. or Pass. δ έ δ μημαι; Aor. Pass. ἐ δ μή θ η ν, ἐδάμην. καλέω, to call, Perf. κ έ κ λ η κ α (§ 98, Rem.).—On κάμνω, sec § 119. σκέλλω, σκελέω, to make dry, Perf. ἔ σ κ λ η κ α; Fut. σ κ λ ή σ ο μαι.

# § 118. Verbs in -w with the Stem of the Present strengthened.

It has been already seen (§ 101), that the Present tense of many verbs is strengthened; but this strengthening remains only in the Pres. and Impf. Besides the modes of strengthening mentioned in § 101, by  $\tau$  and  $\sigma$  and by lengthening the stem-vowel, there are still others which will be specified in the following list.

Remark. All the forms assumed for the purpose of constructing the tenses in use, are indicated by capitals (§ 100, 3).—The abbreviation, Mid., denotes that the verb forms the Fut. and Aor. middle. — D. M. (i. e. Deponent Mid.) and D. P. (Deponent Pass.) signify that a verb wants the active form; such a verb is called deponent middle, when its Aor. has a middle form, and deponent passive, when its Aor. has a passive form.—The  $\mu\iota$  in parenthesis shows that the form standing before it, is analogous to the conjugation in  $-\mu\iota$ , which will be treated more at large below.

# § 119. I. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting v before the ending.

Preliminary Remark. Baiv $\omega$  has lengthened the stem-vowel a into at;  $i\lambda aiv\omega$ , a into av;  $\delta v\omega$  and  $\pi iv\omega$ , v and v into v and v.

1, βαίνω, to go, (BA-), Fut. βήσομαι; Perf. βέβηκα; second Aor. έβην (μι, § 142); Pass. in compounds, e. g. παραβέβαμαι; Aor. παρεβάθην

2 elavro, to drive, Fut. elavo, Att. ela, -as, -a, Inf. elav, § 88; Aor. ήλασα; Perf. έληλακα; Perf. Mid. or Pass. έλήλαμαι; Inf. έληλάσθαι; Aor. Pass. ήλάθην.—On α in the tense-formation, see § 98, (a).—Mid.

3. πίνω, to drink, Fut. πίομαι; Aor. έπιον, Inf. πιείν, Part. πιών, Imp. πιθι (μι, § 142), poet. πίε; (ΠΟ-) Perf. πέπωκα; Perf. Mid.

or Pass. πέπομαι; Aor. Pass. ἐπόθην.

4. τίνω, to expiate, to satisfy, Fut. τίσω; Aor. ἔτισα; Perf. Act. τέτικα; Perf. Mid. or Pass. τέτισμαι; Aor. Pass. ετίσθην; Mid. τίνομαι, to avenge oneself, to punish, τίσομαι, ἐτῖσάμην.

5. φθάνω, to anticipate, Fut. φθήσομαι, more rarely φθάσω; first Aor. ἔφθάσα; second Aor. ἔφθην and ἐφθάμην (μι, § 142);

Perf. ¿φθακα.

Here belong also three verbs, whose pure stem ends with a consonant:

δάκνω, to bite, Aor. έδάκον; Fut. δήξομαι; Perf. Act. δέδηγα; Perf. Mid. or Pass. δέδηγμαι; Aor. Pass. ἐδήχθην.

καμνω, laboro, to exert oneself, to weary oneself, to be weary, Aor.

λιάμον; Fut. καμούμαι; Perf. κέκμηκα (§ 117, 2).

τέμνω, to cut, Fut. τεμῶ; Aor. έτεμον; Perf. τέτμηκα; Perf. Mid. or Pass. τέτμημαι; Aor. Pass. έτμήθην; Fut. Perf. τετμήσοuai.—Mide

§ 120. II. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ve before the ending.

1. βυ-νέ-ω, to stop up, fill up, Fut. βυσω; Aor. έβυσα; Perf. Mid. or Pass. βέβυσμαι; Aor. Pass. ἐβύσθην (§ 95).

2. άφιχ-νέ-ομαι, to come, Fut. άφίξομαι; Aor. άφικόμην; Inf. άφικόσθαι; Perf. αφίγμαι; Inf. αφίχθαι; Plup. αφίγμην, αφίκτο.

3. ὑπισχ-νέ-ομαι, to promise, Aor. ὑπεσχ-όμην, Imp. ὑπόσχου; but έποσχήσομαι; Perf. υπέσχημαι. So άμπισχνουμαι or άμπέχομαι, to put on, to wear, (from ἀμπέχω, to put round, Fut. ἀμφέξω; Aor. ήμπισχον, άμπισχεῖν); Fut. άμφέξομαι; Aor. ήμπισχόμην and ήμπεσχόμην (§ 91, 1).

## LVII. Vocabulary.

Akpos, -a, -ov highest, at  $a\pi a\xi$ , once. the top, the point. άμπισχνοῦμαι οτ άμπέχο-

ual, to put on, wear.

|exclude. γέ (enclitic), a strengthenthe point; τὸ ἄκρον, ἀπελαύνω, to drive away,  $\dot{a}\pi o$ - $\tau i\nu \omega$ , to compensate,  $\dot{o}\dot{a}\kappa \nu \omega$ , to bite.

ing particle, at least, certe.

pay; mid., to punish, ἐκ-βαίνω, to walk or go avenge oneself.

out, turn out, evado.

ἐκ-πίνω, to drink out, or ρόπαλον, -ου, τό, a club. UD. έξ-ελαύνω, expello, to drive εὐδαιμονέω, to be happy, or fortunate. iφικνέομαι, w. gen., to arrive at, attain to, reach. lμάτιον, -ον, τό, a robe, a τ lνω, to expiate, pay. garment. ueθύω, to drink μέθυ (unmixed wine); hence to be drunk. νημα, -ατος, τό, spinning thread, yarn. πολυτέλεια, -ας, ή, costliness, splendor, sumptuousness.

[out.  $\sigma \nu \mu \beta a i \nu \omega$ , to go with; συμβαίνει, it happens, occurs.

 $\sigma \nu \mu \pi i \nu \omega$ , to drink with. τάλαρος, -ov, δ, a little basket.

τοί (enclitic), a strengthening particle, certainly, indeed.

φθάνω, to come before, anticipate, w. the acc. of the person who is anticipated, and the part of the verb which expresses φορέω, to carry. the action in which any

one is anticipated; gen erally it may be translated by an adverb, as before, or sooner than, and the part. may be expressed by the finite verb, as of πολίται τους πολεμίους ἔφθασ**αν εἰς** την πόλιν φυγόντες. "the citizens anticipated the enemies in having fled into the city;" that is, "the citizens fled into the city sooner than the enemies."

Τοῖς στρατιώταις ἐν τἢ στρατιὰ πολλὰ κακὰ συνεβεβήκει. Σοφοῖς ὁμιλῶν καλ αύτος εκβήση σοφός. Αυκουργος πολυτέλειαν εξήλασε της Σπάρτης. Περσων οὐδεὶς ἀπελήλαται νόμω τιμων καὶ ἀρχων. Πολλοὶ συμπιόντες ἄπαξ γίγ**νονται φίλοι. 'Ο μεθύων δοϋλός έστι τοῦ πεπωκέναι. Οὐκ ἐκπίομαι τὸν οἶνον.** 'Ο οίνος ύπο τῶν στρατιωτῶν ἐξεπόθη. Τοὺς κακούργους οἱ θεοὶ ἀποτίσαι**ντο.** Οι πολίται τους πολεμίους έφθασαν είς την πόλιν φυγόντες. Κύων δήξεται τον 'Ο λαγως ύπο του κυνος εδήχθη. Ούκ αν μη καμων εύδαιμονοίης. Οί κεκμηκότες στρατιώται άνεπαύσαντο. 'Αττική ύπο των Περσών έτμήθη. Ο Ήρακλης το ρόπαλον, ο εφόρει, αὐτος ετεμεν εκ Νεμέας. Ο τάλαρος νήματος βέβυσται. Οἱ πρέσβεις εἰς τὴν πόλιν ἀφίκοντο. Οὕ τοί γ' ἐφίξει τῶν ἄκρων άνευ πόνου. 'Ο φίλος ὑπέσχετό μοι ἀφίξεσθαι. Αὶ γυναῖκες ἡμπέσχοντο καλὶ Ιμάτια.

The enemies will proceed into our country. The enemies were driven out of the town by the citizens. The law will exclude (drive away) no citizen from honor and offices of command. Lycurgus has driven sumptuousness out of Sparta. The wine has been drunk up by the soldiers. The laws will punish The citizens will flee into the town sooner than the enemies. dog has bitten the hare. The hare is (i. e. has been) bitten by the dog. If you will work (part.), you will be happy. The enemies have laid waste the land. The country is (i. e. has been) laid waste by enemies. The enemies will lay The woman filled (aor.) the basket with yarn. waste the land. The father is The friend will promise me, to come (fut.) to-morrow. The boy has promised the teacher to learn disigently. The women will put on beautiful garments.

¹ § 161, 3.

- § 121. III. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ar, more rarely air, before the ending.
  - (a) av or alv is inserted without any change.

All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an annexed  $\varepsilon$ , which is changed in the inflection into  $\eta$ .—The  $\alpha$  in the ending  $-\acute{\alpha}\nu\omega$  is short.

αίσθ-άν-ομαι, to perceive, Aor. ήσθ-όμην, αίσθέσθαι; Perf. ήσθημαι; Fut. αίσθήσομαι.

2. ἀμαστάνω, to miss, Aor. ημαστον; Fut. ἀμαστήσομαι; Perf ημάστηκα; Perf. Pass. ημάστημαι.

3. ἀπεχθάνομαι, to be hated or odious, Aor. ἀπηχθόμην; Fut.

ἀπεχθησομαι; Perf. ἀπήχθημαι, I am hated.

4. αὐξάνω (and αὐξω), to cause to increase, to increase, Fut. αὐξήσω; Aor. ηὖξησα; Perf. ηὖξηκα; Mid. and Pass. to grow, Perf. ηὖξημαι; Fut. αὐξήσομαι; Aor. ηὖξήθην.

5. βλαστάνω, to sprout, spring, Aor. έβλαστον; Fut. βλαστήσω;

Perf. εβλάστηκα and βεβλάστηκα (§ 88, 2).

- 6. δαρθάνω, to sleep, Aor. έδαρθον; Fut. δαρθήσομαι; Perf. δεδάρθηκα.
- 7. ολισθάνω, to slip, to glide, Aor. ωλισθον; Fut. ολισθήσω; Perf. ωλίσθηκα.
  - 8. ὀσφραίνομαι, to smell, Aor. ωσφρόμην; Fut. ὀσφρήσομαι.
- 9. ὀφλίσκάνω, to be liable to a fine, to incur punishment, to one,—
  the double strengthening ισκ and αν is to be noted—Aor. ωφλον;
  Fut. ὀφλήσω; Perf. ωφληκα; Perf. Mid. or Pass. ωφλημαι.
- (b) av is inserted before the Tense-ending, and v is insert ed before the Characteristic-consonant of the Pure Stem.

The short vowel in the middle of the pure stem, is changed into a long one, in inflection. The  $\nu$  before a Pi-mute is changed into  $\mu$ , before a Kappa-mute, into  $\gamma$ .

- 10. θιγγάνω, to touch. Aor. έθίγον; Fut. θίξομαι.
- 11. λαγχάνω, to obtain by lot, to acquire, Aor. ἔλαχον; Fut. λή-ξομαι; Perf. εἴληχα; Perf. Mid. or Pass. εἴληγμαι (§ 88, 4); Aor. Pass. ἐλήχθην.
  - 12. λαμβάνω, to take, Aor. έλαβον, Imp. λαβέ; Fut. λήψομαν

Perf. είληφε; Perf. Mid. or Pass. είλημμαι (§ 88, 4); Aor. Mid. ελαβόμην; Aor. Pass. ελήφθην.

13. λανθάνω, (seldom λήθω), to be concealed, Aor. έλαθον; Fut. λήσω; Perf. λέληθα, I am concealed, Mid. to forget, Fut. λήσομαι; Perf. λέλησμαι; Αοτ. έλαθόμην.

14. μανθάνω, to learn, Aor. έμαθον; Fut. μαθήσομαι; Perf. μεμάθηκα.—The α remains short, and the Fut. and Perf. are formed from the stem  $MA\ThetaE$ , according to No. a.

15. πυνθάνομαι, to inquire, to ask, to learn by asking, Aor. ἐπυθόμην; Perf. πέπυσμαι, πέπυσαι, etc.; Fut. πεύσομαι; verbal adjective, πευστός, πευστέος.

16. τυγγάνω, to hit, to happen, to obtain (with Gen.), Aor. ἔτυχον; Fut. τεύξομαι (TEYX-); Perf. τετύχηκα (TYXE- according to No. a).

#### LVIII. Vocabulary.

'Αγγελία, -ας, ή, a mes- δίς, bis, twice. sage, news. άγε, age! come now. άνα-στρέφω, to turn round ελπομαι, to hope. (trans. and intrans.). άνθεμον, -ου, τό, a flower, a blossom. lution. βραχύς, -εῖα, -ὑ, short.birth, noble, brave.

δεῦρο, hither.

δυκέω, to think, appear, seem. έξ-αμαρτάνω, strengthened by éξ. (§ 121, 2). vice, a decision, a reso-  $\ell\pi\iota\beta ov\lambda\dot{\eta}$ ,  $-\tilde{\eta}\varsigma$ ,  $\dot{\eta}$ , a plot. έπι-ορκέω, to swear falsely; w. acc., to any one. beneficence. κάμηλος, -ov, o,  $\dot{\eta}$ , a camel.

κατα-δαρθάνω, to fall asleep, sleep. λυγρός, -ά, -όν, sad.  $\delta\pi i\sigma\omega$ , behind, back. άμαρτάνω προσ-ήκων, -ήκουσα, -ήκου, fitting, becoming. πώ (enclitic), yet. Βούλευμα, -ατος, τό, ad- ἐπαρκέω, w. dat., to help. συμφορά, -ᾶς, ή, an event, especially a misfortune. χρυσίον, -ου, τό (diminutive of χρυσός), gold. γενναῖος, -ā, -ον, of noble εὐεργεσία, -ας, ἡ, a favor, ὡς, as; ὡς τάχιστα, as soon as.

Αήσειν διά τέλους μη δοκείτω ο πονηρός. Κέρδος πονηρόν μη λαβείν βούλου ποτέ. Δίκαια δράσας συμμάχου τεύξη θεοῦ.¹ Γράμ**ματα μαθείν ὄεῖ καὶ μαθόντα νοῦν ἔχειν. Λαβὲ πρόνοιαν τοῦ προςήκοντος βίου. Ζέ**νοις έπαρκῶν τῶν Ισων τε ύξη ποτέ. 'Ο βασιλεύς τῆς πρὸς ἐαυτὸν ἐπιβουλῆς" ούκ ήσθετο. Οί Πέρσαι τοῖς "Ελλησιν" ἀπήχθοντο. Φίλιππος αὐτὸς άπεφαίνετο διά χρυσίου μᾶλλον, ή διά των δπλων η ύξηκ έναι την ίδίαν βασι-Οί στρατιώται βραχύν χρόνον κατέδαρθον. 'Ως ώσφροντο τάχιστα τῶν καμήλων οἱ ἶπποι, ὀπίσω ἀνέστρεφον. Μὴ θίγης τοῦ κυνός. Αγε δεύρο, ίνα π ύ θ η της λυγρας άγγελίας.3. Θεόν ἐπιορκῶν μη δόκει λ ε λ η θ έ ν α ι. Αρχής τετυχηκώς 1 ἴσθι ταύτης ἄξιος. Καλόν, μηδέν εἰς φίλους άμαρτείν. Μακάριος, όςτις ἔτυχε γενναίου φίλου. Μάθε φέρειν την συμφοράν. δείς πω ξένον εξαπατήσας άθανάτους έλαθεν. 'Απ' έσθλων έσθλα μαθήση.

<sup>&</sup>lt;sup>1</sup> § 158, 3. (b). 4 6 161, 2. (c).

<sup>&</sup>lt;sup>2</sup> § 176, 1. <sup>5</sup> § 158, 5. (a).

<sup>&</sup>lt;sup>3</sup> § 158, 5. (b). <sup>6</sup> § 158, 3. (b).

Καὶ κακός πολλάκις τιμῆς καὶ δόξης ἔλαχεν. Παρὰ τῶν θεῶν πολλὰ παρελή φαμεν δῶρα. Οὐ λέλη θεν, ὅςτις ἄδικα ἔργα πράττει. Εἰ θεὰν ἀνήο τις ἔλπεται λαθεῖν, ἀμαρτάνει. Δὶς ἐξαμαρτεῖν ταὐτὸν¹ οὐκ ἀνδρὸς σοφοῖ. Εξ ἀγαθῆς χθονός ἔβλαστε² καλὰ ἄνθεμα, ἐκ δ' ὀρθῶν φρενῶν βουλεύματ, ἐσθλά. Τῆς εὐεργεσίας οὖποτε λήσομαι.

The king will not perceive the plots against him. If thou drinkest (drinking), talk not much (pl.); for thou wilt err. What man has not once erred? The bad (man) is hated by the good. Philip increased (aor.) his royal authority more by money than by arms. From a correct understanding will always spring  $(\beta\lambda a\sigma\tau\acute{a}\nu\omega)$  excellent resolutions. I have slept only a short time. I will not touch the dog. Pericles has acquired great fame. The bad will never acquire true fame. We shall take precaution for a becoming life (gen.). The town was taken (aor.) by the enemy. The ungrateful (person) has forgotten the favor The boy has studied literature well. Hast thou heard the sad news?

122. IV. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants ox or the syllable lox.

Σx is annexed, when the stem-characteristic is a vowel, and ισx, when it is a consonant. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, e. g. εύρ-ίσκω (from ΕΥΡΕ-). Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with ι.

- 1. άλ-ίσχ-ομαι, to be taken, to be conquered, Impf. ήλισχόμην; (AΛΟ-) Fut. άλώσομαι; second Aor. ήλων, and ἐάλων (μι, § 142, 9), I was taken; Perf. ήλωχα, and ἐάλωχα, I have been taken (Aug., § 87, 6). The Act. is supplied by αίρεῖν (§ 126, 1), signifying, to take captive, to conquer.
  - 2. ἀναλίσκω, to spend, to consume, Impf. ἀνήλισκον; Fut. ἀναλώσω; Aor. ἀνήλωσα and ἀνάλωσα, κατηνάλωσα; Perf. ἀνήλωκα and ἀνάλωκα; Perf. Mid. or Pass. ἀνήλωμαι and ἀνάλωμαι; Aor. Pass. ἀναλώθην.
  - 3. ἀρέσκω, to please, Fut. ἀρέσω; Aor. ἤρεσα; Perf. Mid. or Pass. ἤρεσμαι; Aor. Pass. ἠρέσθην.—Mid.
  - 4. γηράσκω or γηράω, to grow old, Fut. γηράσομαι; Aor. ἐγήρᾶσα; Inf. γηρᾶσαι; Perf. γεγήρακα.
  - 5. γιγνώσκω, to know, (ΓΝΟ-) Fut. γνώσομαι; second Aor. έγνων (μι, § 142); Perf. έγνωκα; Perf. Mid. or Pass. έγνωσμαι (§ 95); verbal adjective, γνωστός, γνωστέος.

<sup>1 60,</sup> Rem 20n the Sing. verb, see p. 27

6. διδράσην, to run away (usually compounded, e. g. ἀποδ., ἐκδ. διαδ.), Fut. δράσομαι; Perf. δέδρᾶκα; second Aor. ἔδοᾶκ (μι, § 142, 1).

7. εὐρίσκω, to find, second Asr. εύρον; Imp. εύρέ; (ΕΥΡΕ-) Fut. εὐρήσω; Perf. εὔρηκα; Perf. Mid. or Pass. εὕρέθην; Aor. Mid. εὑρόμην; verbal adjective, εὑρετύς.

8.  $\dot{\eta}$ βάσκω, to come to one's strength, to come to the state of man-hood, Aor.  $\ddot{\eta}$ βησα ( $\dot{\eta}$ βάω, to be young, but ἀνηβάω, to become young again).

9. θνήσκω, commonly άποθνήσκω, to die, (ΘΑΝ-) Aor. ἀπέθατον; Fut. ἀποθανοῦμαι; Perf. τέθνηκα, etc.; Fut. Perf. τεθνήξω
old Att., and τεθνήξομαι, I shall be dead.

10. iλάσχομαι, to propitiate, Fut. iλάσομαι; Aor. iλάσάμην.

11. μιμνήσχω, to remind, (MNA-) Fut. μνήσω; Aor. ἔμνησα; Perf. Mid. or Pass. μέμνημαι, I remember, I am mindful (Redup., § 88, Rem. 1), Subj. μεμνῶμαι, -ῆ, -ῆται (§ 116, 4), Imp. μέμνησο; Plup. ἐμεμνήμην, I remembered, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνήμην, -οῦο, -οῦτο (§ 116, 4); Fut. Perf. μεμνήσομαι, I shall be mindful; Aor. ἐμνήσθην, I remembered; Fut. μνησθήσομαι, I shall remember.

12. πάσχω (arising from πάθσκω, by transferring the aspiration of the θ to κ), to experience a sensation, to suffer, Aor. ἔπάθον; (ΠΕΝΘ-) Fut. πείσομαι (§ 8, 7); Perf. πέπονθα. Verbal adjective, παθητός.

13. πιπίσκω, to give to drink, Fut. πισω; Aor. έπῖσα.

14. πιπράσκω, to sell (Fut. and Aor. in the Common language expressed by ἀποδώσυμαι, ἀπεδόμην); Perf. πέπρᾶκα; Perf. Mid. or Pass. πέπραμαι (Inf. πεπρᾶσθαι); Aor. ἐπράθην; Fut. Perf. πεπράσομαι in the sense of the simple Fut. πραθήσομαι (not used).

15. στερίσκω (seldom στερέω), to deprive of, Fut. στερήσω; Aor. ἐστέρησα; Perf. ἐστέρηκα; Mid. and Pass. στερίσκομαι, στερούμαι, Fut. στερήσομαι; Perf. ἐστέρημαι; Aor. ἐστερήθην.

16. τιτρώσκω, to wound, Fut. τρώσω; Aor. ἔτρωσα; Perf. Mid. or Pass. τέτρωμαι; Aor. ἐτρώθην; Fut. τρωθήσομαι and τρώσομαι.

17. φάσκω, to think, to say, to affirm, assert (Ind. not used), Impf. έφασκον; Fut. φήσω; Aor. έφησα.

18. χάσκω, to gape, (XAN-) Aor. ἔχᾶνον; Fut. χᾶνοῦμαι; Perf. κέχηνα, I stand open.

REMARK. Διδάσκω, to teach, retains the κ in forming the tenses: Fut. διδάξω, Aor. ἐδίδαξα; Perf. δεδίδαχα; Aor. Pass. ἐδιδάχθην.—Mid.

#### LIX. Vocabulary.

Alvnos, -ov, without trou-  $\dot{\epsilon}\pi a\nu a\phi \dot{\epsilon}\rho\omega$ , to bring back,  $\pi a\lambda a\iota \dot{o}\varsigma$ , - $\dot{a}$ , - $\dot{o}\nu$ , old, aged, ble, free from sorrow. refero, to refer, impute. of old time. **έμνημονέω, w. gen., to be** εὐγενής, -ές, well-born, of πάσχω, to feel, suffer; with  $\varepsilon \dot{v}$ , receive a favor, forgetful of. high birth, noble.  $\delta \epsilon \kappa \dot{\alpha} \varsigma$ ,  $-\dot{\alpha} \delta \circ \varsigma$ ,  $\dot{\eta}$ , a decad,  $\mu \circ i \rho a$ ,  $-a \varsigma$ ,  $\dot{\eta}$ , a share, a be well treated. the number ten. lot, fate. πενθέω, to grieve, mourn έξ-ευρίσκω, to find out. μόρσιμος, -ον, fated. for.

Ολίγους ε υ ρ ή σ ε ι ς ἄνδρας ἐταίρους πιστους ἐν χαλεποῖς πράγμασιν. Πῶ σιν ἀνθρώποις μόρσιμόν ἐστιν ἀ π ο θ α ν ε ῖ ν. Πενθοῦμεν τους τ ε θ ν η κ ό τ α ς. Ἡδέως τῶν παλαιῶν πράξεων¹ μ έ μ ν η ν τ α ι οἱ ἄνθρωποι. Οὐκ ᾶν ε υ ρ ο ι ς ἄνθρωπον πάντα² ὀλβιώτατον. Ἡ καλῶς ζῆν,³ ἡ καλῶς τ ε θ ν η κ έ ν α ι ὁ εὐγενὴς βούλεται. Εἰ δεινὰ δι' ὑμετέραν κακότητα π ε π ό ν θ α τ ε, μή τι⁴ θεοῖς τούτων μοῖραν ἐπαναφέρετε. Τὰ ἄλλα καὶ πόλεμος καὶ μεταβολὴ τύχης ἀ ν άλω σ ε ν δ ἡ τέχνη δὲ σώζεται. Πάντ' ἔστιν ἐξενρεῖν, ἐὰν μὴ τὸν πόνον φεύγη τις. Εἰ τις γ η ρ ά σ α ς ζῆν εὐχεται, ἄξιός ἐστι γηράσκειν πολλὰς εἰς ἐτῶν δεκάδας. Μ έ μ ν η σ ο, ὅτι θνητὸς ὑπάρχεις. Τύχη τέχνην ε υρ η κ α ς, οὐ τέχνη τύχην. Οὐκ ἔστι βίον ε ὑ ρ ε ῖ ν ἄλυπον οὐδενί. ᾿Αχάριστος, ὀςτις εὐπαθ ὰν ἀμνημονεῖ. Δίκαιον εὐπράττοντα μ ε μ ν ῆ σ θ α ι τῶν ἀτυχῶν.

The town has been taken by the enemies. The citizens expected, that the town would be taken by the enemies. By the war (dat.) the whole wealth of the town has been consumed. Seek to please (aor.) the good. The fame of virtue will never grow old. The bad (man) will never perceive the beauty of virtue. The slaves have run away in the night. They say that (acc. w. inf.) letters were invented (inf. aor.) by the Phoenicians. The brave warriors will willingly die for their country. To mortals it is not permitted (oùx &oti, w. dat.) to say, This I will not suffer. The prisoners were sold (aor.) by the enemies. The soldiers robbed (aor.) the citizens of their property. Many soldiers were wounded in the battle. Alexander was instructed (aor.) by Aristotle.

## § 123. V. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.

This reduplication consists in repeating the first consonant of the stem with  $\iota$ . To this class belong:

γίγνομαι (instead of γιγένομαι), to become, (ΓΕΝ-) Aor. ἐγενόμην; Fut. γενήσομαι; Perf. γεγένημαι, I have become, or γέγονα with a present signification, I am.

πίπτω (instead of πιπέτω), to fall, Imp. πῖπτε; (ΠΕΤ-) Fut. πεσούμαι (§ 116, 3); Aor. ἔπεσον; Perf. πέπτωκα with irregular vowel of variation.

REMARK. Several verbs of class IV, § 122, belong here, as γιγνώσκω.

<sup>§ 158, 5. (</sup>b). 2 in every respect. 3 § 97, 3. (a). 4  $\mu\dot{\eta}$   $\tau\iota$ , in no respect. The Aor. denotes a custom. 6 o  $\dot{\iota}$   $\kappa$   $\dot{\epsilon}\sigma\tau\iota$  — o  $\dot{\iota}$   $\delta$   $\epsilon$   $\nu$   $\dot{\iota}$ , no one can See § 177, 6

## § 124. VI. Verbs, to whose Pure Stem & is added in the Pres. and Impf.

- 1. γαμέω, to marry (of the man), Perf. γεγάμηκα, but Fut. γαμῶ (§ 83); Aor. ἔγημα, γῆμαι; Mid. γαμοῦμαι (with the Dat.), to marry (of the woman, nubo), Fut. γαμοῦμαι (§ 83); Aor. έγημάμην; Pass. to be wedded, Aor. έγαμήθην, etc.
- 2. γηθέω, usually Perf. γέγηθα (also prose), to rejoice, Fut. γηθήσω.
- 3. δοκέω, to seem, videor, to think, Fut. δόξω; Aor. ἔδοξα; Perf. Pass. δέδογμαι, visus sum; Aor. Pass. έδόχθην.
- 4. μαρτύρέω, to witness, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. to call to witness.
- 5. ξυρέω, to shave, Mid. ξύρομαι; Aor. έξυράμην, but Perf. έξύοημαι.
- 6. ωθέω, to push, Impf. ἐώθουν; Fut. ωσω and ωθήσω; Aor. ἔωσα, ώσαι; Perf. ἔωκα; Perf. Mid. or Pass. ἔωσμαι; Aor. Pass. ἐώσθην (Aug. § 87, 4).—Mid.

## LX. Vocabulary.

away. and consequent unhappiness, evil. elς-ωθέω, to push, or drive in.

'A  $\pi\omega\vartheta$ éω, to push, or drive  $\dot{\epsilon}\mu\pi\dot{\iota}\pi\tau\omega$ , to fall on or into  $\sigma\upsilon\mu$ - $\pi\dot{\iota}\pi\tau\omega$ , to fall with; something, to meet with.  $\dot{a}\tau\eta$ ,  $-\eta\varsigma$ ,  $\dot{\eta}$ , infatuation,  $\dot{\epsilon}\dot{\nu}\dot{\sigma}o\kappa\dot{\nu}\dot{\mu}\dot{\epsilon}\omega$ , to be or become  $\sigma\nu\mu$ - $\phi\dot{\epsilon}\rho\omega$ , to carry with, celebrated.  $\pi \rho o - \nu o \epsilon \omega$ , to think or con-  $\sigma v \nu - \delta \iota a - \tau \rho i \beta \omega$ , to spend sider beforehand. πώποτε, ever.

 $\sigma v \mu \pi i \pi \tau \epsilon \iota$ , it happens. conduce, to be of use. time with, to live with. φόνος, -ου, δ, murder.

Πολλάκις εκ κακοῦ εσθλον εγένετο, και κακον εξ άγαθοῦ. Χειρα πεσόντι όρεξον. 'Ο άγαπῶν κίνδυνον ἐμπεσεῖται αὐτῷ. Οἱ άνθρωποι πρὸς ἀμετὴν γεγόνασιν. Μή μοι γένοιθ' à βούλομαι, άλλ' à συμφέρει. Μή σπεῦδε πλουτείν, μή ταχύ πένης γένη. Πολλάκις ὁ εὐδοκιμεῖν πειρώμενος, οὐ προνοήσας, εἰς μεγάλην καὶ χαλεπὴν ἄτην ἔπεσεν. "Όταν ἀτυχεῖν σοι συμπέση τι, Εὐριπίδου μνήσθητι · Οὐκ ἔστιν, ὅςτις πάντ' ἀνὴρ εὐδαιμονεῖ. Μενέδημος πρὸς τὸν ἐρωτήσαντα, εί γήμαι ὁ σπουδαίος, έλεξεν · Έγω γεγάμηκα. ή τοῦ φίλου θυγατήρ, **ἐν**νάτην ἡμέραν γεγαμημένη, τέθνηκεν. 'Αχιλλέως θυμός έγεγήθει φόνον 'Αχαιῶν ὁρῶντος. 'Εδοξε τῷ στρατηγῷ' ἐπὶ τοὺς πολεμίους στρατεύσασθαι. Σωκράτης έλεξεν · Υπό πάντων μαρτυρήσεταί μοι, δτι έγω ήδίκησα μέν ουδένα πώποτε άνθρώπων, ούδὲ χείρω<sup>ε</sup> ἐποίησα, βελτίους δὲ ποιεῖν ἐπε<mark>ιρώμην ἀεὶ τοὺς</mark> Δημοσθένης εξύρατο την κεφαλήν. έμοι συνδιατρίβοντας. Οί στρατιῶται εἰς Οί στρατιῶται ἀπεώσαντο τοὺς πολεμίους. την πόλιν είςεωσθησαν.

If thou actest so (so acting), thou wilt soon become poor. The soldiers have fallen upon the enemies ( $i\mu\pi i\pi\tau\omega$ , w dat.). The daughter of my friend will

<sup>&</sup>lt;sup>1</sup> The general determined.

<sup>&</sup>lt;sup>2</sup> § 35, Rem. 4.

marry the son of my brother. The citizens will rejoice, if they hear (hearing) the defeat (gen.) of the enemies. It is determined (perf. pass. of  $\delta o \kappa \epsilon \omega$ ) that (acc. w. inf.) the soldiers march against the enemies. All will bear testimony to thee, that thou hast conferred many favors on the state. The slaves have had their heads shaved. The enemies drove the soldiers into the town.

§ 125. Verbs, whose Stem is Pure in the Pres. and Impf., but which in the other Tenses assume a Stem with the Characteristic s.

The  $\varepsilon$  is lengthened into  $\eta$  in inflection. Exceptions:  $\mathring{a}\chi \vartheta o \mu a \iota$  and  $\mu \acute{a}\chi o \mu a \iota$ .

1. ἀλέξω, to ward off, Fut. ἀλεξήσω; Mid. to ward off from oneelf, to defend, Fut. ἀλεξήσομαι (from ΑΛΕΚ-); Aor. ήλεξαμην.

2. ἄχθομαι, to be vexed, displeased, Fut. ἀχθέσομαι; Aor. ἠχθέσθην; Fut. ἀχθεσθήσομαι having the same signification as ἀχθέσομαι.

3. βόσκω, to feed, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. to feed (intransitive).

4. βούλομαι, to wish, (second Pers. βούλει, § 82, 2), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ήβουλ. (Aug. § 85, Rem. I).

5. δέω, to want, to need, usually Impers. δεῖ, it is wanting, it is necessary, Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Mid. δέομαι, to need, Fut. δεήσομαι; Aor. ἐδεήθην.

6.  $\partial \hat{\epsilon} \hat{\lambda} \omega$  and  $\partial \hat{\epsilon} \hat{\lambda} \omega$ , to will, Impf.  $\tilde{\eta} \partial \hat{\epsilon} \hat{\lambda} n \omega$  and  $\partial \hat{\epsilon} \partial \hat{\epsilon} \hat{\lambda} n \omega$ ; Fut.  $\partial \hat{\epsilon} \partial \hat{\epsilon} \partial \hat{\epsilon} u \omega$ ; Perf. only  $\partial \hat{\epsilon} \partial \hat{\epsilon} u \omega$ .

7. είλω, to press, to shut up, Fut. είλήσω; Perf. Mid. or Pass. είλημαι; Aor. Pass. είλήθην.

8. ΈΙΡΟΜΑΙ, Aor. ἠρόμην, I inquired, ἐρέσθαι, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρύμενος; Fut. ἐρήσυμαι. The other tenses are supplied by ἐρωτᾶν.

9. ἔφος, to go forth, Fut. ἐφόρσω; Aor. ἦφόρσα.

10. εὖδω, commonly καθεύδω, to sleep, Fut. καθευδήσω (Aug., § 91, 3).

11. ἔχω, to have, to hold, Impf. είχον (§ 87, 3); Aor. ἔσχον, Inf. σχεῖν, Imp. σχές, παράσχες (μι, § 142), Subj. σχῶ, -ης, παράσχω, παράσχης, etc., Opt. σχοίην (μι), Part. σχών; Fut. ἔξω and σχήσω; Perf. ἔσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχοῦ, παράσχου, Inf. σχέσθαι, παρασχέσθαι, Part. σχόμενος; Fut. σχήσομαι; Perf. Mid. or Pass. ἔσχημαι; Aor. Pass. ἐσχέθην; verbal adjective, ἐκτός and σχετός.

12. ἔψω, to boil, to cook, Fut. έψήσω; verbal adjective, έφθός οι έψητός, έψητέος.

- 13. παθίζω, to seat, make to sit, Impf. ἐκάθιζον, old Attic, καθίτον; Fut. καθιώ (§ 83); Aor. ἐκάθισα, old Attic, καθίσα; Perf. κεκάθικα; Mid. I seat myself, Fut. καθιζήσομαι; Aor. ἐκαθισάμην, I seated for myself, I caused to sit. But καθέζομαι, I seat myself, I sit, Impf. ἐκαθεζόμην; Fut. καθεδούμαι (Aug. § 91, 3).
- 14. κλαίω, to weep, Att. κλάω without contraction, Fut. κλαύσοuaι and κλαυσοῦμαι (§ 116, 3), rarer κλαιήσω or κλαήσω; Aor.
  ἐκλαυσα; Perf. κέκλαυμαι and κέκλαυσμαι; verbal adjective, κλαυστός and κλαυτός, κλαυστέος.—Mid.
- 15. μάχομαι, to fight, Fut. μαχούμαι (instead of μαχέσομαι); Aor. ἐμαχεσάμην; Perf. μεμάχημαι; verbal adjective, μαχετέος and μαχητέος.

16. μελλω, to intend, to be about to do, hence to delay, Impf. έμελλον and ημελλον; Fut. μελλήσω; Aor. ἐμέλλησα (Aug., § 85, Rem.).

- 17. μέλει μοι, it is a care, anxiety, interest to me, curae mihi est (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(\*); Perf. μεμέληκε(\*); Mid. μέλομαι, commonly ἐπιμέλομαι (and ἐπιμελοῦμαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμεληθήσομαι); Aor. ἐπεμελήθη\*.
  - 18. μύζω, to suck, Fut. μυζήσω, etc.
- 19. ὄζω, to smell, Fut. ὀζήσω; Aor. ὤζησα; Perf. ὄδωδα with the meaning of the Pres. (Att. Redup., § 89).
- 20. οΐομαι and οίμαι, to think, second Pers. οΐει (§ 82, 2), Impf. φόμην and φμην; Fut. οἰήσομαι; Aor. φήθην, οἰηθῆναι (Aug., § 87, 1).
- 21. οἶχομαι, to depart, to go, to have gone, abii, Impf. φχόμην, I went away; Fut. οἰχήσομαι; Perf. φχημαι, in the Common language only in composition, e. g. παρφχημαι.
- 22. ὀφείλω, to owe, to be under obligation, debeo, Fut. ὀφειλήσω; Aor. ωφείλησα; second Aor. ωφείλησα; first and second Pers. Pl. not used) in forms expressing wish, utinam.
- 23. πέτομαι, το fly, Fut. πτήσομαι; Αοτ. ἐπτόμην, πτέσθαι (rarer ἔπτην and ἐπτάμην, μι, § 142, 2); Perf. πεπότημαι.—Syncope, § 117, 1.
- 24. χαίρω, to rejoice, Fut. χαιρήσω; Aor. ἐχάρην (μι, § 142, 8); Perf. κεχάρηκα, I have rejoiced, and κεχάρημαι, I am rejoiced.

Remark. With these verbs several liquid verbs may be classed; still, these form the Fut. and the Aor. regularly; e. g. μένω, to remain, Perf. μεμένηκα, regalar in the other tenses; νέμω, to divide, to distribute, Fut. νεμῶ and νεμοῦμαι; Aor. ἔνειμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθην (rarer ἐνεμέθην); Perf. Mid. or Pass. νενέμημαι.—Mid.

#### LXI. Vocabulary.

 $^{\mathsf{L}}\mathbf{A}\mu\beta\rho\sigma\sigma_{\mathsf{L}}a$ ,  $-a\varsigma$ ,  $\dot{\eta}$ , the food of the gods. άνα-πέτομαι, to fly up, or provisions. ἐρωτάω, to ask. away. άνέψω, to boil up. Βασίλειος, -ον and βασίgod. θρόνος, -ου, ό, a seat, a  $\lambda \epsilon \iota o \varsigma$ , -a,  $-o \nu$ , royal, regal. throne. καλοκάγαθία, -ας, ή, recδια-μένω, to remain. el, if, in a question, whether. titude, virtue. έλέγχω, to examine, search,  $\lambda \varepsilon ia$ ,  $-a\zeta$ ,  $\dot{\eta}$ , booty, plun-  $\tau \rho i\pi o v\zeta$ ,  $-o\delta o\zeta$ ,  $\dot{\phi}$ , threeblame, convict. part. der.  $\epsilon \pi i \tau \eta \delta \epsilon i \circ \varsigma$ ,  $- \circ \nu$  and  $\epsilon \pi i - \mu \epsilon \rho \circ \varsigma$ ,  $- \epsilon \circ \varsigma = - \circ \nu \varsigma$ ,  $\tau \circ$ , a

 $\tau \dot{\eta} \delta \epsilon \iota \circ \varsigma$ , -a,  $-o\nu$ , fit, re-  $\mu \epsilon \sigma \tau \dot{\circ} \varsigma$ ,  $-\dot{\eta}$ ,  $-\dot{\circ} \nu$ , w. gen., full. quisite; τὰ ἐπιτήςεια, μύρου, -ου, τό, scented salve, perfumery. νέμω, to divide, distribute  $\eta \mu i \vartheta \epsilon o \varsigma$ , -o v,  $\delta$ , a demi-  $\delta \rho v \iota \varsigma$ , - $\iota \vartheta o \varsigma$ ,  $\delta$ ,  $\eta$ , a bird.  $\delta\rho\sigma\varsigma$ ,  $-\varepsilon\sigma\varsigma = -\sigma\upsilon\varsigma$ ,  $\tau\dot{\sigma}$ , a mountain.  $\pi i\pi \pi o \varsigma$ , -ov,  $\delta$ , a grandfather.  $\pi\lambda\eta\nu$ , except, besides. footed, a tripod.

Οί στρατιῶται τοὺς πολεμίους ἀλεξήσουται. Μὴ ἀχθεσθητε ὑπὲρ ὧνὶ ἡμαρτάνετε έλεγχόμενοι. 'Ο ποιμήν αίγων την αγέλην έν τοις δρεσι βοσκήσει. Οί στρατιώται έπὶ τοὺς πολεμίους στρατεύεσθαι έβουλήθησαν. Τοῖς στρατιώταις ξη τη πολεμία γη των έπιτηδείων δεήσει. Προύσιός έστιν ούχ ὁ πολλά κεκτημένος, άλλ' ὁ μικρῶν δεησόμενος. 'Ο Πολυδεύκης οὐδὲ θεὸς ἡθέλησε μόνος, άλλὰ μᾶλλον ἡμίθεος σὺν τῷ ἀδελφῷ γενέσθαι. Οἱ βάρβαροι, ὑπὸ τῶν Ἑλλήνων διωχθέντες, είς του ποταμον είλήθησαν. Έρου τον πατέρα, εί την έπιστολην γέγραφεν. Οὐ πρέπει τὸν στρατηγὸν ἐν κινδύνοις καθευδήσαι. Οὐδεὶς ἀνθρώπων ήξιώθη τοῖς θεοῖς όμιλεῖν, πλην ὅσοι μετεσχήκασι κάλλους. Πέλοψ γὰρ τούτου ένεκα άμβροσίας μετέσχε και Γανυμήδης και άλλοι τινές. Μήδεια ΑΙ. σονα ἀνεψήσασα νέον ποιησαι λέγεται. Καθιουμέν σε, ώ στρατηγέ, είς τον θρόνον τον βασίλειον. 'Ο βασιλεύς έπὶ τοῦ θρόνου καθιζήσεται. Οὶ Ελληνες έν Σαλαμίνι θαρφαλέως έμαχέσαντο. Κυρος υπό Μανδάνης της μητρός έρωτηθείς el βούλοιτο μένειν παρά τῷ πά-πφ, οὐκ ἐμέλλησει, ἀλλά ταχθ ἔλεξεν, ότι μένειν βούλοιτο. Τοῖς ἀγαθοῖς της ἀρετης μελήσει. Χρηστοί νέοι οὐ μύρων εζήσουσιν, αλλά καλοκά γαθίας. Ο στρατιώται οίηθέντες τους πολεμίους άποφυγείν φχοντο. 'Η ψυχή ἀναπτομένη οίγήσεται ἀθάνατος καὶ ἀγηρως. Οί κακούργοι μεγάλην ζημίαν ώφείλησαν. Η ε τς άναπεπότηται. Ο πολίται δεινῶς ἐκεχαρήκεσαν ἐπὶ τῆ νίκη. Οἱ ϑηρευταί πὰσαν τὴν νύκτα ἐν τοῖς ὅρεσι διεμεμενήκεσαν. Της λείας μέρος υπό των στρατιωτών τῷ στρατηγῷ ἐνεμήθη (ἐνεμέθη). Τρίποδες ήσαν κρεῶν10 μεστοί νενεμημένων.

The soldiers courageously kept off (aor. mid.) the enemies. Many herdsmen tended (aor.) the herds of goats on the mountains. The father will wish to de part to-morrow. A good general takes care, that (that not,  $\delta\pi\omega\varsigma$ ,  $\mu\dot{\eta}$ , w. ind. fut.) the soldiers may not want provisions. The good will not wish to go about with the bad. I will ask the father, whether he has written the letter. If thou art weary (being weary, perf. part.), thou wilt sleep comfortably  $(\dot{\eta}d\dot{\epsilon}\omega\varsigma)$ . Those who are held by evil desires are all slaves. Cowardly soldiers will not take part in dangers. Æson, having been boiled by Medea, is said to have become

<sup>&</sup>lt;sup>3</sup> § 158, 5. (a). 1 i. e. ὑπὲρ τούτων, ἄ. <sup>2</sup> the soldiers will need. <sup>6</sup> § 158, 3. (b). • § 161, 5. <sup>7</sup> § 158, 6. I, (b). • § 161, 2. (a), (a). <sup>9</sup> owed, had to suffer. δζειν τινός, to smell of something. 14 § 89, Rem.

young again. The soldiers set their general upon the regal throne. Good warriors will fight courageously for their country. I will not delay, but quickly ask. The laws will care for the general welfare (gen.). The flowers smell (perf.) beautifully. The youths smelt of perfume. The citizens will not think, that (acc. w. inf.) the enemies have already fled. I will go. The evil-doers will have to suffer (will owe) a great punishment. The bird will fly away. I shall rejoice to be honored (being honored) by the good. The soldiers have given the general a share of the booty.

- § 126. Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.
- 1. αἰρέω, to take, to capture, e. g. a city, Fut. αἰρήσω; Perf. ηρη-κα; Aor. (from ΕΛ) εἰλον, έλεῖν; Aor. Pass. ἡρέθην; Fut. Pass. αἰρεθήσομαι (§ 98, Rem.); Mid. to choose, Fut. αἰρήσομαι; Aor. εἰλόμην; verbal adjective, αἰρετός, -τέος.—Aug., § 87, 3.
- 2. ἔρχουαι, to go, to come (the remaining modes and participials are porrowed from εἶμι [§ 187]; thus ἔρχομαι, ἴω, ἴθι, ἰέναι, ἰών); Impf. ἢρχόμην, commonly ἤειν or ἦα, Opt. ἴοιμι; Fut. εἶμι, I shall go (ἥξω, I shall come);—(ἘΛΕΥΘ-) Perf. ἐλήλῦθα; Aor. ἦλθον, ἕλθω, ἔλθοιμι, ἐλθέ. ἐλθεῖν, ἐλθών; verbal adjective, ἐλευστέον.
- 3. έσθιω, to eat, Impf. ήσθιον; Fut. έδομαι; Perf. έδήδοκα; (ΦΑΓ-) Aor. έφαγον, φαγεῖν; Perf. Mid. or Pass. έδήδεσμαι; Aor. Pass. ήδέσθην; verbal adjective, έδεστός.
- 4. δράω, to see, Impf. ἐωρων; Perf. ἐωρακα (Aug., § 87, 6); (ἸΔ-) Aor. εἰδον, ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών. On the second Perf. οἰδα, Ι know, see § 143. ('ΟΠ-) Fut. ὄψομαι (second Pers. ὄψει, § 82, 2); Mid. or Pass. ὁρῶμαι; Perf. Mid. or Pass. ἐωρᾶμαι οr ῶμμαι, ῶψαι, etc.; Inf. ὧφθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning ecce, ἰδού), as a simple, only poetic; Aor. Pass. ὧφθην, ὀφθῆναι; Fut. ὀφθήσομαι; verbal adjective, ὁρατός and ὀπτός.
- 5. τρέχω, to run, (ΔΡΕΜ-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. δεδράμηκα; Perf. Mid. or Pass. δεδράμημαι.
- 6. φέρω, to bear, ('OI-) Fut. οἴσω;—('ΕΓΚ-) Aor. ἤνεγκον (rarer ἢνεγκα), Opt. ἐνέγκοιμι, -ειε(r), etc. (rarer -αιμι, etc.); Inf. ἐνεγκεῖν, Part. ἐνεγκών, Imp. ἔνεγκε, -έτω, etc.; ('ΕΝΕΚ-) Perf. ἐνήνοχα; Perf. Mid. or Pass. ἐνήνεγμαι, -γξαι, -γκται or ἐνήνεκται; Aor. Mid. ἢνεγκάμην, ἔνεγκαι, -ασθαι, -άμενος; Aor. Pass. ἢνέχθην; Fut. ἐνεχ-Φήσομαι; verbal adjective, οἰστός, οἰστέος.—Mid.
- 7.  $\overline{\varphi\eta\mu}i$  (§ 135, 8), to say, Impf.  $\varepsilon\varphi\eta\nu$  with the meaning of the Aor., also  $\varphi\alpha\nu\alpha\iota$  and  $\varphi\alpha\varsigma$ ; (EII-) first Aor.  $\varepsilon\ln\alpha$ ,  $\varepsilon\ln\alpha\varsigma$ ,  $\varepsilon\ln\alpha\tau\varepsilon$ ,

Imp. είπον, εἰπάτω, Inf. είπαι; second Aor. είπον, είπω, είπε (compound πρόειπε), είπειν, είπων. From the Epic Pres. είρω, come Fut. έρω; Perf. είρηκα; Perf. Mid. or Pass. είρημαι; Fut. Perf. εἰρήσομαι. From PE- Aor. Pass. ἐδόήθην, ὁηθηναι, ὁηθείς; Fut. Pass. ὁηθήσομαι; verbal adjective, ὁητός, ὁητέος.—Mid. only in compounds, Fut. ἀπερουμαι and first Aor. ἀπείπασθαι, to deny, to despair, like ἀπειπεῖν.

## LXII. Vocabulary.

pleased, or indignant. ἀνα-κράζω, to cry out.  $\beta \rho a \delta v \varsigma$ ,  $-\epsilon i a$ , -v, slow. γλαύξ, Attic γλαῦξ, -κός,  $\dot{\eta}$ , an owl. δοικα has a present mean- μήπω, not yet. ing. δώμα, -ατος, τό, a house. a vision.

Αγανακτέω, to be dis- έξ-ειπεῖν, to speak or say παρα-τρέχω, w. acc., to run lly. out, utter. άτρεκέως, exactly, surely. εύβουλος, -ον, one who sagacious. δείδω, to fear; perf. δέ- μακρός, -ά, -όν, long, teὀργίζομαι (w. pass. aor.), πταίρω, to sneeze. to be angry. thing deposited, a pledge.

by, or past. ἐρρωμένως, strongly, firm- παρα-φέρω, to carry by or past consults well, clever,  $\pi \epsilon \rho a \varsigma$ ,  $-a \tau o \varsigma$ ,  $\tau \delta$ , the end, a limit.  $\lambda v \pi \epsilon \omega$ , to distress. | dious.  $\pi \epsilon \rho \iota - o \rho \dot{a} \omega$ , to overlook, neglect.  $\pi \rho o - \epsilon \rho \chi o \mu a \iota$ , to go before. *ρεῦμα*, -ατος, τό, a stream  $\dot{\epsilon}\nu\dot{\nu}\pi\nu\iota\sigma\nu$ , - $\sigma$ ,  $\dot{\sigma}$ , a dream,  $\pi a\rho a\kappa a\tau a\vartheta\dot{\gamma}\kappa\eta$ , - $\eta\varsigma$ ,  $\dot{\eta}$ , a  $\sigma\phi\dot{\sigma}\rho a$ , very, violently very much.

Καὶ βραδύς εὔβουλος ε ὶ λει ταχύν ἄνδρα διώκων. Οἱ 'Αθηναῖοι Θεμιστοκλέα στρατηγόν είλοντο έν τῷ Περσικῷ πολέμφ. 'Οδυσσεύς εἰς 'Αιδου μέγα δωμα η λθεν. "Ην αν μοιραν ελης, ταύτην φέρε και μη αγανάκτει. Αυποίμεθ', αν πτάρη τις · αν είπη κακως, δργιζόμεθα. αν ίδη τις ενύπνιον, σφόδρα φοβούμεθα · ἀν γλαθε ἀνακράγη, δεοοίκαμεν. Μη πίστευε τάχιστα, πρὶν ἀτρεκέως πέρας όψει. Μετρίως φάγε. Οὐδὲ εἰς "Ομηρον εἰρηκε μακρόν. τις λόγους, ώς παρακαταθήκην, λαβών έξεῖπεν, ἄδικός ἐστιν, ἢ ἄγαν ἀκρατής. Μή τοῦτο βλέψης, εἰ νεώτερος λέγω, ἀλλ' εἰ φρονούντων τοὺς λόγους ἀνδρῶν έρῶ. Πένθει μετρίως τοὺς ἀποθανόντας φίλους · οὐ γὰρ τεθνήκασιν, ἀλλὰ τὴν αὐτὴν ὁδόν, ῆν πᾶσιν ἐλθεῖν ἔστ' ἀνάγκη, προεληλύθασιν. Ξένους πένητας μη παραδράμης ίδων. Ποταμός τις και βευμα βίαιόν έστιν δ αἰών· ἄμα τε γὰρ ὤ φ ϑ η καὶ παρενήνεκται καὶ ἄλλο παραφέρεται, τὸ δὲΦ ένεχθήσεται. "Ενεγκε λύπην καὶ βλάβην ἐβρωμένως. Φίλον δι' ὀργήν έν κακοίς μή περιίδης. Μήπω μέγαν είπης, πρίν τελευτήσαντ' ίδης.

The enemies have taken the town. Themistocles was chosen general by the Athenians. Come, (aor.) O friend, and see (aor.) the unhappy man. If thou art hungry (being hungry), thou wilt eat with relish  $(\dot{\eta}\delta\dot{\epsilon}\omega\varsigma)$ . The boy has eaten. The provisions are (i. e. have been) eaten. I have seen the unhappy The enemies were seen (aor.). If thou seest thy poor friends (part. aor.), thou wilt not run past them. The boy has run very fast. The grief was borne (aor.) by the father with firmness. What has been said to thee by thy friend?

the Aor. is translated by is accustomed.

#### VERBS IN - µ ι.

## § 127. Conjugation of Verbe in - µ s.

- 1. The principal peculiarity of verbs in  $-\mu$  is, that, in the Pres and Impf., and also in the second Aor. Act. and Mid. of several verbs, they take personal-endings different from those in  $-\omega$ , and have no mode-vowel in the Ind. of these tenses. The formation of all the other tenses of these verbs is like that of verbs in  $-\omega$ , with a few exceptions.
- 2. Several verbs in  $-\mu\iota$ , which have a monosyllabic stem, in the Pres. and Impf. take a reduplication (§ 123), which consists in repeating the first consonant of the stem with  $\iota$ , when the stem begins with a simple consonant or with a mute and liquid; but, when the stem begins with  $\sigma\tau$ ,  $\pi\tau$ , or with an aspirated vowel,  $\iota$  with the rough Breathing is placed before the stem. There are only a few verbs of this kind; e. g.

 $\Delta O$ - δί-δω- $\mu$ ι, to give,  $\Sigma T$ A- l- $\sigma \tau \eta$ - $\mu$ ι, to place,

XPA-  $\kappa$ ί- $\chi$ ρη- $\mu$ ι, to lend, 'Ε- l- $\eta$ - $\mu$ ι, to send.

## § 128. Division of Verbs in - µ1.

Verbs in - µ are divided into two principal classes:

I. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends,

(a) in $\alpha$ ,	e. g.	l-στη-μι, to station,	Stem	ΣΤΑ-
(b) "ε,	**	τί-ϑη-μι, to place,	"	OE-
(c) " o,	4	δί-δω-μι, to give,	"	Δ0-
(d) " 1,		εlμι, to go,	"	'I-
(e) " σ,	4	είμί, instead of ἐσμί, to be,	æ	ΈΣ

II. Such as annex to their stems the syllable \*vvv or vv, and then append to this syllable the personal-endings. The stem of verbs of this class ends,

A. In one of the four vowels,  $\alpha$ ,  $\epsilon$ ,  $\iota$ , o, and assumes  $\sim \bar{\nu}\bar{\nu}$ .

- (a) in α, e. g. σκεδά-ννθ-μι, to scatter,
  (b) " ε, " κορέ-ννθ-μι, to satisfy, " ΚΟΡΕ(c) " ι, only τί-ννθ-μι, to atone,
  (d) " ο, e. g. στρώ-ννθ-μι, to spread out, " ΣΤΡΟ-.
- **B.** In a consonant, and assumes  $r\bar{v}$ .
  - (a) in a mute, e. g. δείκ-νῦ-μι, to show, Stem ΔΕΙΚ (b) " liquid, " δμ-νῦ-μι, to swear, " 'OM-.

REMARK. Of this second class, only the verb  $\sigma\beta\dot{\epsilon}$ - $\nu\nu\nu$ - $\mu$ i, to quench, from the stem  $\Sigma$ BE-, forms a second Aor., viz.  $\dot{\epsilon}\sigma\beta n\nu$ .

## §§ 129, 130.] Verbs in $-\mu$ .—mode-vowels.—endings.

§ 129. Mode-vowels.

1. The Ind. Pres., Impf. and second Aor. do not take the modevowel, and hence the personal-endings are annexed to the verbstem; e. g.

$$\ddot{\iota} - \sigma \tau \dot{\alpha} - \mu \epsilon \nu$$
  $\dot{\dot{\epsilon}} - \tau \dot{\iota} - \vartheta \dot{\epsilon} - \mu \epsilon \nu$   $\ddot{\dot{\epsilon}} - \delta \dot{o} - \mu \epsilon \vartheta \dot{\alpha}$   $\dot{\dot{\epsilon}} - \delta \dot{o} - \mu \epsilon \vartheta \dot{\alpha}$ .

2. The Subj. has the mode-vowels  $\omega$  and  $\eta$ , like verbs in - $\omega$ , but these vowels coalesce with the characteristic-vowel; hence the following deviations from the verbs in - $\omega$ , in respect to contraction, are to be noted, namely,

 $\hat{\alpha}\eta$  and  $\hat{\alpha}\eta$  coalesce into  $\hat{\eta}$  and  $\hat{\eta}$  (not, as in contracts in  $-\hat{\alpha}\omega$ , into  $\hat{\alpha}$  and  $\hat{q}$ ),  $\hat{\sigma}\eta$  coalesces into  $\hat{\varphi}$  (not, as in contracts in  $-\hat{\sigma}\omega$ , into  $\hat{\sigma}\iota$ ); e. g.

Rem. 1. This form of the Subj. of  $l\sigma\tau\eta\mu$  and  $\tau i\vartheta\eta\mu$  is like the Subj. of the two Aorists Pass. of all verbs; e. g.  $\tau\nu\varphi\vartheta\hat{\omega}$ ,  $-\tilde{\eta}\varsigma$ ,  $-\tilde{\eta}$ , etc.,  $\tau\nu\pi-\tilde{\omega}$ ,  $-\tilde{\eta}\varsigma$ , from  $l\sigma\tau\eta\mu$ .

Rem. 2. The Subj. of verbs in -υμι is like that of verbs in -υω; e. g. δεικνύω, -ύης, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel  $\iota$ , which is annexed to the characteristic-vowel, and with it forms a diphthong; e. g.

Opt. Impf. A. 
$$l$$
- $\sigma \tau a$ - $l$ - $\eta \nu = l$ - $\sigma \tau a \hat{l}$ - $\eta \nu$  Aor. II. A.  $\sigma \tau a \hat{l}$ - $\eta \nu$  Impf. M.  $l$ - $\sigma \tau a \hat{l}$ - $\mu \eta \nu$   $\sigma \ell e \hat{l}$ - $\eta \nu = \sigma \ell e \ell e \ell$   $\sigma \ell e \ell$ 

Rem. 3. The form of the Opt. of verbs in  $-\epsilon$  ( $\tau i\vartheta \eta \mu \iota$ ) is like the Opt. of the Aorists Pass. of all verbs; e. g.  $\sigma \tau a - \vartheta \epsilon i - \eta \nu$ ,  $\tau \nu \phi - \vartheta \epsilon i - \eta \nu$ ,  $\tau \nu \pi - \epsilon i - \eta \nu$ .

Rem. 4. The Impf. Opt. of verbs in -υμι, like the Subj. Pres., follows the form in -ω; e. g. δεικνύοιμι

## § 130. Personal-endings.

- 1. The personal-endings of the Act. are the following:
- (a) Indicative Present,

The ending of the third Pers. Pl.  $-\nu\sigma\iota(\nu)$  is changed into  $-a\sigma\iota(\nu)$ , and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in a, thus:

from	ΐ-στα-νσι	is :	formed	ί-στᾶσι		(l-στά-āσι)
- 66	$\tau \iota$ - $\vartheta \varepsilon$ - $\nu \sigma \iota$		66	$ au\iota$ - $\vartheta arepsilon i\sigma\iota$	Att.	τι-θέ-ασι
66	δί-δο-νσι		46	δι-δοῦσι	66	δι-δό-ασι
66	δείκ-νυ-νσ	1	66.	δεικ-νῦσι	66	δεικ-νύ-ασι.

- (b) The personal-endings of the Pres. and second Aor. Subj. do not differ from those of verbs in -ω.
  - (c) The following are endings of the Impf. and second Aor. Ind.

Sing. 1.	-v	Impf. <i>l-στη-ν</i>	ė-τί- <del>θ</del> η-ν
2.	-ς	Ι-στη−ς	έ-τί- <del>θη-ς</del>
3.	•	ι-στη	έ-τί-θη
Dual 2.	-TOV	Aor. ΙΙ. ἔ-στη-τον	έ-θε-τον
3.	- 772	è-στή-την	<b>ἐ-ϑέ-την</b>
Plur. 1.	-μεν	ξ-στη-μεν	ξ-θε-μεν
2.	-TE	ξ-στη-τε	દં-ઈદ-Tદ
3.	-σαν	ξ-στη-σαν	<i>ξ</i> -θε-σαν.

So the Ind. of the two Aorists Pass. of all verbs is like the second Aor.  $\xi \sigma \tau \psi \nu$ , e. g.  $\xi \tau \tilde{\nu} \pi - \eta \nu$ ,  $\dot{\xi} - \sigma \tau \tilde{u} - \vartheta \eta \nu$ ,  $-\eta \varsigma$ ,  $-\eta$ ,  $-\eta \tau \sigma \nu$ ,  $-\eta \tau \tau \nu$ ,  $-\eta \tau \epsilon$ ,  $-\eta \sigma a \nu$ .

(d) The personal-endings of the Opt. Impf. and second Aor., except in the first Pers. Sing., differ from those of the Opt. of the historical tenses of verbs in  $-\omega$ , only in being preceded by  $\eta$ ; e. g.

σταί-ην Ι-σταί-ην θεί-ην τι-θεί-ην δοί-ην δι-δοί-ην.

REM. 1. In the Dual and Pl. Impf. Opt., the  $\eta$  is commonly rejected, and the ending of the third Pers. Pl.  $-\eta\sigma\alpha\nu$  is regularly shortened into  $-\epsilon\nu$ ; e. g.

The same holds of the Opt. Pass. Aorists of all verbs; e. g.  $\tau \nu \phi \vartheta \epsilon i \eta \mu \epsilon \nu$ ,  $\tau \nu \tau \epsilon i \eta \mu \epsilon \nu = \tau \nu \phi \vartheta \epsilon i \mu \epsilon \nu$ ,  $\tau \nu \pi \epsilon i \mu \epsilon \nu$  (wholly like  $\tau \iota \vartheta \epsilon i \eta \nu$ ).—On the contrary, in the Opt. second Aor. Act. of  $i \sigma \tau \eta \mu \iota$ ,  $\tau i \vartheta \eta \mu \iota$ ,  $\delta i \delta \omega \mu \iota$ , the shortened forms are very rare, except the third Pers. Plural.

(e) The endings of the Pres. and second Aor. Imp. are:

```
Sing. 2.
                 -ઝા
                                  (l-\sigma \tau a-\vartheta \iota)
                                                            (\tau i - \vartheta \varepsilon - \vartheta \iota)
                                                                                      (\delta i - \delta o - \vartheta \iota)
         3.
                 -T\omega
                                   ί-στά-τω
                                                             \tau \iota-19 \dot{\varepsilon}-\tau \omega
                                                                                       δι-δό-τω
                                                                                       δί-δο-τον
Dual 2.
                 -τον
                                   Ι-στα-τον
                                                             τί-θε-τον
         3.
                                   ί-στά-των
                                                             τι-θέ-των
                                                                                       δι-δό-των
                 -TWV
Plur. 2.
                                   Ι-στα-τε
                                                             τί-θε-τε
                                                                                       δί-δο-τε
                 3T-
                                                             τι-θέ-τωσαν
                                                                                       δι-δό-τωσαν
                                   Ι-στά-τωσαν
                 -τωσαν
                                                             τι-θέντων
                                                                                       δι-δόντων.
                               or l-στάντων
```

REM. 2. The second Pers. Sing. Pres. Imp. rejects the ending  $-\vartheta\iota$ , and as a compensation lengthens the short characteristic-vowel, namely, a into  $\eta$ ,  $\varepsilon$  into  $\varepsilon\iota$ , o into ov,  $\tilde{v}$  into v,

```
l-\sigma\tau a-\vartheta\iota becomes l-\sigma\tau \eta \tau i-\vartheta e-\vartheta\iota becomes \tau i-\vartheta e\iota \delta i-\delta o-\vartheta\iota " \delta i-\delta ov \delta \epsilon i \kappa - \nu \bar{\nu} - \vartheta\iota " \delta \epsilon i \kappa \nu \vartheta.
```

The ending -9 in the Pres. is retained only in a very few verbs. In the

**second** Aor. of τίθημι, iημι and δίδωμι, the ending -θι is softened into -ς, thus θέ θι become ε θες, ε - θι = ες, δό - θι = δός; but in the second Aor. of l στημι, the ending - θι is retained, thus στη - θι, also in the two Aorists Pass. of all verbs e. g. τ ύπη - θι, π αιδε ύθητι (instead of π αιδε ύθη - θι, ε 8, Rem. 8). In compounds of στη θι, the ending - ηθι is often shortened into - α; e. g. π αράστα, απόστα, πρόβα, κ ατάβα.

(f) The ending of the Pres. and second Aor. Inf. is - $\nu\alpha\iota$ . This ending is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel,  $\alpha$  being lengthened into  $\eta$ ,  $\varepsilon$  into  $\varepsilon\iota$ , o into ov, thus,

The Inf. of Pass. Aorists of all verbs is like  $\sigma\tau\tilde{\eta}\nu a\iota$ ; e. g.  $\tau\upsilon\pi\tilde{\eta}$   $\nu a\iota$ ,  $\beta\sigma\upsilon\lambda\epsilon\upsilon$ - $\vartheta\tilde{\eta}$ - $\nu a\iota$ .

(g) The endings of the Pres. and second Aor. participle are -ντς, -ντσα, -ντ, which are joined to the characteristic-vowel according to the common rule, thus,

 $i - \sigma \tau \acute{a} - \nu \tau \varsigma = i - \sigma \tau \acute{a} \varsigma$ ,  $i - \sigma \tau \~{a} \sigma a$ ,  $i - \sigma \tau \~{a} \nu$   $\tau \iota - \vartheta \acute{e} - \nu \tau \varsigma = \tau \iota - \vartheta e \acute{\iota} \varsigma$ ,  $- e \~{\iota} \sigma a$ ,  $- \acute{e} \nu$   $\delta \iota - \delta \acute{o} - \nu \tau \varsigma = \delta \iota - \delta o \vartheta \varsigma$ ,  $- o \~{\nu} \sigma a$ ,  $- \acute{o} \nu$   $\delta e \iota \kappa - \nu \acute{\nu} - \nu \tau \varsigma = \delta e \iota \kappa - \nu \acute{\nu} \varsigma$ ,  $- \~{\nu} \sigma a$ ,  $- \acute{\nu} \nu$ .

The participles of the two Pass. Aorists of all verbs are like the Part.  $\tau \iota \vartheta \epsilon i \varsigma$  or  $\vartheta \epsilon i \varsigma$ ; e. g.  $\tau \upsilon \pi - \epsilon i \varsigma$ ,  $-\epsilon \iota \sigma a$ ,  $-\epsilon \upsilon$ ,  $\beta \circ \upsilon \lambda \epsilon \upsilon \vartheta - \epsilon \iota \varsigma$ ,  $-\epsilon \iota \sigma a$ ,  $-\epsilon \upsilon$ .

- 2. The personal-endings of the Mid. are like those of verbs in -w, except that in the second Pers. Sing. Pres. and Impf. Ind., and in the Imp., the personal-endings retain their full form, -oau and -oo, almost throughout; see the Paradigms.
- Rem. 3. The Sing. Impf. Act. of τίθημι and δίδωμι is generally formed from ΤΙΘΕΩ and ΔΙΔΟΩ with the common contractions. In verbs in -υμι, the collateral forms in -ὑω are usual for the entire Pres. and Impf., and exclusively in the Pres. Subj. and Impf. Opt.; e. g. ἐνδεικνύω, ὁμνύω, συμμιγνύω, together with ἐνδείκνυμι, ὁμνυμι, συμμίγνυμι.



#### FORMATION OF THE TENSES.

## § 131. I. First Class of Verbs in - µ :.

1. In forming the tenses of the entire Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely,  $\alpha$  into  $\eta$ ,  $\varepsilon$  into  $\eta$  and (in the Perf. Act. of  $\tau i \partial \eta \mu \iota$  and  $i \eta \iota \iota \iota$ ) into  $\varepsilon \iota$ , and  $\sigma$  into  $\sigma$ ; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of  $\tau i \partial \eta \mu \iota$  and

ίημι, where the ει of the Perf. Act. (τέθεικα, τέθειμαι, είκα, είμαι), is retained.

2. The first Aor. Act. and Mid. of τίθημι, ἵημι and δίδωμι, has x for the characteristic of the tense, not  $\sigma$ , thus:

 $\xi$ - $\vartheta\eta$ - $\kappa$ -a,  $\dot{\eta}$ - $\kappa$ -a,  $\dot{\xi}$ - $\delta\omega$ - $\kappa$ -a.

The forms of the first Aor. Act. ἔθηκα, ἦκα and ἔδωκα, are, however, used only in the Ind., and, for the most part, only in the Sing.; in the other Numbers, as well as in the other Modes and Participials, the forms of the second Aor. are regularly used. Also the forms of the second Aor. Mid. of τίθημι, ἴημι and δίδωμι, are used instead of the first Aor.—On the contrary, the Sing. forms of the second Aor. Ind. Act. of  $\tau i \theta \eta \mu i$ ,  $i \eta \mu i$  and  $\delta i \delta \omega \mu i$ , namely,  $i \theta \eta v$ ,  $i \delta \omega v$ , are not in use.

3. The verb lorn forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ; e. g. έ-στη-σ-α, έ-στη-σ-άμην. The second Aor. Mid. ἐστάμην is not used. This tense is formed, however, by some other verbs; e. g. ἐπτάμην, ἐπριάμην.

REM. 1. The second Aor. Pass. and the second Fut. Pass. are wanting in these verbs, also the Fut. Perf., except in lστημι, the Fut. Perf. of which is έστήξω (old Att.) and ἐστήξομαι.

§ 133. Paradigms of

				ACTIVE	•	
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘE- to put.	$\Delta O$ - to give.	ΔΕΙΚ- to show.
		S. 1.	<i>ἶ-στη-μι</i>		δί-δω-μι	√είκ-νῦμι¹
		2.	l-στη-ς	τί-θη-ς	δί-δω-ς	δείκ-νυ-ς
		3.	ι̂-στη-σι(ν)	τί-θη-σι(ν)	δί-δω-σι(ν)	δείκ-νυ-σι(ν)
	Ze.	D. 1.		1	` ,	` '
	ati	2.	ἷ-στἄ-τον	τί-θε-τον	δί-δο-τον	δείκ-νυ-τον
	Indicative	3.	ΐ-στα-τον	τί-θε-τον	δί-δο-τον	δείκ-νυ-τον
	In	P. 1.	ΐ-στἄ-μεν	τί-θε-μεν	δί-δο-μεν	δείκ-νυ-μεν
		2.	ί-στά-τε	τί-θε-τε	δί-δο-τε	δείκ-νυ-τε
77		3.	l-στᾶ-σι(ν)	τι-θέ-ασι(ν)	δι-δό-ασι(ν)	อ์อเห-ขชั-ฉิฮเ(ข)
Present			(fromiστά-ασι)	and $\tau \iota$ - $\vartheta \varepsilon i \dot{\sigma} \iota (\nu)$	and 61-60000(1)	and $\delta \varepsilon \iota \kappa - \nu \tilde{v} \sigma \iota (\nu)$
P		S. 1.	ί-στὼ	τι-θῶ	δι-δῶ	δεικ-νύ-ω
		2.	ί-στῆ-ς	$ au\iota$ - $\vartheta ilde{\eta}$ - $\varsigma$	δι-δῷ-ς	δεικ-νύ-ης,
ſ	જ	3.	ί-στῆ	τι-ษิทั	δι-δῷ	otc.
	cti	<b>D</b> . 1.				
	m	2.	l-στῆ-το <b>ν</b>	τι-θη-τον	δι-δῶ-τον	1
	Subjunctive	3.	ί-στη-τον	τι-θη-τον	δι-δῶ-τον	
	S	_	ί-στὼ-μεν	τι-θῶ-μεν	δι-δῶ-μεν	
		2.	ι-στη-τε	τι-θη-τε	δι-δω-τε	
		3.	l-στῶ-σι(ν)	τι-θω-σι(ν)	δι-δῶ-σι(ν)	
1	An	d deikv	・む-ω, -εις, etc.√e	specially deuxil	ουσι(ν). Also	Impf. edeikvvov,

Rem. 2. On the meaning of the verb  $l\sigma\tau\eta\mu\iota$ , the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a transitive measing, to place; on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. Perf., have a reflexive or intransitive meaning, to place one's self, to stand, namely,  $l\sigma\tau\eta\nu$ , I placed myself, or I stood,  $l\sigma\tau\eta\kappa\alpha$ , I have placed myself, I stand, sto,  $l\sigma\tau\eta\kappa\alpha$ , stabam,  $l\sigma\tau\eta\xi\omega$ ,  $l\sigma\tau\eta\xi\omega$ ,  $l\sigma\tau\eta\xi\omega$ ,  $l\sigma\tau\eta\xi\omega$ ,  $l\sigma\tau\eta\xi\omega$ ,  $l\sigma\tau\eta\xi\omega$ , and  $l\sigma\tau\eta\xi\omega$ . The Mid. denotes either to place for one's self, to stand, consistere, or to let one's self be placed,  $l\sigma\tau\eta\xi\omega$ ,  $l\sigma\tau\eta\xi\omega$ .

## § 132. II. Second Class of Verbs in - µι.

There is no difficulty in forming the tenses of verbs of the second class (§ 128). All the tenses are formed from the stem, after the rejection of the ending -ννῦμι or -νῦμι. Verbs in -o, which in the Pres. have lengthened the o into ω, retain the ω through all the tenses; e. g. στρώ-ννῦ-μι, ζώ-ννῦ-μι, ρώ-ννῦ-μι, χώ-ννῦ-μι, Fut. στρώσω, etc.—But verbs, whose stem ends in a liquid, take, in forming some of the tenses, a Theme ending in a vowel; e. g. ὅμ-νυ-μι, Aor. ὅμ-ο-σα, from ὉΜΟΩ. The second Aor. and the second Fut. Pass. οccur only in a few verbs; e. g. ζεύγ-νυ-μι, second Aor. Pass. ἐζδηην; second Fut. Pass. ζῦγήσομαι.

Verbe in - µ1.

MIDDLE.					
ΣTA- to place.	ΘE- to put.	ΔO- to give.	ΔΕΙΚ- to show		
<b>l-</b> στἄ-μαι \	τί-θε-μαι	δί-δο-μαι	<b>ν</b> δείκ-νὔ-μαι		
Ι-στά-σαι	$\forall \tau i - \vartheta \varepsilon - \sigma \alpha \iota$ and $\tau i - \vartheta \eta$	δί-δο-σαι	δείκ-νῦ-σαι		
<b>l-</b> στἄ-ται	τί-θε-ται	δί-δο-ται	δείκ-νῦ-ται		
l-στά-μεθον	τι-θέ-μεθον	δι-δό-μεθον	δεικ-νδ-μεθο <b>ν</b>		
Ι-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νυ-σθον		
ί-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νυ-σθον		
ί-στά-μεθα	τι-θέ-μεθα	δι-δό-μεθα	δεικ-νύ-μεθα		
l-στα-σθε	τί-θε-σθε	δί-δο-σθε	δείκ-νυ-σθε		
<b>l-</b> στα-νται	τί-θε-νται	δί-δο-νται	δείκ-νυ-νται		
ί-στῶ-μαι	ι-θῶ-μαι	δι-δῷ-μαι	δεικ-νύ-ωμαι		
ί-στῆ	าเ-ชิติ	<i>δι-δῷ</i> ે	δεικ-νύ-η,		
ί-στη-ται	τι-θή-ται	δι-δῶ-ται	etc.		
l-στώ-με <del>θ</del> ον	τι-θώ-μεθον	δι-δώ-μεθον			
l-στη-σθον	าเ-ชิกุ-ฮชิอม	อ์เ-อีพิ-ฮชิอง			
દિ- <del>στῆ</del> -σθον	เ-ชิกุ-ฮชิกข	δι-δῶ-σθον	•		
l-στώ-μεθ <b>α</b>	τι-θώ-μεθα	δι-δώ-μεθα			
l-στῆ-σθε	ા-ઈમે-σઈટ	၀ိ <i>ι-</i> ၀ိယે−တθε			
<b>ί-στ</b> ῶ-νται	ι-θῶ-νται	δι-δῶ-νται			
ver, ve(v), and th	e Participle usually	อ้ะเหาซี-พาอซีฮฮ	on 6 180, Rem. 8		

<u>L</u> _				ACTIVE	•		
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	θΕ- to put.	ΔO- to give.	ΔΕΙΚ- to show.	
Present.	-	S. 2.  3. D. 2. 3. P. 2. 3.	i-στη (from iστάθι) i-στά-τω i-στά-τον i-στά-των i-στά-τε i-στά-τωσαν et i-στάντων i-στά-ναι i-στάς, ασα, άν	τι-θέ-τω τί-θε-τον τι-θέ-των τί-θε-τε τι-θέ-τωσαν et τι-θέντων τι-θέ-ναι	δί-δου (from δίδοθι) δι-δό-τω δί-δο-τον δι-δό-των δί-δο-τε δι-δό-τωσαν et δι-δόντων δι-δό-ναι δι-δούς,οῦσα,ότ	δείκ-νῦ (from δείκνῦθι) δεικ-νῦ-τω δείκ-νῦ-τον δεικ-νῦ-των δείκ-νῦ-τε δεικ-νῦ-τωσαν εt δεικ-νῦντων δεικ-νῦς, ῦσα, ὑν	
	1	Part.	G. άντος	G. έντος	G. όντος	G. ύντος	
rerfect.	Indicative.	S. 1. 2. 8. D. 1. 2. 3. P. 1. 2.	l-στη-ν l-στη-ς l-στά-τον l-στά-την l-στά-μεν l-στά-τε l-στά-σαν	έ-τί-θουν έ-τί-θεις έ-τί-θει έ-τί-θε-τον έ-τι-θέ-την έ-τί-θε-μεν έ-τί-θε-τε έ-τί-θε-σαν	έ-δί-δουν  έ-δί-δους  έ-δί-δου  έ-δί-δο-τον  έ-δι-δό-την  έ-δί-δο-μεν  έ-δί-δο-τε  έ-δί-δο-σαν	ἐ-δείκ-νῦν ἐ-δείκ-νῦς ἐ-δείκ-νῦ-τον ἐ-δείκ-νῦ-την ἐ-δείκ-νῦ-μεν ἐ-δείκ-νῦ-τε ἐ-δείκ-νῦ-σαν	
Imper	Optative.	S. 1. 2. 3. D. 1. 2. 8. P. 1.	ί-σταί-ην ί-σταί-ης ί-σταί-η	τι-θεί-ην τι-θεί-ης τι-θεί-η  τι-θεί-τον¹ τι-θεί-την τι-θεί-μεν τι-θεὶ-τε	δι-δοί-ην δι-δοί-ης δι-δοί-η δι-δοί-τον <sup>1</sup> δι-δοί-την δί-δοῖ-μεν δι-δοῖ-τε	δεικ-νύ-οιμι δεικ-νύ-οις, etc.	
	Indicative.	S. 1. 2. 3. D. 1. 2. 3.	i-σταί-εν  ε-στη-ν, I ε-στη-ς [stood, ε-στη  ε-στη -τον ε-στή-την	$ \frac{\tau \iota \cdot \vartheta \varepsilon \tilde{\iota} \cdot \varepsilon \nu}{(\frac{1}{2} \cdot \vartheta \eta - \nu)} \begin{cases} \mathbf{A} \cdot \mathbf{I} \\ (\frac{1}{2} \cdot \vartheta \eta - \varsigma) \end{cases} \text{ used } \\ (\frac{1}{2} \cdot \vartheta \eta) \qquad \text{ for it } \\ \frac{\varepsilon}{\varepsilon} \cdot \vartheta \varepsilon - \tau o \nu \\ \frac{\varepsilon}{\varepsilon} \cdot \vartheta \varepsilon - \tau \eta \nu $	δι-δοῖ-εν (ἔ-δω-ν) { A.I. (ἔ-δω-ς) { used (ἔ-δω) { for it ἔ-δο-τον ἐ-δό-την		
Aorist II.	Subjunctive. 1	S. 1. 2. 3. D. 1. 2.	ξ- στη -τε ξ- στη -σαν  στῶ <sup>3</sup> στῆς  στῆ  στῆ-τον	\$-θε-μεν \$-θε-τε \$-θε-σαν • θῶ • ϑῆ-ς • ϑῆ-τον	έ-δο-μεν έ-δο-τε έ-δο-σαν δῶ <sup>‡</sup> δῷ-ς δῷ δῶ-τον		
		9. 1. 2. 3. 4.130	στῆ-τον στῶ-μεν στῆτε στῶ-σι(ν)	ชิกั-тоข ชิฉั-แеข ชิกั-те ชิฉั-σเ(ข)	δῶ-τον δῶ-μεν δῶ-τε δῶ-σι(ν)		

See § 130, Rem. 1.
 The compounds, e. g. ἀποστῶ, ἐκθῶ, ὁιαδῶ, have the same accentuation as the simples, e. g. ἀποστῶσι, ἐκθῆτον, ὁιαδῶμεν.

	MID	DLE.	
ETA- to place.	ΘE- to put.	ΔO- to give.	ΔΕΙΚ- to show.
Ι-στά-σο and Ι-στω	$\tau i$ - $\vartheta \varepsilon$ - $\sigma o$ and $\tau i$ - $\vartheta o v$	δί-δο-σο and δί-δου	δείκ-νῦ-σο
l-στά-σθω	τι-θέ-σθω	δι-δό-σθω	δεικ-νύ-σθω
Ι-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νυ-σθον
l-στά-σθων	τι-θέ-σθων	δι-δό-σθων	δεικ-νύ-σθων
Ι-στα-σθε	τί-θε-σθε	δί-δο-σθε	δείκ-νυ-σθε
i-στά-σθωσαν and	τι-θέ-σθωσαν and		δεικ-νύ-σθωσας
l-στά-σθων	τι-θέ-σθων	δι-δό-σθων	and δεικ-νύ-σθων
Ι-στα-σθαι	τί-θε-σθαι	δί-δο-σθαι	δείκ-νυ-σθαι
Ι-στά-μενος, η, ον	τι-θέ-μενος, η, ον	δι-δό-μενος, η, ον	δεικ-νυ-μενος, η ον
Ι-στά-μην	έ-τι-θέ-μην [θου	ε-δι-δό-μην [δου	έ-δεικ-νύ-μην
i-oră-oo and i-orw	$\dot{\epsilon}$ - $\tau \dot{\iota}$ - $\vartheta \varepsilon$ - $\sigma o$ and $\dot{\epsilon}$ - $\tau \dot{\iota}$ -	$\dot{\varepsilon}$ - $\delta \dot{\iota}$ - $\delta o$ - $\sigma o$ and $\dot{\varepsilon}$ - $\delta \dot{\iota}$ -	έ-δείκ-νῦ-σο
1-0Tă-TO	ė-τί-θε-το	ε-δί-δο-το	έ-δείκ-νύ-το
ί-στά-μεθον	દે-τι-θέ-μεθον	έ-δι-δό-μεθον	έ-δεικ-νδ-μ <del>εδ</del> ον
Ι-στα-σθον	ε-τί-θε-σθον	ε-δί-δο-σθον	έ-δείκ-νυ-σθον
l-στά-σθην	έ-τι-θέ-σθην	દે-δι-δό-σθην	έ-δεικ-νύ-σθην
Ι-στά-μεθα	<b>ἐ-τι-θέ-μεθα</b>	έ-δι-δό-μεθα	έ-δεικ-νύ-μεθα
1-07a-00e	έ-τί-θε-σθε έ-τί-θε-ντο	è-δί-δο-σθε è-δί-δο-ντο	è-δείκ-νυ-σθε
Ι-στα-ντο	[ <b>. . . . .</b>	·	έ-δείκ-νυ-ντο
ί-σταί-μην³	τι-θοί-μην <sup>4</sup> τι-θοῖ-ο	δι-δοί-μην <sup>4</sup> δι-δοῖ-ο	δεικ-νῦ-οίμην δεικ-νῦ-οιο,
l-σταῖ-ο l-σταῖ-το	τι-θοΐ-το	δι-δοῖ-το	etc.
ί-σταί-μεθον	τι-θοί-μεθον	δι-δοί-μεθον	900
Ι-σταϊ-σθον	τι-θοΐ-σθον	δι-δοί-σθον	
Ι-σταί-σθην	τι-θοί-σθην	δι-δοί-σθην	1
<b>i-</b> σταί-μεθα	τι-θοί-μεθα	δι-δοί-μεθα	
ί-σταϊ-σθε	้าเ-ชิงเ-ชชิย	δι-δοί-σθε	
ί-σται-ντο	τι-θοῖ-ντο	δι-δοῖ-ντο	
(ἐ-στά-μην does	έ-θέ-μην	t-δό-μην	
not occur, but	E-vov(from &veso)	E-dov (from Edogo)	
<b>ἐ-</b> πτά-μην	<b>Ε-θε-το</b>	ξ-00-το	
<b>ἐ-π</b> ριά-μην)	&-θέ-μεθον	દે-δό-μεθον	
	- &-θε-σθον - &-θέ-σθην	ἔ-δο-σθον ἐ-δό-σθην	wanting.
	.ε-θε-συην   <b>ἐ</b> -θέ-μεθα	-00-00ην - ἐ-δό-μεθ <b>α</b>	
	ε-θε-μεθα Ε-θε-σθε	-00-μευ <b>α</b> - ε-δο-σθε	<b>5</b>
	<i>ξ</i> -ϑε-ντο	ξ-δο-ντο	1
(στῶ-μαι does not	ϑῶ-μαι*	δῶμαι*	
occur, but πρίω-	$\vartheta  ilde{y}$	δ <sub>Ψ</sub>	i
μαι, -η, -ηται	ϑỹ-ται	δῶ-ται	
etc.)	<b>ઈ</b> ώ-με <del>ઈ</del> οι	δώ-μεθον	1
	ชิกี-ฮชิอง	อ้ผ้-ฮซื้อง	1
	ชิกี-ฮชิอน	อ้ฉั-ฮชิอง	1
	ϑώ-μεϑα ϑῆ-σϑε	δώ-μεθα δῶ-σθε	1
	υη-ουε υῶ-νται	δῶ-νται	
On the accentus	ion in ἐπίσταιο, etc	·	See § 184, 2.
Also in composit	ion, ένθωμαι, -ññ	rai, etc ἀποθῶμαι.:	-ā, -ñrai, etc. keði
₩1, -₽, -₽721, et	ien, ἐνθῶμαι, -ῆ, -ῆ c, ἀποδδυαι, -ῷ, -ῶ	rai, etc.	y, 4: 20, 323, 3322
###	c, αποσωμαι, -φ, -Φ	नवा, हाट.	

				ACTIVE	•	
Tenses.	Modes.	Numbers and Persons.	ΣTA- to place.	ΘE- to put.	ΔO- to give.	ΔΕΙΚ- to show.
		S. 1.	σταί-ην	θεί-ην :	δοί-ην	
		2.	σταί-ης	θεί-ης	δοί-ης	
		3.	σταί-η	ϑεί-η	δοί-η	
	Optative.	D. 1.				
	tat	2.	σταί-ητον1	θεί-ητον <sup>1</sup>	δοί-ητον1	
	9	3.	σται-ήτην	θει-ήτην	δοι-ήτην	
1		P. 1.	σταί-ημεν	θεί-ημεν	δοί-ημεν	
٠		2.	σταί-ητε	θεί-ητε	δοί-ητε	
11.		3.	σταί-εν	<b>ઝે</b> દૉ-દપ	δοί-εν	
Aorist		S. 2.	$\sigma \tau \tilde{\eta} - \vartheta \iota^2$	θές (θέθι)³	δός (δόθι)*	
40	શ્રું	3.	στή-τω	θέ-τω	δό-τω	
1	tii	D. 2.	στη-τον	θέ-τον	δό-τον	
	er	3.	στή-των Ι	θέ-των	δό-των	
	Imperative	P. 2.	στῆ-τε	θέ-τε	δό-τε	
	I	3.	στή-τωσαν	θέ-τωσαν	δό-τωσαν	
			and στάντων		and δόντων	
	In	f.	στη-ναι	<b>ઈ</b> દો-પ્રવા	δοῦ-ναι	
	P	art.	στάς, ᾶσα, ἄν	θείς, εῖσα, έν	δούς,οῦσα,όν	
			Gen.στάντος			
F	uture	3.	στή-σω	θή-σω	δώ-σω	δείξω
A	orist	Ī.	ξ-στησα, Ι	$\overline{\xi}$ - $\vartheta\eta$ - $\kappa a$	ξ-δω-κα	દે-હેદાફ્લ
			[placed,	Instead of these in the Aor. is used in the Ind. and in the Participials, § 131	forms, the second he Dual and Pi. other Modes and	
P	erfec	t.	ξ-στη-κα, <sup>4</sup> sto	TÉ- V E L -KA	δέ- δω -κα	δέ-δειχα
Pluperfect. έ-στή-κειν and εl-στή-κειν		ė-τε- θ ε ί-κειν	έ-δε- δ ώ -κειν	દે- <b>ઉ</b> દ-હેદίχειν		
Fit Perf. Ε-στήξωoldAtt.		wanting.	wanting.	wanting.		
						PAS
A	orist	Ī.	έ-στά-θην	έ-τέ-θηνδ	ε-δό-θην	έ-δείχ-θην
1 8	See	<b>6 130</b> . 1	Rem. 1. In	composition.	αράστηθι. παρ	άστα; ἀπόστηθι,
						; ἀπόδος, ἔκδος ;
						ν and τεθήσομα

## § 134. Remarks on the Paradigms.

- 1. The verbs  $\delta \dot{v} v a \mu a \iota$ , to be able,  $\dot{\epsilon} \pi \dot{\iota} \sigma \tau a \mu a \iota$ , to know,  $\kappa \rho \dot{\epsilon} \mu u \mu a \iota$ , to hang, and  $\pi \rho \dot{\iota} a \sigma \vartheta a \iota$ , to buy, have a different accentuation from lotaµai, in the Pres. Subj. and Impf. Opt., namely, Subj.  $\delta \dot{v} v \omega \mu a \iota$ ,  $\dot{\epsilon} \pi \dot{\iota} \sigma \tau \omega \mu a \iota$ ,  $-\eta$ ,  $-\eta \tau a \iota$ ,  $-\eta \sigma \vartheta o v$ ,  $-\eta \sigma \vartheta \epsilon$ ,  $-\omega v \tau a \iota$ ; Opt.  $\delta v v a \dot{\iota} \mu \eta v$ ,  $\dot{\epsilon} \pi \iota \sigma \tau a \dot{\iota} \mu \eta v$ ,  $-a \iota o$ ,  $-a \iota \sigma \vartheta o v$ ,  $-a \iota \sigma \vartheta \epsilon$ ,  $-a \iota v \tau o$ ; so also  $\delta v a \dot{\iota} \mu \eta v$ ,  $-a \iota o$ ,  $-a \iota \tau o$  (§ 135).
- 2. The forms of the Opt. Impf. and second Aor Mid. with -οι, viz. τιθοίμην, θοίμην, are more common than those with -ει, τίz. τιθείμην, -εῖο, -εῖτο, etc., θοίμην, -εῖο, -εῖτο, etc., In compounds the accent remains as in simples, thus

MIDDLE.			
ΣΤΑ- to place.	ΘE- to put.	ΔO- to give.	ΔΕΙΚ- to show.
(σταί-μηνdoes not occur, but πριαί μην, -αιο, -αιτο etc.)	ϑοῖ-ο ϑοῖ-το ϑοῖ-μεϑον ϑοῖ-σϑην ϑοῖ-μεϑα ϑοῖ-σϑε ϑοῖ-ντο	δοί-μην <sup>6</sup> δοί-το δοί-το δοί-μεθον δοί-μεθον δοί-σθην δοί-μεθα δοί-σθε δοί-ντο	
does not occur, but πρία-σο or πρίω)	1 A / A /	όό-σθω όό-σθον όό-σθων όό-σθε όό-σθωσαν <b>and</b> όό-σθων	•
(στά-σθαι) πρίασ. (στά-μενος) πρία-	θέ-σθαι θέ-μενος, -η, -ον	δό-σθαι δό-μενος, -η, -ον	
μενος στή-σομαι	θή-σομαι	δώ-σομαι	δείξομαι
ε-στη-σάμην	(ἐ-ϑη-κά-μην)	(ἐ-δω-κά-μην) the second Aor. Mid.	έ-δειξάμην
ξ-στά-μαι	τέ- θει-μαι	δέ-δο-μαι	δέ-δειγ-μαι
έ-στά-μην	έ-τε- θ ε ί -μην	έ-δε-δή-μην	έ-δε-δείγ-μην
έ-στήξομαι	wanting.	wanting.	wanting.
SIVE.			
Fut. I.   στα-θήσομαι   τε-θήσομαι   δο-θήσομαι   δειχ-θήσομαι instead of ἐθέθην and θεθήσομαι (§ 8, 10). See § 134, 2. In composition, κατάθου, ἀπόθου; περίδου, ἀπόδου; κατάθεσθε, περίδοσθε; ἔνθεσθε, πρόδοσθε; but ἐνθοῦ, εἰςθοῦ; προδοῦ, ἐνδοῦ (§ 84, Rem. 2).			

ἐνθοίμην (ἐνθείμην), ἐνθοῖο (ἐνθεῖο), etc. The same is true of compounds of δοίμην, e. g. διαδοίμην, διαδοῖο, etc.

- 3. The Perf. and Plup. ξστηκα, ἐστήκειν (not εἰστήκειν), form the Dual and Pl. immediately from the stem, viz. Perf. ξ-στά-τον, ξ-στά-μεν, ξ-στά-μεν, ξ-στά-σαν; instead of ἐστηκέναι, ἐστάναι is regularly used. The Part. is ἐστώς, -ῶσα, -ώς, Gen. -ῶτος, -ώσης, also ἐστηκώς, -υῖα, -ός, Gen. -ότος, -υίας.
- 4. The forms of the Impf.  $\dot{\epsilon}\tau\dot{\epsilon}\vartheta ovv$ ,  $-\epsilon\iota\varsigma$ ,  $-\epsilon\iota$ ,  $\dot{\epsilon}\delta\dot{\epsilon}\delta ovv$ ,  $-ov\varsigma$ , -ov, are constructed according to the conjugation in  $-\dot{\epsilon}\omega$  and  $-\dot{\epsilon}\omega$ . The other forms,  $\dot{\epsilon}\tau\dot{\epsilon}\vartheta\eta v$ ,  $-\eta\varsigma$ ,  $-\eta$ ,  $\dot{\epsilon}\delta\dot{\epsilon}\delta\omega v$ ,  $-\omega\varsigma$ ,  $-\omega$ , are not used (§ 130, Rem. 3).

#### LXIII Vocabulary.

establish, appoint, to  $\Delta \eta \rho$ , - $\epsilon \rho o \varsigma$ ,  $\delta$ ,  $\eta$ , the air. revolt; mid., to go or ανίστημι, to set up, raise, stand spart. render, to make. διίστημι, to place apart,  $\lambda i \mu \nu \eta$ , -ης,  $\dot{\eta}$ , a marsh, a awaken; mid., to raise oneself, stand up, rise separate, sever. pond, a lake. ėνίστημι, to put into; λοιμός, -οῦ, ὁ, a plague, a up. άντι-τάττω, to set oppoperf., to be present. pestilence. site; mid., to set oneself έξ-ορθόω, to make straight, νεφέλη, -ης, ή, a cloud, a against, oppose. erect, set up, restore. net for birds.  $d\pi o - \sigma \pi \dot{a}\omega$ , to draw away.  $\dot{\eta}\nu io\chi o\varsigma$ , -ov,  $\dot{o}$ , a rein-  $\pi a\rho i\sigma \tau \eta \mu \iota$ , to place be- $\dot{a}\pi o$ - $\sigma\tau\rho\dot{\epsilon}\phi\omega$ , to turn away. holder, guide. side, to help. avos,  $-\eta$ ,  $-o\nu$ , Attic avos,  $\vartheta v\sigma ia$ ,  $-a\varsigma$ ,  $\dot{\eta}$ , a sacrifice.  $\pi \tilde{\eta}$ , where? whither? -ov, dry, thirsty. Ίστημι, to place, make to πολεμέω, w. dat., to carry  $\dot{a}\phi i\sigma au \eta \mu \iota$ , to put away, stand. on war. turn off, cause to re- καθίστημι, to lay down, πολυφιλία, -ας, ή, a mulvolt; 2 aor., to fall away, titude of friends.

Ή πολυφιλία διίστησι καὶ ἀποσπῷ καὶ ἀποστρέφει. Εἰ τις θυσίαν προςφέρων εὐνουν νομίζει τὸν θεὸν καθιστάναι, φρένας κούφας ἔχει. Οὐδὰ τὸν ἀέρα οἱ ἀνθρωποι τοῖς ὁρνισιν εἰων ἐλεύθερον, παγίδας καὶ νεφέλας ἱστάντες. Φυλάττου, μὴ τὸ κέρδος σε τῆς δικαιοσύνης ἀφιστῷ. Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἰς ἀνήρ, ὁ Περικλῆς, ἐξώρθου τὴν πόλιν καὶ ἀνίστη καὶ ἀντετάττετα καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ. Μὴ ἀφίστη τοὺς νέους τῆς ἐπὶ τὴν ἀρετὴν ὁδοῦ.¹ Θεμιστοκλῆς λέγεται εἰπεῖν, ὡς τὸ Μιλτιάδου τρόπαιον αὐτὸν ἐκ τῶν ὕπνων ἀνισταίη. Τάνταλος ἐν τῷ λίμνη αὖος εἰστήκει. Τὸ μὲν τοῦ χρόνου γεγονός,² τὸ δὲ ἐνεστώς ἐστι, τὸ δὲ μέλλον. Οἱ Κορίνθιοι πολλοὺς συμμάχους ἀπέστησαν ἀπὸ τῶν ᾿Αθηναίων. Οἱ Νάξιοὶ ἀπὸ τῶν ᾿Αθηναίων ἀπέστησαν. Παράστα τοῖς ἀτυχέσιν. Πῆ στῶ²; πῆ βῶ⁴; Οἱ ᾿Αθηναῖοι τοῖς Ναξίοις ἀποστᾶσιν ἀπ' αὐτῶν ἐπολέμησαν. Παρασταίητε τοῖς ἀτυχέσιν. Λόγος διεσπάρθη, τοὺς συμμάχους ἀπὸ τῆς πόλεως ἀποστῆναι. Ἡνίοχον γνώμην στήσεις ἀρίστην.

Sportsmen place snares and nets for the birds. The bad seek to sever the friendship of the good. The trophies of Miltiades woke Themistocles from his sleep. Let us not turn away youths from the way to virtue. Do not sever (pl.) the friendship of the good. The citizens were afraid, that the enemies would make their allies revolt from them. The bad rejoice, if they sever (part.) the friendship of the good. Tantalus stands thirsty in the lake. The wise man takes care not only for (gen.) the present, but also for the future. The soldiers raised (aor.) a trophy over  $(\kappa a \tau a, w. gen.)$  the enemies. The Naxians sought to revolt from the Athenians. Assist  $(stand\ by)$  the unfortunate. Where shall we stand? where shall we go? Thou shouldst assist the unfortunate. The soldiers will raise a trophy over the enemies.

## LXIV. Vocabulary.

Aκρόπολις, -εως, ή, a cit. άλλότριος, -a, -ον, anoth- άνα-τίθημι, to put up, adel. er's, foreign. offer.

<sup>1 § 157. 2 § 123. 2 § 153, 1.</sup> b, (a), (3). 4 § 119, 1. and § 142.

άργαλέος, -C, -ον, heavy, troublesome. burdensome. διάδημα, -ατος, τό, a head- κιττός, -οῦ, ὁ, ivy. band, a diadem. διαφορά, -ãς, ή, a differθύρσος, -ου, ό, a Thyrsus,

i. e. a staff of the Bac- προς-τίθημι, to add. with ivy and vine leaves. μετα-τίθημι, to change, σκηπτρου, -ου, τό, a scepalter, remove. ence, a quarrel, enmity.  $\mu \iota \mu \acute{e}o \mu a \iota$ , w.acc, to imitate. έν-τίθημι, to put in, instil. περι-τίθημι, to put or set round.

chantes, wound round προ-τίθημι, to set before, lay out (for view), set forth. τίθημι, to place, arrange, propose as a prize, give, make; mid., place for oneself, take.

Τῷ καλῶς ποιοῦντι θεὸς πολλά ἀγαθὰ τίθησιν. Ο Πλοῦτος πολλάκις μετατίθησι τον τῶν ἀνθρώπων τρόπον. Πολλάκις οι ἄνθρωποι τοῖς ἰδίοις κακοῖς άλλότρια προςτιθέασιν. Είς το βέλτιον τίθει το μέλλον. 'Αντίγονος Διόνυσον πάντα έμιμεῖτο, καὶ κιττὸν μὲν περιτιθείς τη κεφαλή άντὶ διαδήματος Μακεδονικοῦ, θύρσον δὲ ἀντὶ σκήπτρου φέρων. Οἱ σοφισταὶ τὴν ἀρετὴν προετίθεσαν. Έντιθωμεν τοις νέοις της σοφίας έρωτα. Ἡ τύχη πάντα αν μετατιθείη. Οδ ράδιον την φύσιν μετατιθέναι. Πολλάκις δοκούντες θήσειν κακον έσθλον έθεμεν, και δοκοῦντες ἐσθλὸν ἐθεμεν κακόν. Τὰς διαφοράς μεταθῶμεν. 'Αργαλέον γηρας έθηκε θεός. 'Αθηναίοι χαλκην ποιησάμενοι λέαιναν έν πύλαις της άκροπόλεως ἀνέθεσαν. Τῷονὶ ἐξ ἀγαθοῦ θεῖναι κακόν, ἡ ἐκ κακοῦ ἐσθλόν. Τὸ κακου ούδεις χρηστου αυ θείη. Μετάθετε τας διαφοράς. Δυκουργου του θέντα Λακεδαιμονίοις νόμους, μάλιστα θαυμάζομεν. Ο πόλεμος πάντα μετατέθεικεν. Πρό της άρετης θεοί ίδρωτα έθεσαν.

To those who do well the gods give (= place) many good things. We often add others' ills to our own. We often see riches change (changing) the character of men. The war has changed everything. God gave (placed, aor.) to men many good things. The war will change everything. Who would give (place, opt. aor. w. dv) laws to foolish men? It is not easy to change (aor.) nature. The gods made (= rendered, placed) age burdensome. The bad we cannot easily make good (opt. aor. w. av). The general should instil (pres. or aor.) courage into the soldiers. May riches never change (pres. or aor.) thy character! We will instil (aor.) into the youths a love for virtue (gen.).

## LXV. Vocabulary.

Απο-δίδωμι, to give back, κέντρον, -ου, τό, a sting, πάγκακος, -ον, thoroughly repay; mid., to sell. bad. a goad. δίδωμι, to give, grant. μάκαρ, -αρος, happy, bless- πάλιν, again, on the con- $\xi\mu\pi\epsilon\delta\sigma_{C}$ , -ov, firm, sure, ed. trary. μέλιττα, -ης, ή, a bee.  $\pi \rho o$ -δίδω $\mu \iota$ , prodo, to belasting. ἐπι-λανθάνομαι, to forget. μετα-δίδωμί τινί τινος, to eὐθύς and εὐθύ, imme- give any one a share of χρήζω, w. gen., to be in anything. diately.

Οί θεοί πάντα διδόασιν. Γυναικί άρχειν οὐ δίδωσιν ή φύσις. Χάριν λαβων μέμνησο, καὶ δους ἐπιλαθοῦ. Δαβων ἀπόδος, καὶ λήψη πάλιν. ΤΩ μάκαοες θεοί, δότε μοι δλβον και δόξαν άγαθην έχειν. 'Ο πλοῦτος, δυ αν δωσι θεοί

<sup>&</sup>lt;sup>1</sup> See § 52, 10.

<sup>&</sup>lt;sup>2</sup> § 47, 2. <sup>3</sup> § 121, 12.

<sup>4 6 122, 11.</sup> 

ξμπεδός έστιν. Α ή φύσις δέδωκε, ταῦτ' έχει μόνα ὁ ἄνθρωπος. Η φύσις ταύ ροις έδωκε κέρας, κέντρα μελίτταις. "Ων" σοι θεός έδωκε, τούτων χρήζουσι δί-'Εσθλῷ ἀνδρὶ καὶ ἐσθλὰ δίδωσι θεός. Πτωχῷ εὐθθς δίδου. δαίμων και παγκάκω άνδρι δίδωσιν, άρετης δ' δλίγοις άνδράσι μοιρ' ξπεται. Θεός μοι δοίη φίλους πιστούς. Τοῖς πλουσίοις πρέπει τοῖς πτωχοῖς δοῦναι. στρατιώται την πόλιν τοῖς πολεμίοις προύδίδοσαν. 'Ο ἀγαθὸς χαίρει τοῖς πένησι χρημάτων μεταδιδούς. Δεῖ τοὺς ἀγαθοὺς ἄνδρας γενναίως φέρειν, ὁ τι ἀν ό θεὸς διδῷ. "Ός ἂν μέλλη τὴν πατρίδα προδιδόναι, μεγίστης ζημίας ἄξιός ἐσ-Οί θεοί μοι άντι κακών άγαθα διδοίεν. Φίλος φίλον οὐ προδώσει.

God gives everything. If you (pl.) have received (aor. part.) a favor, remember it; and if you have granted a favor (aor. part.), forget (it). If you have received (anything), give again (aor.). Give me, O God, riches and reputation to possess. The wealth which God has given (aor.) is lasting. The gods have given men many good things. Give ye to the poor immediately. May the gods give (aor.) me faithful friends! Thou must bear nobly, what (ôç ũν, w. subj.) the gods assign (give) thee. Good citizens will never betray their country. God gave men many treasures. The soldiers intended to betray (aor.) the town. It is well to give to the poor. Who would betray a friend (opt. w. dv)? Honor the gods, who give (part.) all good (pl.) to men.

## LXVI. Vocabulary.

Αθεάτος, -ον, not to be έμμένω, w. dat., to remain δμνθμι, to swear. άπο-δείκνυμι, w. 2 acc., to έντός, w. gen., within. declare any one as anyself, express, declare, display, render. δείκνυμι, to show. δικαίως, justly, fairly.  $\epsilon l \kappa \tilde{\eta}$ , inconsiderately, un-  $\mu \dot{\eta} \pi o \tau \epsilon$ , never. advisedly.

with, abide by. show, represent, explain,  $\xi \xi - o\rho \kappa \delta \omega$ , to cause to swear, administer an oath to. thing; mid., show of my- επίορκον, -ου, τό, a false πλαστική (i. e. τεχνή), mooath, perjury. by. ἐπόμνυμι, w. acc., to swear ρώννυμι, to strengthen.  $\mu \acute{\epsilon} \tau \rho \iota \circ \varsigma$ ,  $-\ddot{a}$ ,  $-\circ v$ , Attic  $\mu \acute{\epsilon}$ -  $\sigma \pi a v \iota \omega \varsigma$ , rarely, seldom. τριος, -ον, moderate. tor. μιμητής, -οῦ, δ, an imita-

 $\delta\rho\kappa\sigma_{\zeta}$ ,  $-\sigma\nu$ ,  $\dot{\sigma}$ , an oath. πάντως, in every way, throughout, wholly. παραγγέλλω, to order. delling art, sculpture. ψήφισμα, -ατος, τό, a decree, a resolution.

"Ορκον φεῦγε, κὰν δικαίως δμνύης. Μή τι θεοὺς ἐπίορκον ἐπόμνῦ. 'Ο οἶνος μέτριος ληφθείς βώννυσιν. Οι διδάσκαλοι τούς μαθητάς μιμητάς έαυτων άποδεικνύασιν. Πυθαγόρας παρήγγειλε τοῖς μανθάνουσι, σπανίως μεν δμνύναι, χρησαμένους δε τοῖς δρκοις πάντως εμμένειν. Η πλαστική δείκνοσι τὰ εἰδη τῶν θεῶν, τῶν ἀνθρώπων καὶ ἐνιότε καὶ τῶν θηρῶν. Μὴ ἀθέατα δείξης ἡλίω. ᾿Ανδρὸς νοῦν οίνος ἔδειξεν. Φρύγες δρκοις οὐ χρῶνται οὕτ' ὁμνύντες, οὐτ' ἄλλους ἐξορ-'Ολίγοις δείκυυ τὰ ἐντὸς φρενῶν. Οι κριταί τὰ ψηφίσματα ἀπεδείκνυσαν. Μήποτε είκη δμνύοιτε. 'Ο βασιλεύς τον αύτοῦ υίον στρατηγον αποδέδειχεν

Avoid an oath, even if you swear justly. Do not swear a false oath. Those who swear a false oath, are deserving of the greatest punishment. The Phry-

<sup>&</sup>lt;sup>1</sup> § 39, Rem. <sup>4</sup> § 52, 8.

<sup>&</sup>lt;sup>2</sup> by attraction instead of &.

<sup>&</sup>lt;sup>3</sup> § 158, 3. (h). § 121, 12.

<sup>&</sup>lt;sup>3</sup> § 158, 7. (γ).

gians did not swear. The judges declare their resolutions. May you never swear unadvisedly! It is not becoming to swear unadvisedly. The Athenians declared Alcibiades ('Αλκιβιάδης, -ov) general.

## LXVII. Vocabulary.

morable. δύναμαι, w. pass. aor., to be able, can, have power. Fπίσταμαι, w. pass. aor., to know, understand.

'Aξιόλογος,-ον, worth men-  $\mu \dot{\epsilon} \vartheta \eta$ , - $\eta \varsigma$ ,  $\dot{\eta}$ , drunkenness.  $\dot{\delta} \lambda \iota \gamma a \rho \chi \dot{\iota} a$ , - $a \varsigma$ ,  $\dot{\eta}$ , the rule tioning, noticeable, me-  $\mu\omega\rho\delta\varsigma$ ,  $-\acute{a}$ ,  $-\acute{o}\nu$ , foolish;  $\delta$  $\mu\omega\rho\delta\varsigma$ , the fool. δεύτερος, -a, -ov, second. ναυτικός, - $\dot{\eta}$ , -ov, belong- συν-ίστημι, to put togeth ing to ships, nautical; ναυτική δύναμις, naval power.

of a few, oligarchy.  $\pi \rho \tilde{\omega} \tau o \varsigma$ ,  $-\eta$ ,  $-o \nu$ , first. er; mid., assemble, unita bring together.

'Ο πλοῦτος πολλά δύναται. Τίς αν μωρός δύναιτο έν οίνφ σιωπᾶν; 'Ανήρ δίκαιός έστιν, όςτις άδικεῖν δυνάμενος μη βούλεται. Πρᾶττε μηδὲν ών μη ἐπίστασαι. "Αριστόν έστι πάντ' έπίστασθαι καλά. Ζωμεν" ούχ ως έθέλομεν, άλλ' ώς δυνάμεθα. Πρό μέθης ανίστασο. Τί συμφέρει ενίοις πλουτείν, δταν μή ἐπίστωνται τῷ πλούτω χρησθαι ; Καταλυθέντος τοῦ Πελοτοννησιακοῦ πολέμου όλιγαρχίαν εν ταῖς πλείσταις πόλεσι καθίσταντο. Οι πολέμιοι οὐκ ἀποστήσονται, πρίν αν ελωσι την πόλιν. Μίνως, ὁ δεύτερος, πρῶτος Ἑλλήνων ναυτικήν δύναμιν άξιόλογον συνεστήσατο. Υπό Αυσάνδρου, τοῦ Σπαρτιάτου, έν 'Αθήναις τριάκοντα τύραννοι κατεστάθησαν.

Men have much power through wealth. Rise up (pl.) before intoxication. The enemies could not take (2 aor.) the town. Of what use is it to thee to be rich, if thou understandest not how to use riches? What fools could (av, w. opt.) be silent over wine? No mortal is able to know everything. There are few who understand (part.) how to use riches well. The magistrates who are appointed (aor. part. pass.) to rule over the town, must ( $\delta \epsilon \tilde{\iota}$ , w. acc. of pers.) care for its prosperity.

## LXVIII. Vocabulary.

"Αθλιος, -a, -ov, troublesome, pitiable, miserable.  $a\pi o \tau i \vartheta \eta \mu \iota$ , to put away; mid., take away. δια-τελέω, to complete; w. part., it expresses the continuance of the acticiple, as διατελώ γρά- trol. continence. write," or "writing."

put into a disposition. dispose.  $\dot{\epsilon}\pi \iota - \tau i \vartheta \eta \mu \iota$ , to add, put upon; mid., put on oneattack, set upon. tion denoted by the par-  $\dot{\epsilon}\gamma\kappa\rho\dot{a}\tau\epsilon\iota a$ ,  $-a\varsigma$ ,  $\dot{\eta}$ , self-con-  $\lambda\dot{o}\phi o\varsigma$ , -ov,  $\dot{o}$ , a crest. travelling money. δια-τίθημι, to put in or- ήκω, ήξω, I am come.

der, manage; w. adv., ϑησαυρός, -οῦ, δ, a treaκατα-τίθημι, to lay down, lay by; mid., lay down for oneself. self; w. dat., apply to,  $\kappa \rho \dot{\alpha} \nu o \varsigma$ ,  $-\epsilon o \varsigma = -o \nu \varsigma$ ,  $\tau \dot{o}$ , a helmet. στέφανος, -ου, ό, a crown. φων, " I continue to ἐφόδιον, -ου, τό, viaticum, φοινίκεος, -έα, -εον, contracted  $-o\tilde{v}\varsigma$ ,  $-\tilde{\eta}$ ,  $-o\tilde{v}$ rurple.

by attraction instead of μηδέν τούτων, 3.

**<sup>\* §</sup>** 161, 3.

<sup>&</sup>lt;sup>2</sup> see § 97, 8. <sup>4</sup> see § 126, 1

Οἱ Κελτίβηρες περὶ τὰς κεφαλὰς κράνη χαλκᾶ περιτίθενται φοινικοῖς ἡσκημέναι λόφοις. Οὐδένα θησαυρὰν παισὶ καταθήση ἀμείνω αἰδοῦς. Τίς ἀν ἐκὼν
φίλον ἄφρονα θοῖτο; Ξενοφῶντι θύοντι ἡκέ τις ἐκ Μαντινείας ἄγγελος λέγων,
τὰν υἰὰν αὐτοῦ τὰν Γρύλλον τεθνάναι κάκεῖνος ἀπέθετο μὲν τὰν στέφανον,
διετέλει δὲ θύων ἐπεὶ δὲ ὁ ἄγγελος προςέθηκε καὶ ἐκεῖνο, ὅτι νικῶν τέθνηκε,
πάλιν ὁ Ξενοφῶν ἐπέθετο τὰν στέφανον. ᾿Αλκιβιάδης ἔφυγεν εἰς Σπάρτην καὶ
τοὺς Λακεδαιμονίους παρώξυνεν ἐπιθέσθαι τοῖς ᾿Αθηναίοις. Τῷ, μὲν τὰ σῶμα διατεθειμένω κακῶς χρεία ἐστὶν ἰατροῦ, τῷ δὲ τὴν ψυχὴν φίλου. Ἐφόδιον εἰς
τὰ γῆρας κατατίθου. Οὶ ᾿Αθηναῖοι ἐν τῷ δευτέρω τοῦ Πελοποννησιακοῦ πολεμου ἔτει ὑπὰ τοῦ λοιμοῦ ἀθλιώτατα διετέθησαν. Κακὰν οὐδὲν φύεται ἐν ἀνδρὶ
θεμέλια θεμένω τοῦ βίου σωφροσύνην καὶ ἐγκρατειαν. Τοὺς πιστοὺς τίθεσθαι
δεῖ ἔκαστον ἑαυτῷ. Οἱ πολῖται φοβοῦνται, μὴ οἱ πολέμιοι τῷ πόλει ἐπιτιθῶνται.

The citizens attack the enemies. We will take the good as our friends. The citizens feared that the enemies might attack the town. Lay by travelling money for old age. Put on (aor.) the crown. Take care that the enemies do not attack (subj. aor.) you. Croesus deposited many treasures of gold in his house. The character of men is often changed by riches. Nature cannot easily be changed. A golden crown was placed (aor.) by the Athenians on the gate of the Acropolis. Everything has been changed by the war.

#### LXIX. Vocabulary.

'Αμοιβή, -ῆς, ἡ, exchange, recompense, return. στρατός, -οῦ, ὁ, an army. συν-επι-δίδωμι, to give at

the same time; mid.,  $\sigma \nu \nu - \nu \epsilon \omega$ , to spin, we are give oneself up with together with. others to a thing.

Χάρις χάριτι ἀποδίδοται. Τῷ εὖ ποιοῦντι πολλάκις κακὴ ἀποδίδοται ἀμοιβή. Πατρίδες πολλάκις διὰ κέρδος προὐδόθησαν. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώποις παρὰ τῶν θεῶν. 'Ως μέγα τὸ μικρόν ἐστιν ἐν καιρῷ δοθέν. 'Ότε εἰλε' τὴν Θηβαίων πόλιν 'Αλέξανδρος, ἀπέδοτο τοὺς ἐλευθέρους πάντας. 'Εκὼν σεαυτὸν τῷ Κλωθοί' συνεπιδίδου, παρέχων συννῆσαι, οἰςτισί ποτε πράγμασι βούλεται. 'Ομοίως αἰσχρόν, ἀκούσαντα χρήσιμον λόγον μὴ μανθάνειν, καὶ διδόμενόν τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαμβάνειν. Οἱ πολῖται φοβοῦνται, μὴ ἡ πόλις προδιδῶται. Μήποτε ὑπὸ τῶν φίλων προδιδοῖο. 'Ο στρατὸς ὑπ' αὐτοῦ τοῦ στρατηγοῦ προὐδίδοτο. 'Απόδου τὸ κύπελλον.

Everything is given by God. The wealth which is given (aor.) by God is lasting. The town was betrayed by the soldiers to the enemies. We must bear nobly, what is sent (given) by God. The friend will not be betrayed by the friend. Alexander is said, when he had taken (aor.) Thebes, to have sold (aor.) all the free citizens. The army is said to have been betrayed (aor.) by the general. The citizens feared, that the town might be betrayed. Let us sell (aor.) the goblets.

¹ from ἀσκέω, to adorn. see § 52, 1.

see §-122, 9. τεθνάναι instead of τεθνηκέναι, Comp. § 134, 3.
 also.
 § 159, (7).
 § 126, 1.

Κλωθώ, one of the Parcae, or goddesses of Fate.
 by attraction instead of πράγμασιν, & βούλεται.

#### LXX. Vocabulary.

άμφι-έννθμι, to put on, dress in.  $d\pi \delta \lambda \lambda v \mu i$ , to ruin; mid., be ruined or lost, per- κεράννυμι, to mix. έν-δείκνυμι, to show; mid., show of oneself.

gingly, make a boastful of oneself boastfully. dom in speaking, frank-

**Αληθῶς, truly, in real**ity. ἐπι-δείκνῦμι, to show brag- πολυτελής, -ές, costiy, splendid. display of; mid., show  $\dot{\rho}\dot{\eta}\tau\omega\rho$ , -opos,  $\dot{\delta}_{\gamma}$  an orator.  $\sigma\beta\dot{\epsilon}\nu\nu\nu\mu\iota$ , to quench, extinguish.  $\pi a \dot{\rho} \dot{\rho} \eta \sigma i a$ , -a c,  $\dot{\eta}$ , free-  $\sigma v v - a \pi \dot{\rho} \lambda \lambda v \mu i$ , to ruin at the same time; mid., go

to ruin at the same time.

Φίλοι φίλοις συναπόλλυνται δυςτυχοῦσιν. Οὐδέποτε κλέος ἐσθλὸν ἀπόλλυται. 'Ανδρός δικαίου καρπός ούκ ἀπόλλυται. Αἱ γυναῖκες χαίρουσιν ἀμφιεννύμεναι καλάς έσθητας. Οι άληθῶς σοφοί οὐ σπεύδουσιν έπιδείκνυσθαι την αύτῶν σοφίαν. 'Ο οίνος, έαν δδατι κεραννύηται, το σωμα ρώννυσιν. 'Η οργή εύθυς σβεννύοιτο. 'Αεί εν τῷ βίφ ἀρετὴν καὶ σωφροσύνην ενδείκνυσο. Οἱ Πέρσαι πολυτελείς στολάς άμφιέννυντο. 'Ο ρήτωρ την γνώμην μετά παβρησίας άπεδείξατο. 'Αλκιβιάδης ύπο τῶν 'Αθηναίων στρατηγος ἀπεδείχθη.

The Persians put on splendid clothes. Always show in your life virtue and soundmindedness. We admire the friends who accompany their unhappy friends to ruin (going to ruin together with, etc.). Let us express our opinion with frankness. The sophists made a boastful display of their wisdom. Women put on splendid clothes. The orator should express (aor.) his opinion with frankness.

#### SUMMARY OF VERBS IN - µ ι.

L Verbs in  $-\mu\iota$  which annex the Personal-endings to the Stem-vowel.

## § 135. Verbs in - α (1-στη-μι, ΣΤΑ-):

- 1.  $\varkappa i$ - $\chi \varrho \eta$ - $\mu \iota$ , to lend (XPA-), Inf.  $\varkappa \iota \chi \varrho \alpha \nu \alpha \iota$ , Fut.  $\chi \varrho \eta \sigma \omega$ , etc.; Mid. to borrow, Fut. χρήσομαι.—Aor. έχρησάμην in this sense is not used by the Attic writers. To the same stem belong:
- 2.  $\chi \varrho \tilde{\eta}$ , oportet (stem XPA- and XPE-), Subj.  $\chi \varrho \tilde{\eta}$ , Inf.  $\chi \varrho \tilde{\eta} \nu \alpha \iota$ , Part. (τὸ) χρεών; Impf. ἐχρῆν or χρῆν, Opt. χρείη (from XPE-).
- 3. ἀπόχρη, it suffices, sufficit; there are also formed regularly from ΧΡΑΩ, ἀποχοῶσιν, Inf. ἀποχοῆν; Impf. ἀπέχοη; Aor. ἀπέχοησε(r), etc. Mid. ἀποχοῶμαι, to have enough, to abuse, waste, ἀποχοησθαι, inflected like χράομαι.
- 4. ὀνίνημι, to benefit ('ONA-), Inf. ὀνινάναι; Impf. Act. wanting; Fut. ὀνήσω; Aor. ἄνησα. Mid. ὀνίναμαι, to have advantage, Fut. ονήσομαι; second Aor. ωνήμην, -ησο, -ητο, etc., Imp. ονησο, Part. ονήμενος, Opt. οναίμην, -αιο, -αιτο (§ 134, 1), Inf. ονασθαι; Aor.

<sup>&</sup>lt;sup>1</sup> § 47, 10. and § 161, 2. (a), (a)

Pass. ωνήθην instead of ωνήμην. The remaining forms are supplied by ωφελείν.

5. πι-μ-πλη-μι, to fill (ΠΛΛ-), Inf. πιμπλανιιι; Impf. ἐπιμπλην; Fut. πλησω; Aor. ἔπλησα; Mid. πίμπλαμαι, πίμπλασθαι; Impf. ἐπιμπλάμην; Perf. Mid. or Pass. πέπλησμαι; Aor. Pass. ἐπλήσθην.—Mid.

The  $\mu$  in the reduplication of this and the following verb is usually omitted in composition, when a  $\mu$  precedes the reduplication; e. g.  $\dot{\epsilon}\mu\pi\dot{\epsilon}\pi\lambda\alpha\mu\alpha\iota$ , but  $\dot{\epsilon}\nu$ - $\pi\iota\mu\pi\lambda\dot{\alpha}\mu\eta\nu$ .

- 6. πίμπρημι, to burn, Trans., in all respects like πίμπλημι.
- 7. ΤΛΗ-ΜΙ, to bear, endure, Pres. and Impf. wanting, (instead of them ὑπομένω, ἀνέχομαι); Aor. ἔτλην, (τλῶ,) τλαίην, τλῆθι, τλῆναι, τλάς; Fut. τλήσομαι; Perf. τέτληκα (on the forms τέτλαμεν, etc., comp. § 134, 3).
  - 8.  $\varphi \eta \mu i$ , to say (stem  $\Phi A$ -), has the following formation:

	Prese	ent. AC'	TIVE.		Imperf.
Indi- cative.	D. 2. 3. P. 1. 2.	φημί <sup>1</sup> φής φησί(ν) φὰτόν φὰτόν φὰμέν φὰτέ φὰσί(ν)	Indi- cative.	S. 1. 2. 3. D. 2. 3. P. 1. 2.	ἔφης, usually ἔφησθα ἔφη ἔφᾶτον ἐφᾶτην ἔφᾶμεν ἔφᾶτε
Subj. Imp.				and pai	, φαίης, φαίη, φαίητον 1 φαίτου, φαιήτην and την, φαίημεν and φαί- 2, φαίητε and φαίτε, -εν
Inf. Part.	φάναι φίις, φ	των Έσα, φάν φάντος, φάσης	Fut. Aor.	φήσω ἔφησα	<b>.</b>
		MII	DLE.		
1	Perf. In	np. πεφάσθω, let it be sa Verhal adjecti			

Rem. 1. In the second person  $\phi \eta \varsigma$ , both the accentuation and the Iota subscript is contrary to all analogy. On the inclination of this verb in the Ind. Pres. (except  $\phi \eta \varsigma$ ), see § 14.

Rem. 2. This verb has two significations, (a) to say in general, (b) to affirm (aio), to assert, maintain, etc. The Fut.  $\phi\eta\sigma\omega$ , however, has only the latter signification; the first is expressed by  $\lambda\dot{\epsilon}\xi\omega$ ,  $\dot{\epsilon}\rho\tilde{\omega}$ . The Impf.  $\dot{\epsilon}\phi\eta\nu$  with  $\phi\dot{\omega}\nu\alpha\iota$  and  $\phi\dot{\alpha}\varsigma$ , is used also as an Aorist.

<sup>&</sup>lt;sup>1</sup> In composition, ἀντίφημι, σύμφημι, ἀντίφης, σύμφης, ἀντίφησι, σύμφησι, etc. but Subj. ἀντιφῶ, ἀντιφῆς, etc.

The following Deponents also belong here:

- 1. ἄγαμαι, to wonder, be astonished, admire, Impf. ἦγάμην; Aor. ηγάσθην; Fut. αγάσομαι.
- 2. δύναμαι, to be able, Subj. δύνωμαι (§ 134, 1), Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. έδυνάμην and ήδυν.; second Pers. έδύνω, Opt. δυναίμην, δύναιο (§ 134, 1); Fut. δυνήσομαι; Aor. έδυνήθην, ήδ. and έδυνάσθην (§ 85, Rem.); Perf. δεδύνημαι; verbal adjective, δυνατός, able and possible.
- 3. ἐπίσταμαι, to know, second Pers. ἐπιστασαι, etc., Subj. ἐπίστωμαι (§ 134, 1), Imp. ἐπίστω, etc.; Impf. ἢπιστάμην, ἢπίστω, etc., Opt. ἐπισταίμην, ἐπίσταιο (§ 134, 1); Fut. ἐπιστήσομαι; Aor. ἠπιστήθην (Aug., § 91, 3); verbal adjective, ἐπιστητός.
- 4. ἔραμαι, to love (in the Pres. and Impf. ἐράω is used instead of it in prose); Aor. ἡράσθην, amavi; Fut. ἐρασθήσομαι, amabo.
- 5. κρέμαμαι, to hang, pendeo, Subj. κρέμωμαι (§ 134, 1); Part. πρεμάμενος; Impf. ἐχρεμάμην, Opt. κρεμαίμην, -αιο, -αιτο (§ 134, 1); Aor. ἐκρεμάσθην; Fut. Mid. κρεμήσομαι, pendebo, I shall hang.
- 6. πρίασθαι, to buy, a defective Aor. Mid., used by the Attic writers instead of the Aor. Mid. of ωνέομαι, viz. έωνησάμην (§ 87, 4), which is not used by them, Subj. πρίωμαι (§ 134, 1), Opt. πριαίμην, -αιο, -αιτο (§ 134, 1), Imp. πρίασο or πρίω, Part. πρίαμενος.

## LXXI. Vocabulary.

 $\Delta a \iota \mu \acute{o} \nu \iota o \nu$ ,  $-o \nu$ ,  $\tau \acute{o}$ , the  $\kappa \acute{\omega} \mu \eta$ ,  $-\eta \varsigma$ ,  $\dot{\eta}$ , a village. Deity. ούκέτι, no more, no longer.  $k\mu\pi$ ίπρημι, to set on fire, πολιτικός, -ή, -όν, relating to the state; τὰ πολι- σύν-ειμι, to be with. burn up, εύκλεια and εύκλεία, -ας, τικά, politics. ή, fame. πότερος, -a, -oν; uter? which of two? πότερον, εως, as long as. whether. lσως, perhaps.

 $\pi \rho o - \sigma \eta \mu a i \nu \omega$ , to indicate beforehand, reveal. πρότερον, sooner, before. σωφρονέω, to be of sound mind, sensible or prusave. dent. φείδομαι, w. gen., to spare,

Σωκράτης προ πάντων ψετοι χρηναι τους ανθρώπους σωφροσύνην κτήσασθαι. Έν έλπίσι χρή τους σοφούς έχειν βίον. Έργα και πράξεις άρετης, ου λύγους ζηλοῦν χρεών. "Ισως εἰποι" τις ἄν, ὅτι χρῆν τὸν Σωκράτη μὴ πρότερον τὰ πολιτικά διδάσκειν τους έαυτῷ συνδιατρίβοντας ή σωφρονείν. Σωκράτης την πόλιν πολλά ώνησεν. Οι πολέμιοι πολλάς κώμας ενέπρησαν. Σωκράτης τό δαιμόνιον έφη προσημαίνειν έαυτῷ τὸ μέλλον. Πόνος, φασίν, εὐκλείας πατήρ. πολίται τοῦς στρατιώτας τῆς ἀνδρείας ἡγάσθησαν. Αλκιβιάδης, ἔως Σωκράτει συνην, έδινήθη των μη καλων έπιθυμιων κρατείν. Πριαίμην πρό πάντων χρημάτων τον σοφον ανδρα φίλον είναί μοι. Πολλοί χρημάτων δυνάμενοι φείδεσθαι, πρίν έραν, έρασθέντες οὐκέτι δύνανται.

Socrates maintained (aor.), that the Deity revealed the future to him.

<sup>&</sup>lt;sup>3</sup> dyaodaí τινά τινος, to admire one for something. **6 125, 20.** <sup>2</sup> 6 126, 7.

maintain, said the general, that (acc. w. inf.) you must attack the enemies. Virtue will always benefit man. Fill (aor.) the goblets with wine. The town was set on fire (aor.). The moderate (man) will always be able to control evil desires. The wise (man) will always love virtue. Socrates understood (aor.) how to turn the youths to virtue. We cannot purchase a faithful friend for money.

## § 136. Verbs in -s ( $\tau$ i- $\theta\eta$ - $\mu$ i, $\Theta$ E-):

1.  $i-\eta-\mu i$  (stem E-), to send. Many forms of this verb are found only in composition.

	ACTIVE.
Pres.	Ind. ႞ημι, ႞ης, ႞ησι(ν); ἱετον; ἱεμεν, ἱετε, ἱᾶσι(ν) οτ ἰεῖσι(ν). Subj. ἱῶ, ἰῆς, ἰῆ; ἱῆτον; ἱῶμεν, ἱῆτε, ἱῶσι(ν); [ἀφιῶ, ἀφιῆς, ἀφιῆς (ἀφίη in Xen.), etc. Imp. (ἱεθι), ἰει, ἱέτω, etc. Inf. ἱέναι. Part. ἰείς, ἰεῖσα, ἰέν.
Impf.	Ind. louν (from 'ΙΕΩ), ἀφίουν οτ ἡφίουν (seldom leιν), leις, leι; le-τον, ίέτην; leμεν, leτε, leσαν. Opt. leίην.
Perf. Aor. II.	είκα. — Plup. είκειν. — Fut. ήσω. — Aor. I. ήκα (§ 131, 2). Ind. Sing. is supplied by Aor. I. (§ 131, 2); Dual είτον, είτην; Plur. είμεν, καθεῖμεν, είτε, ἀνεῖτε, είσαν, ἀφεῖσαν. Subj. ὧ, ϟς, ἀφῶ, ἀφῆς, etc. Opt. είην, είης, εἰη; είτον, εἴτην; είμεν, είτε, εἰεν. Imp. ἔς, ἄφες, ἔτω; ἔτον, ἔτων; ἔτε, ἔτωσαν and ἔντων. Inf. είναι, ἀφεῖναι. — Part. είς, είσα, ἔν, Gen. ἔντος, εἴσης, ἀφέντος. IARK. On the Aug. of ἀφίημι, see § 91, 3.
• w	MIDDLE.
Pres.	Ind. leμαι, leσαι, ίεται, etc. Subj. ίῶμαι, ἀφιῶμαι, ἰῆ, ἀ <b>φιῆ, et</b> c. Imp. leσο or lov. Inf. leσθαι. Part. ἰέμενος, -η, -ον.
Impf.	lέμην, leσο, etc. Opt. lοίμην (lείμην), lοῖο, ἀφιοῖο, etc.
	Ind. είμην Subj. ώμαι, ἀφῶμαι, ἡ, ἀφῆ, ἡται, ἀφῆται είσο, ἀφεῖσο Opt. προοίμην, -οῖο, -οῖτο, -οίμεθα, etc. είτο, ἀφεῖτο Imp. οὖ, ἔσθω, etc. είμεθα, etc. Inf. ἔσθαι. Part. ἔμενος, -η, -ον.
Perf. εlμ	αι, μεθείμαι, Inf. είσθαι, μεθείσθαι. — Plup. είμην, είσο, άφείσο, etc. — Fut. ήσομαι. — Aor. I. ήκάμην only in Ind. and seldom.
	PASSIVE.
Aor. T. s.	ίθην, Part. έθείς. — Fut. έθήσομαι. — Verb. Adj. έτός, έτέος (ἄφετος)

## § 137. $Ei\mu i$ (stem $E\Sigma$ ), to be, and $Ei\mu i$ (stem I-), to go.

		PRES	ENT		
Ind. S. 1.	elμί, to be	Subj. &	Ind.	εἰμι, to go	Subj. ίω
2.	εl	<b>ý</b> s	2.	εί	ไทูร
3.	ἐστί(ν)	T T	3.	$\epsilon l\sigma\iota(\nu)$	โซ
<b>D. 2</b> .	ξστόν	ήτου	D.2.	<i>ໄ</i> τον	<i>ἔητον</i>
3.	έστόν	ήτου	3.	<b>Ιτον</b>	` Ϊητον
P. 1.	ἐσμέν	ώμεν	P. 1.	<i>ໂμεν</i>	ίωμεν
2.	ἐστέ	hτε	2.	ľτε	Inre
3.	$el\sigma i(v)$	ὧσι(ν)	3.	lasi(v)	ίωσι(ν)

	Inf. είναι Part. ών, οὖσα, δν G. ὄντος,οὖσης seldom ἔστων	3.	ἴτον ἴτων ἴτε	σα, Ιόν Gen. Ιόντος, Ιούσης.		
IMPERFECT.						
Ind.	Opt.	Ind.		Opt.		
S. 1.   ἡν, I was  2. ἡσθα 3. ἡν  D. 2. ἡστον (ἡτον) 3. ἡστην (ἤτην)  P. 1. ἡμεν 2. ἡστε (ἡτε) 3. ἡσαν  Fut. ἔσομαι, I shall	είητε (είτε) είησαν and είεν	2. 3. D. 2. 3. P. 1. 2. 3.	ήειτε, " ήτε ήεσαν tc. — Ορι. έσοίμη	lοίην α   ίοις   ίοι   ίοιτον   ιοίτην   ν   ίοιμεν   ίοιτε   ίοιεν		

Rem. 1. On the inclination of the Ind. of  $\varepsilon l\mu i$ , to be (except the second Pers.  $\varepsilon l$ ), see § 14. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit; e. g.  $\pi \acute{a}\rho \varepsilon \iota \mu \iota$ ,  $\pi \acute{a}\rho \varepsilon \iota \tau \iota$ , etc., Imp.  $\pi \acute{a}\rho \iota \sigma \emph{v}\iota$ ; but  $\pi a\rho \~{\eta}\nu$  on account of the temporal augment,  $\pi a\rho \acute{e}\sigma \tau a\iota$  on account of the omission of  $\varepsilon$  ( $\pi a\rho \acute{e}\sigma \varepsilon \tau a\iota$ ),  $\pi a\rho \varepsilon \~{\iota}\nu a\iota$  like infinitives with the ending - $\nu a\iota$ ,  $\pi a\rho \~{\omega}$ , - $\~{\eta}$ , - $\~{\eta}$ , etc., on account of the contraction; the accentuation of the Part in compound words should be particularly noted; e. g.  $\pi a\rho \acute{\omega}\nu$ , Gen.  $\pi a\rho \acute{\iota}\nu \tau o\varsigma$ . so also  $\pi a\rho \iota \acute{\omega}\nu$ , Gen.  $\pi a\rho \iota \acute{\nu}\nu \tau o\varsigma$ .

Rem. 2. The compounds of  $el\mu\iota$ , to go, follow the same rules as those of  $el\mu\iota$  to be; hence several forms of these two verbs are the same in compounds; e. g.  $\pi \hat{a} \rho \epsilon \iota \mu \iota$ ,  $\pi \hat{a} \rho \epsilon \iota$  and  $\pi \hat{a} \rho \epsilon \iota \sigma \iota$  (third Pers. Sing. of  $el\mu\iota$  and third Pers. Pl. of  $el\mu\iota$ ) but Inf.  $\pi a \rho \iota \hat{e} \nu a \iota$ , Part.  $\pi a \rho \iota \hat{e} \nu a$ .

Rem. 3. The Pres. of  $el\mu\iota$ , to go, particularly the Ind., also the Inf. and Part., among the Attic prose-writers, has almost always a Future signification, I shall or will go, or come. Hence the Pres. is supplied by  $\ell\rho\chi o\mu a\iota$  (§ 126, 2).

## LXXII. Vocabulary.

\*Axeimi, to be away, or  $\delta \tilde{\eta} \vartheta e v$ , namely, for sooth,  $\dot{\epsilon} \phi i \eta \mu i$ , to send up to; absent. scilicet. mid. w. gen., send oneareim, to go away. self or one's thoughts elσ-ειμι, to go, or come αρκέομαι, w. pass. aor., to into. after anything, i. e. desatisfy oneself, be con-  $k\mu\beta\rho\sigma\chi i\zeta\omega$ , to drive into sire. καθίημι, to let down, lay. tented, w. dat. the net or snare, en-Αφίημι, to let go, give up, κάπρος, -ου,  $\delta$ , a wild boar.  $\xi\xi$ - $i\eta\mu\iota$ , to let or send out;  $\kappa\alpha\rho\tau\epsilon\rho\delta\varsigma$ , - $\alpha$ , - $\delta\nu$ , strong, neglect. Bιόω, to live. of rivers, empty itself. large. **δέον**, -οντος (from  $\delta \epsilon \tilde{\iota}$ ), τό,  $\tilde{\epsilon} \pi \epsilon \iota \tau a$ , afterwards, then, κραυγή, -ης, ή, a cry, a that which is owed, duty. hereafter. shout

λίθος, -ου, δ, a stone. πέδη, -ης, η, a fetter acc., υ revenge oneself μεθίημι, to let go, give πλεον μκις, oftener. on. [known. up, neglect. πρός-ειμι, to go to, ap- φανερός, -ά, -όν, evident, παρασκευάζω, to prepare; proach. χιών, -όνος, η, snow. χιών, -όνος, η, snow. παρίημι, to let pass, luosen. τιμωρέω, to help; mid. ω. sons).

Οἱ άγαθοὶ οὐ διὰ τὸν ὕπνον μεθιᾶσι τὰ δέοντα πράττειν. 'Αφεὶς τὰ φανερὰ μη δίωκε τα άφανη. Πολλοί ανθρωποι έφίενται πλούτου. Πέδας λέγουσιν είς τον Ελλήςποντον καθείναι Ξέρξην τιμωρούμενον δήθεν τον Έλλήςποντον. Οδτ' ἐκ χειρός μεθέντα καρτερόν λίθον βάον κατασχείν, οὐτ' ἀπό γλώττης λό-Ήρακλης του 'Ερυμάνθιον κάπρου διώξας μετά κραυγης είς χίουα πολλην παρειμένον ένεβρόχισεν. 'Ο Νείλος έξίησιν είς την θάλατταν έπτα στόμασιν. \*Αττα επειτ' έσται, ταῦτα θεοῖς μέλει. Εί θνητὸς εί, βέλτιστε, θνητὰ καί φρόνει. Μέμνησο νέος ων, ως γέρων έση ποτέ. Δίκαιος ίσθ, ίνα καὶ δικαίων τύχης. Βίας παρούσης οὐδὲν Ισχύει νόμος. Εὐδαίμων είην καὶ θεοῖς φίλος. 'Αλέξανδρος είπεν' Εί μη 'Αλέξανδρος ήν, Διογένης αν ήν. Βιώση άρκούμενος τοις παρούσι, των απόντων ούκ έφιέμενος. Και νεότης και γηρας άμφω καλά έστον. Οι άνθρωποι εὐδαιμονεῖν δύνανται, κὰν πένητες ὧσιν. 'Αλήθειά σ**ο**ι Ίωμεν, ω φίλοι. Φεῦγε διχοστασίας καὶ ἔριν, πολέμου προςιόντος. Έπελ ή Μανδάνη παρεσκευάζετο ώς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, ὁ ᾿Αστυάγης έλεγε πρός του Κύρου · 'Ω παῖ, ἡυ μένης παρ' ἐμοί, πρώτου μέν, ὅταν βούλη εἰςιέναι ώς εμέ, επί σοι εσται, 10 και χάριν σοι μαλλον εξω, δοφ αν πλεονάκις είςίης ός έμέ. Επειτα δε ίπποις τοίς έμοις χρήση, καί, δταν άπίης, έχων άπει οθς αν αύτος εθέλης Ιππους.

The good (man) will never omit to do his duty. Many strive after (¿φίεσθαι. w. gen.) the unknown, while they neglect (part. aor.) the known. Xerxes laid fetters on the Hellespont. Let not a man be a friend to me with the tongue (dat.), but in reality. Be just, that you may also obtain justice. The friend cares for the friend, even though he is absent. When the enemies came into the town, the citizens fled. Go in, O boy! The soldiers should all go away from the town. Two armies came into the town.

10 elvai ἐπί τινι, to be in the power of any one.

<sup>\*§ 158, 3. (</sup>b). \*§ 52, 10. \*§ 62. \*§ 52, 1. \*§ 122, 11. \*§ 121, 16. \*§ 126, 7. \*§ 142, 9. \*§ 39, Rem.

§ 138. II. Verbs in -\mu which annex the Syllable rv\u00fc or r\u00fc to the Stem-vowel and append to this the Personal-endings.

Formation of the Tenses of Verbs whose Stem ends with a, e, o, or with a Consonant.

A.	Verbs	whose	Stem	ends	with	α.	8	or	o.
$\boldsymbol{\Delta}$ .	A 61 02	WITO20	Owill	CHUS	44 1 1777	w,		O.	v.

Voice.	Tenses.	a. Stem in a.	b. Stem in e.	c. Stem in $o(\omega)$ .
Act.	Pres. Impf. Perf. Plup. Fut. Aor.	σκεδά-ννυ-μι <sup>1</sup> ἐ-σκεδά-ννυ-ν <sup>1</sup> ἐ-σκέδα-κα ἐ-σκεδά-κειν σκεδά-σω, Att. σκεδώ-σα	κορέ-ννῦ-μι <sup>1</sup> ἐ-κορέ-ννῦ-ν <sup>1</sup> κε-κόρε-κα ἐ-κε-κορέ-κειν κορέ-σω, Αtt. κορῶ, -εῖς, -εῖ ἐ-κόρε-σα	στρώ-ννῦ-μι <sup>ὶ</sup> ἐ-στρώ-ννῦ-ν <sup>ὶ</sup> ἔ-στρω-κα ἐ-στρώ-κειν στρώ-σω ἔ-στρω-σα
Mid.	Pres. Impf. Perf. Plup. Fut. Aor. F. Pf.	σκεδά-ννῦ-μαι ἐ-σκεδα-ννῦ-μην ἐ-σκέδα-σ-μαι ἐ-σκεδά-σ-μην	κορέ-ννὔ-μαι ἐ-κορε-ννΰ-μην κε-κόρε-σ-μαι ἐ-κε-κορέ-σ-μην κορέ-σ-ομαι ἐ-κορε-σ-άμην κε-κορέ-σ-ομαι	στρώ-νν <b>ὕ-μαι</b> ἐ-στρω-νν <b>ὕ-μην</b> ἔ-στρω-μαι ἐ-στρώ-μην
Pass.	Aor. Fut.	έ-σκεδά-σ-θην σκεδα-σ-θήσομαι	έ-κυρέ-σ-θην κορε-σ-θήσομαι	έ-στρώ-θην στρω-θήσομαι
Verbal	Adj.	σκεδα-σ-τός σκεδα-σ-τέος	κυρε-σ-τός κορε-σ-τέος	στρω-τός στρω-τέ <b>ο</b> ς.

#### B. Verbs whose Stem ends with a Consonant.

Pres.	δλ-λυ-μι,² perdo	δλ-λυ-μαι, pereo	δμ-νυ-μι2	δμ-νυ-μαι
Impf.	ŭλ-λυ-ν <sup>4</sup>	ώλ-λυ-μην	ώμ-νῦ-ν <sup>2</sup>	ພໍμ-νΰ-μ <del>ην</del>
Perf. I.	όλ-ώλε-κα ('ΟΛΕ <b>§</b> 89.	$\hat{\Omega}$ ), perdidi,	δμ-ώμο-κα ('ΟΜΟΩ),	δμ-ώμο-μαι
Perf. II.	όλ-ωλ-a, perii		§ 89.	
Plup. I.	ολ-ωλέ-κειν, perd	idera <b>m</b>	όμ-ωμό-κειν	ομ-ωμό-μην
Plup. II.				
Fut	δλ-ῶ, -εῖς, -εῖ	∣ δλ-οῦμαι, -εῖ	δμ-οῦμαι, -εῖ	
Aor. I.	ώλε-σα	Α. Π. ἀλ-όμην	ώμο-σα	ώμο-σάμην
	•			-θην et ώμόθην -θησομαι.

REMARK. Όλλυμι comes by assimilation from δλ-νυμι. For an example of a stem-ending with a mute, see δείκνυμι above, under the paradigms (§ 133). The Part. Perf. Mid. or Pass. of δυνυμι is δυωμοσμένος. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers; e. g δμώμοται, δμώμοτο.

¹ And σκεδα-ννύω, ἐσκεδά-ννυον — κορε-ννύω, ἐ-κορέ-ννυον — στρω-ννύω, ἐ-στρώ-ννυον (always ŭ).

#### SUMMARY OF THE VERBS BELONGING HERE.

#### The Stem ends:

## § 139. A. In a Vowel and assumes - ++ v.

#### (a) Verbs whose Stem ends in a.

- 1. κερά-ννῦ-μι, to mix, Fut. κεράσω, Att. κερῶ; Aor. ἐκέρἄσα; Perf. κέκρᾶκα; Perf. Mid. or Pass. κέκρᾶμαι; Aor. Pass. ἐκράθην, also ἐκεράσθην.—Mid.
- 2. κρεμά-ννν-μι, to hang, Fut. κρεμάσω, Att. κρεμώ; Aor. ἐκρέμασα; Mid. or Pass. κρεμάνννμαι, I hang myself or am hung (but κρέμαμαι, to hang, Intrans., § 135, 5); Fut. Pass. κρεμασθήσομαι; Aor. ἐκρεμάσθην, I was hung, or I hung, Intrans.
- 3. πετα-ννυ-μι, to spread out, expand, open, Fut. πετάσω, Att. πετά ; Perf. Mid. or Pass. πέπταμαι; Aor. Pass. ἐπετάσθην (Syncope, § 117, 1).
- 4. σκεδά-ννυ-μι, to scatter, Fut. σκεδάσω, Att. σκεδώ; Perf. Mid. or Pass. ἐσκέδασμαι; Aor. Pass. ἐσκεδάσθην.

## (b) Verbs whose Stem ends in $\varepsilon$ .

- 1. έ-ννυ-μι, to clothe, in prose ἀμφιέννυμι, Impf. ἀμφιέννυν without Aug.; Fut. ἀμφιέσω, Att. ἀμφιῶ; Aor. ἡμφίεσα; Perf. Mid. or Pass. ἡμφίεσμαι, ἡμφίεσαι, ἡμφίεσται, etc., Inf. ἡμφιέσθαι; Fut. Mid. ἀμφιέσομαι, Att. ἀμφιοῦμαι.—Aug., § 91, 3.
- 2. ζέ-ννῦ-μι, to boil, Trans., Fut. ζέσω; Aor. ἔζεσα; Perf. Mid. or Pass. ἔζεσμαι; Aor. Pass. ἐζέσθην.—(ζέω, on the contrary, is usually intransitive).
- 3. πορέ-ννῦ-μι, to satisfy, satiate, Fut. πορέσω, Att. πορῶ; Aor. ἐπόρεσα; Perf. Mid. or Pass. πεπόρεσμαι; Aor. Pass. ἐπορέσθην.— Mid.
- 4. σβέ-ννν-μι, to extinguish, Fut. σβέσω; first Aor. ἔσβεσα, I extinguished; second Aor. ἔσβην, I ceased to burn, went out; Perf. ἔσβηκα, I have ceased to burn.—Mid. σβέννυμαι, to cease to burn, Perf. Mid. or Pass. ἔσβεσμαι; Aor. Pass. ἐσβέσθην. No other verb in -νυμι has a second Aorist.
- 5. στορέ-ννῦ-μι, to spread out, abbreviated form στόρνυιι, Fut. στορέσω, Att. στορῶ; Aor. ἐστόρεσα. The other tenses are formed from στρώννυμι, viz. ἔστρωμαι, ἐστρώθην, στρωτός. See § 138, A. c.

- (c) Verbs in o, with the o lengthened into ω.
- 1 ζώ-ννν-μι, to gird, Fut. ζώσω; Aor. έζωσα; Perf. Mid. or Pass. έζωσμαι (§ 95).—Mid.
- 2. ὁώ-ννν-μτ, to strengthen, Fut. ὁώσω; Aor. ἔὐὁωσα; Perf. Mid. or Pass. ἔψὁωμαι, Imp. ἔψὁωσο, farewell, Inf. ἔψὁῶσθαι; Aor. Pass. ἔψὸώσθην (§ 95).

3. στρώ-ννν-μι, to spread out, Fut. στρώσω; Aor. έστρωσα, etc.

See στορέννυμι and § 138, A, c.

4. χρώ-ννυ-μι, to color, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωμαι.

# § 140. B. In a Consonant and assumes - v v (see δείχ-νυ-μι, § 133).

- 1. ἄγ-νῦ-μι, to break, Fut. ἄξω; Aor. ἔαξα, Inf. ἄξαι; second Perf. ἔαγα, I am broken; Aor. Pass. ἐἄγην (Aug., § 87, 4).—Mid. 12. εἴργ-νῦ-μι (or εἴργω), to shut in, Fut. εἴρξω; Aor. εἰρξα. (But εἴργω, εἴρξω, εἰρξα, to shut out, etc.).
- 3. ζεύγ-νῦ-μι, to join, Fut. ζεύξω; Aor. ἔζευξα; Perf. Mid. or Pass. ἔζευγμαι; Aor. Pass. ἐζεύχθην, more frequently ἐζὕγην.
- 4. μίγ-νῦ-μι, to mix, Fut. μίξω; Aor. ἔμιξα, μῖξαι; Perf. μέμῖχα; Perf. Mid. or Pass. μέμιγμαι; Aor. Pass. ἐμίχθην, more frequently ἐμίγην; Fut. Perf. μεμίξομαι.
- 5. οΐγ-νῦ-μι οτ οΐγω, prose ἀνοίγνῦμι, ἀνοίγω, to open, Impf. ἀνέφγος; Fut. ἀνοίξω; Aor. ἀνέφξα, ἀνοῖξαι; first Perf. ἀνέφχα, I have upened; second Perf. ἀνέφγα, I stand open, instead of which Att. ἀνέφγμαι; Aor. Pass. ἀνεφχθην, ἀνοιχθῆναι (Aug., § 87, 6).
  - 6. ομόργ-νν-μι, to wipe off, Fut. ομόρξω; Aor. ωμορξα.—Mid.
- 7. ὅρ-νῦ-μι, to rouse, Fut. ὅρσω; Aor. ὡρσα; Mid. ὅρνῦμαι, to rouse one's self, Fut. ὁροῦμαι; Aor. ὡρόμην.
- 8. πηγ-νῦ-μι, to fix, fasten, Fut. πηξω; Aor. ἔπηξα; first Perf.
  πέπηχα, I have fastened; second Perf. πέπηγα, I stand fast, Mid.
  πήγνῦμαι, I stick fast; Perf. πέπηγμαι, I stand fast; Aor. Pass. ἐπαγην.—Mid.
- 9. ἡηγ-νῦ-μι, to tear, break, Fut. ἡήξω; Aor. ἔξἡηξα; second Perf. ἔξιρογα, I am broken, rent; Aor. ἔξιραγην; Fut. Pass. ἡαγήσομαι.

## LXXIII. Vocabulary.

**Aφδής**, -ές, unpleasant, join again, of an army, ἀπο-σβέννθμι, to quench. disgusting. set out again. βδελυγμία, -ας, ἡ, dislike, dua-ζεύγνθμι, to yoke, or ἀνα-καίω, to burn, kindle. disgust.

break κωτίλλω, to chatter, pratgether, make coagulate, **διαβρήγν**υμι, to light. asunder, tear in pieces, tle. compose. λύχνος, -ου, ό, a lamp, a φύσημα, -ατος, τό, breath. tear away. ἐγκαλλωπίζομαι, to be μαλθακός, -ή, -όν, soft, φῶς, φωτός, τό, light. proud of, make a disχόλος, -ου, ό, ill-will, anrich, tender. δλλυμι, to destroy. play. ψευδόρκιου, -ου, τό, perέξ-όλλυμι, to ruin utterly. στυγέω, to hate. συμπήγυθμι, to join to- ψεύδορκος, -ου, perjured. ζεύγνθμι, to yoke, join. Τῶν βρωμάτων τὰ ἡδιστα, εάν τις προςφέρη, πρὶν ἐπιθυμεῖν, ἀηδῆ φαίνεται,

Τῶν βρωμάτων τὰ ἡδιστα,¹ ἐάν τις προςφέρη, πρὶν ἐπιθυμεῖν, ἀηδῆ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει. Τῷ αὐτῷ φυσήματι τὸ μὲν πῦρ ἀνακαύσειας ἄν, τὸ δὲ τοῦ λύχνου φῶς ἀποσβέσειας. Οἱ 'Αθηναῖοι μετὰ πάσης τῆς δυνάμεως ἐπὶ τοὺς Πέρσας ἀνέζευξαν. Μὴ δαιμόνων χόλον δρσης. Ἡ ῦβρις πολλὰ ἡδη τῶν ἀνθρώπων ἀπώλεσεν ἔργα. Εὶ μὴ φυλάξεις μίκρ', ἀπολεῖς τὰ μείζονα. Οἱ πολέμιοι ἄμοσαν τὰς συνθήκας φυλάξαι. Ξενοφάνης ἐλεγε, τὴν γῆν ἐξ ἀέρος καὶ πυρὸς συμπαγῆναι. Σωκράτης, ἰδὼν 'Αντισθένη τὸ διεβρωγὸς ἱματίου μέρος ἀεὶ ποιοῦντα φανερόν · Οὐ παύση, ἔφη, ἐγκαλλωπιζόμενος ἡμῖν; Τεύδορκον στυγεῖ θεὸς, ὅςτις ὀμεῖται. Ζεὸς ἄνδρ' ἐξολέσειεν 'Ολύμπιος, ὅς τὸν ἐταῖρον μαλθακὰ κωτίλλων ἐξαπατῷν ἐθέλει.

Boil (aor.) the water, O boy! The garment is torn. The milk is cardled (συμπήγνυμι, perf. 2). The doors are open. The wine was mixed (aor.) with water (dat.). The goblet is broken to pieces. The light is extinguished. The soldiers will again set out against the enemies. Swear (subj. aor.) not without reason. Haughtiness will ruin you all. Extinguish (aor.) the light. The women in sorrow (sorrowing) tore (aor. mid.) their garments.

# § 141. Inflection of the two forms of the Perfect, $x \in \tilde{\mu}$ and $\tilde{\eta} \mu \alpha \iota$ .

(a) Κείμαι, to lie down.

Keiman, properly, I have laid myself down, I am lain down, hence, I lie down, is a Perf. form without reduplication.

Perf. | Ind. κείμαι, κείσαι, κείται, κείμεθα, κείσθε, κείνται; Subj. κέωμαι, κέη, κέηται, etc.;

Imp. κείσο, κείσθω, etc.; Inf. κείσθαι; Part. κείρενος.

Ind. ἐκείμην, ἔκεισο, ἔκειτο, third Pers. Pl. ἔκειντο;

Opt. κεοίμην, κέοιο, κέοιτο, etc.

Fut. | κείσομαι. Compounds, ανάκειμαι, κατάκειμαι, κατάκεισαι, etc.; Inf. κατακείσθαι; Imp. κατάκεισο, έγκεισο

(b) Ήμαι, to sit

1. Huai, properly, I have seated myself, I have been seated, hence, I sit, is a Perf. form of the Poet. Aor. Act.  $\varepsilon i\sigma \alpha$ , to set, to establish. The stem is  $H\Delta$ - (comp.  $\eta\sigma$ - $\tau\alpha i$  instead of  $\eta\delta$ - $\tau\alpha i$  [according to § 8, 1.] and the Lat. sed-eo).

Perf. | Ind. ημαι, ήσαι, ήσται, ημεθα, ήσθε, ήνται; | Inip. ήσο, ήσθω, etc.; Inf. ήσθαι; Part. ημενος. Plup. | ημην, ήσο, ήστο, ημεθα, ήσθε, ήντο.

2. In prose, the compound  $\varkappa \acute{a} \vartheta \eta \mu \alpha \iota$ , is commonly used instead of the simple. The inflection of the compound differs from that of the simple, in never taking  $\sigma$  in the third Pers. Sing. Perf., nor in the Plup., except when it has the temporal Augment:

Perf. κάθημαι, κάθησαι, κάθηται, etc.; Subj. κάθωμαι, κάθη, κάθηται, etc.; Imp. κάθησο, etc.; Inf. καθῆσθαι; Part. καθήμενος.

Plup. ἐκαθήμην and καθήμην, ἐκάθησο and καθῆσο, ἐκάθητο and καθῦσο, ἐκάθητο, etc.; Opt. καθοίμην, κάθοιο, κάθοιτο, etc.

Remark. The defective forms of ήμαι are supplied by έζεσθαι or ίζεσθαι (prose καθέζεσθαι, καθίζεσθαι).

- § 142. Verbs in -ω, which follow the analogy of Verbs in -μ, in forming the second Aor. Act. and Mid.
  - 1. Several verbs with the characteristic  $\alpha$ ,  $\varepsilon$ , o, v, form a second Aor. Act. and Mid., according to the analogy of verbs in  $-\mu \iota$ , since, in this tense, they omit the mode-vowel, and hence append the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in  $-\omega$ .
  - 2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor. Act. of verbs in - $\mu\iota$ . The characteristic-vowel is in most cases lengthened, as in  $\bar{\epsilon}\sigma\tau\eta\nu$ , viz.  $\check{\alpha}$  and  $\epsilon$  into  $\eta$ ,  $\epsilon$  into  $\epsilon$ ,  $\epsilon$  and  $\epsilon$  into  $\epsilon$  and  $\epsilon$ . This lengthened vowel remains, as in  $\bar{\epsilon}\sigma\tau\eta\nu$ , throughout the Ind., Imp. and Inf. The Imp. ending  $-\eta\vartheta\iota$  in verbs whose characteristic-vowel is  $\alpha$ , in composition is abridged into  $\bar{\alpha}$ ; e. g.  $\pi\varrho\delta\beta\bar{\alpha}$  instead of  $\pi\varrho\delta\beta\eta\vartheta\iota$ .

and	a. Characteris. a BA-Ω, βαίνω, to go.	b. Characteris. ε ΣΒΕ-Ω, σβέννυμι, to extinguish.	1	d. Charac. υ δύ-ω, to wrap up.
Ind. S. 1. 2. 3. D. 2. 3. P. 1. 2. 3. Subj. S. D. P.	έ-βη-ν, I went έ-βη ·ς έ-βη έ-βη-τον έ-βη-την έ-βη-μεν έ-βη-σαν (Poet. έβαν) βῶ, βῆς, βῆ¹ βῆτον βῶμεν, -ῆτε, -ῶσι(ν)	l '- ' '	έγνων, I knew έγνως έγνως έγνω έγνωτον έγνωτην έγνωμεν έγνωσαν (Poet. έγνων) γνῶ, γνῷ <sup>1</sup> γνῶτον γνῶμεν, -ῶτε, -ῶσι(ν)	έδυν, to go έδυς [in or έδυ [under έδυτον έδυτην έδυμεν έδυτε έδυσαν (Poet.έδυν) δύω, -ης, -η' δύητον δύωμεν, -ητε, -ωσι(ν)

¹ Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδύω

Opt. S. 1.	βαίην	σβείην	γνοίην	
2.	βαίης	σβείης	γνοίης	
3.	βαίη	σβείη	γνοίη	
D. 2.	βαίητον et -α <b>ῖτο</b> ν	σβείητου et-εἶτου	γνοίητον et-οῖτον	
3.	βαιήτην et-αίτην	σβειήτην et-είτην	γνοιήτην et-οίτην	
P. 1.	βαίημεν et -αὶμεν	σβείημεν et-ε <i>ιμεν</i>	γνοίημεν et-οιμεν	
2.	βαίητε et -aiτε	σβείητε <b>6t</b> -εῖτε	γνοίητε et -οῖτε	
3.	$\beta$ a $\tilde{\epsilon}$ r $\nu$ (seldom $\beta$ a $\tilde{\epsilon}$ n $\sigma$ a $\nu$ ).	σβεὶεν	γνοίεν (rarely γνοίησαν).	
Imp. S.	$\beta \tilde{\eta} \vartheta \iota, - \hat{\eta} \tau \omega^1$	$\sigma \beta \tilde{\eta} \vartheta \iota, - \acute{\eta} \tau \omega^1$	γνῶθι, -ώτωι	δῦθι, -ύτω¹
D. 1.	βήτον, -ήτων	σβητον, -ήτων	γνῶτον, -ώτων	δύτον,-ύτων
P. 2.	βητε	σβητε	γνῶτε	δῦτε
3.	βήτωσαν <b>and</b> βάντων	σβήτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γνῶναι	δῦναι
Part.	βάς, -ãσα, -άν G. βάντος	σβείς, -εῖσα, -έν G. σβέντος	γνούς, -οῦσα, -όν G. γνόντος	δύς, -ῦσ <b>α, -</b> ὖν <b>G.</b> δύντος.

REMARK. The Opt. form  $\delta\delta\eta\nu$ , instead of  $\delta\upsiloni\eta\nu$ , is not found in the Attic dialect, but in the Epic. In the Common language, the second Aor. Mid. is formed in only a very few verbs; e. g.  $\pi\dot{\epsilon}\tau o\mu a\iota$  (§ 125, 23),  $\pi\rho\dot{\epsilon}a\sigma\vartheta a\iota$ , to buy (§ 135, p. 165).

Summary of Verbs with a second Aor. like Verbs in  $-\mu\iota$ .

Besides the verbs mentioned above, some others have this form:

- 1. διδράσκω, to run away (§ 122, 6), Aor. (ΔΡΑ-) έδραν, -ας, -α, -αμεν, -ατε, -ασαν, Subj. δρω, δρως, δρως, δρωτον, δρωμεν, δρωτε, δρωσι(ν), Opt. δρωίην, Imp. δρωθι, -άτω, Inf. δρωναι, Part. δράς, -ασα, -άν.
- 2. πέτομαι, to fly (§ 125, 23), Aor. (ΠΤΑ-) ἔπτην, Inf. πτῆναι, Part. πτάς; Aor. Mid. ἐπτάμην, πτάσθαι.
- 3. σκέλλω or σκελέω, to dry, make dry, second Aor. (ΣΚΛΑ-) ἔσκλην, to wither (Intrans.), Inf. σκλῆναι, Opt. σκλαίην (§ 117, 2).
- 4. φθά-νω, to come before, anticipate (§ 119, 5), second Aor. ἔφθην, φθηναι, φθάς, φθω, φθαίην.
- 5. καίω, to burn, Trans. (§ 116, 2), second Aor. (ΚΑΕ-) ἐκάην,\*
  I burned, Intrans.; but first Aor. ἔκανσα, Trans.
  - 6. φέω, to flow (§ 116, 3), Aor. (PΥΕ-) ἐξιρυτην,\* I flowed.
  - 7. χαίρω, to rejoice (§ 125, 24), Aor. (XAPE-) ἐχάρην.\*
  - 8.  $\dot{\alpha}\lambda\dot{\alpha}$ κομαι, to be taken, Aor. (AAO-)  $\ddot{\eta}$ λων and  $\dot{\epsilon}\ddot{\alpha}$ λων (§ 122, 1).
- 9. βιόω, to live, second Aor. ἐβίων, Subj. βιῶ, -ῷς, -ῷ, etc., Opt. βιῷην (not βιοίην, as γνοίην, to distinguish it from Opt. Impf. βιοιην), Inf. βιῶναι, Part. βιούς; but the Cases of the Part. βιούς are supplied by the first Aor. Part. βιώσας. Thus, ἀνεβίων, I came

<sup>&</sup>lt;sup>1</sup> Compounds, e. g. ἀνάβηθι, ἀνάβα, ἀνάβητε; ἀπόσβηθι; διάγνωθι; ἀνάδυθι.

<sup>\*</sup> These are strictly Pass. Aorists, though they have an Act. Intrans. signification.—Tr.

to life again, from ἀναβιώσχομαι.—The Pres. and Impf. of βίοω are but little used by the Attic writers; instead of these, they employ the corresponding tenses of  $\zeta \tilde{\omega}$ , which, on the contrary, borrows its remaining tenses from βιόω; thus, Pres. ζω; Impf. έζων (§ 97, 3); Fut. βιώσομαι; Aor. έβίων; Perf. βεβίωκα; Perf. Pass. βεβίωται, Part. βεβιωμένος.

10 φύω, to bring forth, produce, second Aor. ἔφῦν, I was pro duced, born, I sprung up, arose, was, φῦναι, φυς, Subj. φυω (Opt. wanting in the Attic dialect); but the first Aor. ἔφνσα, I produced, Fut.  $\phi \dot{v} \sigma \omega$ , I will produce. The Perf.  $\pi \dot{\epsilon} \phi \bar{v} \times \alpha$ , also has an intransitive sense, and also the Pres. Mid. φύομαι, and the Fut. φύσομαι.

§ 143.  $Old \alpha$  (stem  $EI\Delta$ ., to see), Iknow.

		PERFECT.		
Ind. S. 1.	L	hj. <i>εἰδῶ</i>	Imp.	T6
2. 3.	olσθα   olδε(ν)	είδης είδη	ίσθι Ιστω	Inf. előévai
	ϊστον, ϊστον	είδητον, -ητον	Ιστον, Ιστων	_
2.	Ισμεν Ιστε	είδῶμεν είδῆτε	ίστε	<b>Part.</b> <i>εἰδώς, -νῖα, -ός</i>
8.	Ισ <b>άσι(ν)</b>	εἰδῶσι(ν)	ίστωσαν	
	P	LUPERFEC	T.	
Ind. S. 1.		Dual		Pl. joeiµev
2.	ήδεις and -εισθα	ήδειτον		ήδειτε
3.	ກູ້ດິຍເ(ນ)	ηδείτην	,	ήδεσαν
		τε, είδειεν (seldor	m είδείησαν).	δείημεν (seldom
Fut.	είσομαι, I shall km	ow.—Verbal adject	ctive, lotéov.	
	compounded of old	a, I am conscious,	Inf. συνειδένα	ι, Imp. σύνισθι,

## LXXIV. Vocabulary.

 $\Delta l\mu a$ , -ατος, τό, blood. άκολάστως, with impu- άχρηστος, -ον, useless. centiously.  $\delta \pi o$ - $\beta a i \nu \omega$ , to go away. άπο-γιγνώσκω, to reject; w. ἐμαυτόν, give oneself ἐκ-πέτομαι, to fly away. up, despair. ἀπο-διδράσκω, w. acc., to νεκρός, -ά, -όν, dead; ό run away from.

 $\dot{a}\pi o - \kappa \rho \dot{v}\pi \tau \omega$ , to conceal. nity, extravagantly, li-  $\beta o \eta \vartheta \epsilon \omega$ , to hasten to help. assist. δύω, to go or sink into, put on. ξμπίπλημί τί τινος, to fill. νεκρός, a corpse.

 $\pi a \rho a - \pi \epsilon \tau o \mu a \iota$ , to fly away. πρό-οιδα, to know beforehand. προσθετός, -ή, -όν, οτ πρόσθετος, -η, -ον, added (by art), artificial πτέρυξ, -γος, η, a wing.συγγιγνώσκω, w. dat., to pardon. that боте, w. inf. and ind., so

<sup>&</sup>lt;sup>1</sup> First Pers. τόη, second τόησθα, third τόη, are considered as Attic forms.

Οὶ ἀνθρωποι την ἀλήθειαν γνώναι σπεύδουσιν. Γνώθι σεαυτόν. Γνῶναι Η πόλις έκινδύνευσεν ύπο των πολεμίων άλωναι. χαλεπου μέτρου. τοθς ακολάστως βιώσαντας. Σύγγνωθί μοι, ω πάτερ. Λιμός μέγιστον άλγος άνθρώποις έφυ. 'Όξεια ήδονη παραπτάσα φθάνει. 'Ο δουλος έλαθεν' άποδρας τον δεσπότην. Οἱ στρατηγοὶ ἔγνωσαν τοῖς πολίταις βοηθείν. Μήποτε σεαυτον Δαίδαλος ποιήσας πτέρυγας προςθετάς εξέπτη μετά του Ίκάρου Συλλας ενέπλησε την πόλιν φόνου και νεκρών, ώςτε τον Κεραμεικον αίματι ρυή-Οἱ πολέμιοι τὴν γῆν τεμόντες ἀπέβησαν. "Αχρηστον προειδέναι τὰ μέλ-Οἱ ἀγαθοὶ πάντων μέτρον ἴσασιν (know how) ἔχειν. Πολλοὶ ἄνθρωποι ούτε δίκας ήδεσαν, ούτε νόμους.

Go away, O boy! The whole town flowed with blood. The bird flew away. The general determined to assist the town. The father pardoned the son. Mayest thou not live licentiously! Men rejoice to know (aor. part.) the truth. The town was taken by the enemies. Let us not despair. The slave ran away from his master. The boy rejoiced when he saw (aor. part.) the bird fly away (aor. part.). It is well in everything to know (how) to observe moderation. Never praise a man, before  $(\pi\rho i\nu \ \dot{u}\nu, \ w. \ subj.)$  thou knowest him well.  $(\sigma a\phi \tilde{\omega} \varsigma)$ .

## §144. Deponents (§118, Rem.), and Active Verbs whose Future has a Middle form.

#### a. List of Deponents Middle most in use.

'Αγωνίζομαι, to contend, alκίζομαι, to treat inju- δέχομαι, to receive, riously, alνίττομαι, to speak darkly, alovávouai, to perceive, aiτιάομαι, to accuse, άκξομαι, to heal, άκρούομαι, to hear, ἀκροβολίζομαι, to throw ευχομαι, to pray, from afar, to skirmish, άλλομαι, to leap, άναβιώσκομαί, to restore to láoμαι, to heal, life, or to live again, άνακοινόομαι, to communi- ίππάζομαι, to ride, cate unth, άπεχθάνομαι, to be hated, ἀπολογέομαι, to speak in καυχάομαι, to boast, defence, ἀράομαι, to pray, άσπάζομαι, to welcome, Δοικνέομαι, to come,

δεξιήομαι, to greet, διακελεύομαι, to exhort, δωρέομαι, to present, έγκελεύομαι, to urge, έντέλλομαι, to command, έπικελεύομαι, to urge, ἐργάζομαι, to work, ἡγέομαι, to go before, θεύομαι, to see, lλάσκομαι, to propitiate, strength, κοινολογέομαι, to consult κτάομαι, to acquire, ληίζομαι, to plunder, λογίζομαι, **to** consider, λυμαίνομαι, to maltreat,

λωβάομαι, to insult, μαντεύομαι, to prophesy, μαρτύρομαι, to call to witness, μάχομαι, to fight, μέμφομαι, to blame, μηχανάομαι, to devise, μιμέομαι, to imitate, μυθέομαι, to speak, μυθολογέομαι, to relate, μυκάομαι, **t**o low, ξυλεύομαι, to gather wood, ξυλίζομαι, to gather wood, δδύρομαι, to mourn, ίσχυρίζομαι, to exert one's οlωνίζομαι, to take omens by birds, ολοφύρομαι, to lament, δρχέομαι, to dance, δσφραίνομαι, to **sme**ll, παραιτέομαι, to entreat, παρακελεύομαι, to urge, παραμυθέουαι, to encourage,

\* determined.

<sup>2</sup> a place in Athens.

**4 § 119**.

παβρησιάζυμαι, to speak σκέπτομαι, to consider, freely, πέτομαι, to fly, πραγματεύομαι, to be busy, στοχάζομαι, to aim at, τροοιμιάζομαι, to make a preamble, προφασίζομαι, to offer as an excuse, πυνθάνομαι, to inquire, σέβομαι, to reverence,

σταθμάομαι, to estimate υποκρίνομαι, to answer, (distance), στρατεύομαι, to go to war, στρατοπεδεύομαι, **to en**camp, τεκμαίρομαι, to limit, τεκταίνομαι, to fabricate, τεχνάομαι, to build,

ύπισχνέομαι, to promise, φείδομαι, to spare, φθέγγομαι, to speak, φιλοφρονέομαι, to treat kindly, χαρίζομαι, **to show kindness.** χράομαι, to use, ώνέομαι, **to buy.** 

### b. List of Deponents Passive most in use.

'Δλάομαι, to wander, åχθομαι, to be displeased, βούλομαι, to wish, βρυχάομαι to roar, δέομαι, to want, διανοέομαι, to think,

Aor. only Epic),

ξναντιόομαι, to resist, ένθυμέομαι, to reflect, έννοέομαι, to consider well, μυσάττομαι, to loathe, έπιμέλομαι and -έομαι, to take care, ἐπίσταμαι, to know, δύναμαι, to be able (Mid. εύλαβέομαι, to be cautious,

ήδομαι, to rejoice, κρέμαμαι, to hang, olopai, to suppose, προθυμέομαι, to desire. σέβομαι, to reverence,

REMARK. 'Αγαμαι, to wonder, αλδέομαι, to reverence, ἀμείβομαι, to exchange, άμιλλάομαι, to contend, ἀποκρίνομαι, to answer, ἀπολογέομαι, to apologize, ἀρνέοuai, to deny, ἀυλίζομαι, to lodge, διαλέγομαι, to converse with ἐπινόεομαι, to reflect upon, λοιδορέομαι, to reproach, μέμφομαι, to blame, δρέγομαι, to desire, πειράομαι, to try, προνοέομαι, to foresec, φιλοφρονέομαι, to treat kindly, and φιλοτιμέομαι, to be ambitious, have both a Mid. and Pass. form for their Aorist. Of these, ayauai. αἰδέομαι, ἀμιλλάομαι, ἀρνέομαι, διαλέγομαι and φιλοτιμέομαι, are more frequently in the Pass. Aor.; on the contrary, ἀμείβομαι, ἀποκρίνομαι, ἀπολογέομαι, μέμφουαι and φιλοφρονέομαι, more frequently in the Mid. Acr.

## c List of Active Verbs most in use with a Middle Future.

Aγνοέω,\* not to know, φοω,† to sing, ἀκούω,† to hear, άλαλάζω,\* to cry out, άμαρτάνω,† to miss. ἀπαντάω,† to meet, άπολαύω,† to enjoy, άρπάζω,† to seize, Βαδίζω, to go,

βαίνω, to go, βιόω, to live, βλέπω,\* to see, $\beta \circ \alpha \omega, \dagger$  to cry out, γελάω,† to laugh. γηράσκω, to grow old, γιγνώσκω, to know, δάκνω, to bite, δαρθάνω, **to sleep**,

δεῖσαι, to fear, διδράσκω, to run αιραν. διώκω,\* to pursue, έγκωμιάζω, to praise, eiμί, to be, ἐπαινέω,\* to praise ἐπιορκέω, to perjure enc's self, έσθίω, to eat.

<sup>\*</sup> Also with Fut. Act., in writers of the best period.—Tr.

<sup>†</sup> Also with Fut. Act., but only in the later writers. Comp. Rost. Gr. Gram. 4 82, VI. D, c) The forms of the Fut. Mid., however, are to be preferred.—Tr.

θαυμάζω,\* to wonder. θέω,\* to run, θηράω, θηρεύω,\* to hunt, θιγγάνω, to touch, θνήσκω, to die, θρώσκω, to leap, κάμνω, to labor, κλαίω,† to weep, κλέπτω, to steal, κολάζω,\* to punish, κωμάζω,\* to indulge in festivity, λαγχάνω, to obtain, λαμβάνω, to take, λιχμάω, to lick, uπνθάνω, to learn,

νέω, to swim, oloa, to know, οἰμώζω,\* to lament, ολολύζω,\* to howl, δμνυμι,† to moear, δράω, το see, παίζω, to sport, πάσχω, to suffer, πηδάω, to leap,  $\pi i \nu \omega$ , to drink,  $\pi i\pi \tau \omega$ , to fall,  $\pi\lambda\dot{\epsilon}\omega$ , to sail, πνέω, to blow (but συμ- φεύγω, to flee, πνεύσω), πνίγω,† to strangle, ποθέω,\* to desire,

προςκυνέω,\* to reverence, ρέω, to flow, σιγάω, to be silent, σιωπάω,† to be silent, σκώπτω, to sport, σπουδάζω, to be zealous, συρίττω, to pipe, τίκτω,\* to produce, τρέχω, to run, τρώγω, to gnaw, τυγχάνω, to obtain, τωθάζω, to rail at, φθάνω, to come before, χάσκω, to gape, χωρέω, \* το consam.

# SYNTAX.

### CHAPTER I.

#### ELEMENTS OF A SIMPLE SENTENCE.

## § 145. Nature of a Sentence.—Subject.—Predicate.

- 1. Syntax treats of sentences. A sentence is the expression of a thought in words; e. g. τὸ ῥόδον θάλλει, the rose blossoms, ὁ ἄν-θρωπος θνητός ἐστιν, τὸ καλὸν ῥόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπφ. Every thought must contain two parts or ideas related to each other and combined into one whole, viz. the idea of an action and of an object from which the action proceeds. The former is called the predicate, the latter, the subject. The subject, therefore, is that of which something is affirmed, the predicate, that which is affirmed of the subject; e. g. in the sentences, τὸ ῥόδον θάλλει, ὁ ἄνθρωπος θνητός ἐστιν,—τὸ ῥόδον and ὁ ἄνθρωπος αre the subjects, θάλλει and θνητός ἐστιν, the predicates.
- 2. The Greek language expresses the relation of ideas partly by inflection; e. g. τὸ ῥόδον θάλλ-ει, ὁ στρατιώτης μάχ-εται, οἱ στρατιώτης μάχ-εται, οἱ στρατιώται μάχ-ονται; partly by separate words; e. g. the tree is green, ὁ ἄνθρωπος θνητός ἐστιν. In this last example, the notion or idea contained in ἄνθρωπος is connected by ἐστίν to that contained in θνητός.
- 3. The subject is either a substantive,—a substantive-pronoun or numeral,—an adjective or participle used as a substantive,—an adverb which becomes a substantive by prefixing the article,—a preposition with the Case it governs,—or an infinitive. Indeed, every word, letter, syllable or combination of words may be considered as a neuter substantive, and hence can become a subject, the neuter article being usually prefixed.

Το ρόδον θάλλει, the rose blossoms. Έγω γράφω. Τρεῖς ἡλθον. Ό σοφος εὐδαίμων ἐστίν, the wise man is happy. Ο l πάλαι ἀνδρεῖοι ἡσὰν, the ancients were courageous. Ο l περl Μιλτιάδην καλῶς ἐμαχέσαντο. Το διδάσκειν καλόν ἐστιν. Το εl σύνδεσμός ἐστιν, the εl is a conjunction.

- 4. The subject is in the nominative.
- Rem. 1. The subject is in the Acc. in the construction of the Acc. with the Inf., see § 172. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs; e. g. εἰς τέτταρας hλθον, about four came; so καθ ἐκάστους, singuli, κατὰ ἐθνη, singulae gentes.
- REM. 2. In the following cases, the subject is not expressed by a separate word:
- (a) When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic; e. g. γράφω, γράφεις, γράφει.
- (b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being in a measure contained in the predicate, or, at least, indicated by it and hence readily known; e. g. ἐπεὶ οἱ πολέμιοι ἀνῆλθον, ἐκήρυξε (sc. ὁ κήρυξ, the herald proclaimed) τοὶς Ελλησι παρασκευάσασθαι. So σημαίνει τῆ σάλπιγγι, ἐσάλπιγξεν (sc. ὁ σαλπικτής, the trumpeter gives the signal with the trumpet). So also ὕει, it rains, νίφει, it snows, βροντῆ, it thunders, ἀστράπτει, sc. ὁ Ζεύς, it lightens, are to be explained.
- (c) When the subject is easily supplied from the context; thus, e. g. in such expressions as  $\phi \alpha \sigma i$ ,  $\lambda \dot{\epsilon} \gamma o v \sigma \iota$ , etc., the subject  $\dot{a}v \partial \rho \omega \pi o \iota$  is regularly omitted.
- Rem. 3. The indefinite pronouns, one, they, are commonly expressed by  $\tau \wr \zeta$ , or by the third Pers. Pl. Act., e. g.  $\lambda \acute{\epsilon} \gamma o \nu \sigma \iota$ ,  $\phi a \sigma \acute{\iota}$ , or by the third Pers. Sing. Pass., e. g.  $\lambda \acute{\epsilon} \gamma \epsilon \tau a \iota$ , or by the personal Pass., e. g.  $\phi \iota \lambda o \tilde{\nu} \mu a \iota$ ,  $\phi \iota \lambda \tilde{\eta}$ , they love me, you, etc., or by the second Pers. Sing., particularly of the Opt. with  $\mathring{a} \nu$ , e. g.  $\phi a \acute{\iota} \eta \varsigma \mathring{a} \nu$ , dicas, you may say, one may, can say.
- 5. The predicate is either a verb, e. g. τό δόδον θάλλει, or an adjective, substantive, numeral or pronoun in connection with είναι. In this relation είναι is called a copula, since it connects the adjective or substantive with the subject so as to form one thought; e. g. τὸ δόδον καλόν ἐστιν. Κῦρος ἦν βασιλεύς. Σὰ ἦσθα πάντων πρῶτος. Οἱ ἄνδρες ἦσαν τρεῖς. Τοῦτο τὸ πρᾶγμά ἐστι τό δε. Without the copula είναι, these sentences would stand τὸ δόδον—καλόν. Κῦρος—βασιλεύς, etc., and of course would express no thought.

## § 146. Agreement.

1. The finite verb agrees with its subject-nominative in number and person; the predicative\* or attributive adjective, participle,

<sup>\*</sup> When the adjective belongs to the predicate, and is used in describing what is said of the subject, it is called predicative; but when it merely ascribes some

pronoun or numeral, and the predicative substantive, or the substantive in apposition (when it denotes a person), agree with the subject in gender, number and Case (nominative).

Έγω γράφω, σὰ γράφεις, οὖτος γράφει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἡ ἀρετη καλή ἐστιν. Τὸ πρᾶγμα αἰσχρόν ἐστιν. Οἰ Ἑλληνες πολεμικώτατοι ἡσαν. Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. Κῦρος ἡν βασελεύς; here the predicate βασιλεύς is masculine, because the subject is masculine. Τόμὔρις ἡν βασίλεια; here the predicate is feminine, because the subject is feminine. Κῦρος, ὁ βασιλεύς, Τόμυρις, ἡ βασίλεια

2. As slvai, when a copula, takes two nominatives, viz. one of the subject and one of the predicate, so also the following verbs, which do not of themselves express a complete predicative idea, take two nominatives: ὑπάρχειν, to be, γίγνεσθαι, to become, φῦναι, to arise, spring from, to be, αὐξάνεσθαι, to grow, μένειν, to remain, καταστῆναι (from καθίστημι), to stand, δοκεῖν, ἐοικέναι and φαίνεσθαι, to appear, δηλοῦσθαι, to show one's self, καλεῖσθαι, ὀνομάζεσθαι and λέγεσθαι, to be named, ἀκούειν, to hear one's self called, to be named (like Lat. audire), αἰρεῖσθαι, ἀποδείκνυσθαι and κρίνεσθαι, to be chosen something, νομίζεθαι, to be considered something, and other verbs of this nature.

'Ο Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν, Cyrus became king of the Persians. Διὰ τούτων ὁ Φίλιππος η ὑ ξ ή ϑ η μέγας, by these means Philip grew great. 'Αλκιβιάδης ἡ ρ έ ϑ η στρατηγός. 'Αντὶ φίλων καὶ ξένων νῦν κόλακες καὶ ϑεοῖς ἐχθροὶ ἀ κ ο ὑ ο υ σ ι ν (audiunt), instead of friends, etc., they (hear themselves called)' are called flatterers and enemies of the gods.

Remark. Instead of the second Nom., several of these verbs are also connected with adverbs; then they express a complete predicative idea; e. g.  $\tau \delta$  and  $\delta \tilde{\nu} = \tilde{\nu}$ 

# LXXV. Exercises for Translation from English into Greek. (§§ 145 and 146).

Piety is the beginning of every virtue. To mortal men God is (a) refuge. The wise strive after virtue. Learning (to learn) is agreeable both to the youth and to the old man. Before the door stood about four thousand soldiers. The (maxim), know (aor.) thyself, is everywhere useful. The general commanded (aor.) (them) to hold (their) spears upon  $(\epsilon i\varsigma)$  the right shoulder, till the trum-

quality to the substantive with which it agrees, it is called attributive; e.g. in the expression ὁ ἀγαθός ἀνήρ (the good man), ἀγαθός is attributive. but in ὁ ἀνήρ ἐστι ἀγεθός (the man is good), it is predicative.—Τκ.

peter should give a signal (with) the trumpet. The herald made (aor.) proclamation to the soldiers to prepare themselves for  $(el\varsigma)$  battle. We admire brave soldiers. Without self-control we can practise (aor.) nothing good. Semiramis was queen of Assyria. Socrates always passed his time in public. After  $(\mu \epsilon \tau \acute{a}, w. acc.)$  death, the soul separates from the irrational body. It is (= has itself) difficult to understand (aor.) every man thoroughly. The Loves are perhaps called archers on this account, because the beautiful wound even from a distance. Tyrtaeus, the poet, was given (aor.) by the Athenians to the Spartans as a general. The Lacedaemonians were  $(\kappa a\tau ao\tau \tilde{\eta} \nu a\iota)$  the authors of many advantages to the Greeks. Minos, who (part.) had ruled very constitutionally and had been careful to do justice, was appointed (aor.) judge in  $(\kappa a\tau \acute{a}, w. gen.)$  Hades. Virtue remains ever unchanged. If  $(\dot{e}\acute{a}\nu, w. subj.)$  one, chosen (to be) a general, has subjected (aor.) an unjust and hostile city, shall we call him unjust?

## § 147. Exceptions to the General Rules of Agreement.

(a) The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (Constructio κατὰ σύνεσιν or ad intellectum).

Τὸ πλῆθος ἐπεβοήθησαν, the multitude brought assistance; the verb would regularly be singular here, but is put in the plural, because πλῆθος being a collective substantive, includes many individuals. Ο στρατὸς ἀπέβαινον. Τὸ στρατόπεδον ἀνεχώρουν. Τὸ μειράκιὸν ἐστι καλός, the boy is beautiful; here the substantive is neuter, while the adjective is masculine, agreeing with the subject, therefore, only in sense. Τὸ γυναίκιὸν ἐστι καλή.

(b) When the subject is not to be considered as something definite, but as a general idea or statement, the predicative adjective is put in the neuter singular, without any reference to the gender and number of the subject. In English we sometimes join the word thing or something with the adjective, and sometimes translate the adjective as if it agreed with the substantive.

Οὐκ ἀγαθὸν πολυκοιρανία· εἰς κοίρανος ἔστω, a plurality of rulers is not a good thing, etc. Αἰ μεταβολαὶ λυπηρόν, changes are troublesome. Ή μοναρχία κράτιστον.

- Rem. 1. When the predicate is a demonstrative pronoun, it agrees with the subject in gender, number and Case, as in Latin; e. g. Οὐτός ἐστιν ὁ ἀνήρ, this is the man. Αὐτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. Τοῦτό ἐστι τὸ ἀνθος. Yet the Greeks very often put the demonstrative in the neuter singular, both when it is a subject and predicate; e. g. Τοῦτό ἐστιν ἡ δικαιοσύνη, this is justice. Τοῦτό ἐστι πηγὴ καὶ ἀρχὴ γενέσεως
- (c) Verbal adjectives in -τός and -τέος frequently stand in the neuter plural instead of the singular, when they are used impersonally like the Latin verbal in -dram.

Πιστα έστι τολς φίλοις, we must trust friends, instead of πιστόν έστι. So also, when the subject is contained in an infinitive or in a whole clause, where in English we use the pronoun it; e. g. Τὴν πεπρωμένην μολραν ἀδύνατά ἐστιν ἀποφυγεῖν καλ θεῷ, it is impossible even for God to escape the destined fate.  $\Delta$  ῆλ ά ἐστιν (it is evident) ὅτι δεῖ ἕνα γέ τινα ἡμῶν βασιλέα γενέσθαι.

(d) A subject in the neuter plural is connected with a verb in the singular.

Τὰ ζῶα τρέχει. Τὰ πράγματά ἐστι καλά. Κακοῦ ἀνδρὸς δῶρα δυησιν οὐκ ἔχει.

- Rem. 2. When the subject in the neuter plural denotes persons or living beings, the verb is often put in the plural, to render the personality more prominent; e. g. τὰ τέλη (magistracy, magistrates) τοὺς στρατιώτας ἐξέπεμψαν. This is also the case, when the idea of individuality or plurality is to be made particularly prominent; e. g. Φανερὰ ἡ σ α ν ὑποχωρούντων καὶ ἰππων καὶ ἀνθρώπων ἱχνη πολλά (many tracks appeared).
- (e) A dual subject is very often connected with a plural predicate.

Δύο ἄνδρε ἐμαχέσαντο. ᾿Αδελφὼ δύο ἤσαν καλοί.

- Rem. 3. The dual is not always used, when two objects are spoken of, but only when they are of the same kind, either naturally connected, e. g.  $\pi \delta \delta \epsilon$ ,  $\chi \epsilon i \rho \epsilon$ ,  $\delta \tau \epsilon$ , two feet, etc., or such as are considered as standing in a close and mutual relation, e. g.  $\delta \delta \epsilon \lambda \phi \delta$ , two brothers.
- (f) When the predicate is a superlative, and stands in connection with a genitive, the gender of the superlative is commonly like that of the subject, as in Latin, more seldom like that of the genitive.

Φθόνος χαλεπώτατός έστιτῶν νόσων. Ὁ ἡλιος πάντων λαμπρότατός έστιν. Sol omnium rerum lucidissimus est.

#### LXXVI. Exercises on § 147.

The army of the enemy retired. The people of the Athenians believe that (acc. w. inf.) Hipparchus, the tyrant, was killed (acr.) by Harmodius and Aristogiton. Envy is something hateful. Drunkenness is something burdensome to men. It activity is indeed sweet, but inglorious and base. Beautiful indeed is prudence and justice, but difficult and laborious. To learn from  $(\pi a \rho a, w. gen.)$  (our) ancestors, is the best instruction. Together with the power, the pride of man also increases. Money procures men friends and honors. Afflictions often become lessons to men. The misfortunes of neighbors serve (= become) as  $(\epsilon i \varsigma)$  a warning to men. The Athenian (of the Athenians) courts of justice, misled by a plea, often put to death the innocent (= not doing wrong), while  $(\delta \epsilon)$  they often acquitted the guilty (= wrong-doers), either moved to sympathy

(sympathizing) by  $(i\kappa)$  the plea, or because the guilty had spoken (aor.) gracefully. The two long roads lead to (i) the city. The Spartan youths, in the streets, kept their hands within the mantle. The enemy possessed themselves of two great and magnificent cities. The eagle is the swiftest of all birds. Virtue is the fairest of all blessings.

## § 147b. Agreement when there are several subjects

- 1. Two or more subjects require the verb or copula to be plural. When the subjects are of like gender, the adjective is of the same gender, and in the plural; but when the subjects are of a different gender, then, in case of persons, the masculine takes precedence of the feminine and neuter, and the feminine of the neuter; but in case of things, the adjective is often in the neuter plural, without reference to the gender of the substantives.
- 'Ο Φίλιππος καὶ ὁ 'Αλέξανδρος πολλὰ καὶ θαυμαστὰ ἔργα ἀπεδείξαντο. 'Ο Σωκράτης καὶ ὁ Πλάτων ήσαν σοφοί. 'Η μήτηρ καὶ ἡ θυγάτηρ ήσαν καλαί. 'Η ὀργὴ καὶ ἡ ἀσυνεσια εισὶ κακαί. 'Ο ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν. 'Η γυνὴ καὶ τὰ τέκνα ἀγαθαί εἰσιν. 'Ως εἰδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἐαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν. 'Ἡ ἀγορὰ καὶ τὰ πρυτανεῖον Παρίω λίθω ἡσκημένα ἡν. Λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμά ἐστιν.
- Rem. 1. Sometimes the verb and adjective agree, in form, with the nearest subject; this is particularly the case, when the predicate precedes the subjects; e. g.  $\phi \iota \lambda \varepsilon \tilde{\iota} \ \sigma \varepsilon \ \delta \ \pi a \tau \dot{\eta} \rho \ \kappa a \tilde{\iota} \ \dot{\eta} \ \mu \dot{\eta} \tau \eta \rho$  and  $\dot{a} \gamma a \vartheta \dot{\alpha} \varsigma \ \dot{\varepsilon} \sigma \tau \iota \nu \ \dot{\sigma} \ \pi a \tau \dot{\eta} \rho \ \kappa a \tilde{\iota} \ \dot{\eta} \ u \dot{\eta} \tau \eta \rho$ . Sometimes where the verb follows different subjects, it agrees with the first, the other subjects being thereby made subordinate; e. g.  $\beta \ a \ \sigma \iota \lambda \varepsilon \vartheta \varsigma \ \delta \dot{\varepsilon} \ \kappa a \tilde{\iota} \ o \tilde{\iota} \ \sigma \nu \nu a \dot{\tau} \dot{\varphi} \ \delta \iota \dot{\omega} \kappa \omega \nu \varepsilon \dot{\iota} \sigma \pi \dot{\iota} \pi \tau \varepsilon \iota$ .
- 2. When several subjects of different persons are connected, the first person takes precedence of the second and third, but the second of the third; and the verb is put in the plural.

Έγω καὶ σὰ γράφομεν, ego et tu scribimus; ἐγω καὶ ἐκεῖνος γράφομεν, ego et ille scribimus; ἐγω καὶ σὰ καὶ ἐκεῖνος γράφομεν, ego et tu et ille scribimus; σὰ καὶ ἐκεῖνοι γράφετε, tu et ille scribitis; ἐγω καὶ ἐκεῖνοι γράφομεν, σὰ καὶ ἐκεῖνοι γράφετε, ἡμεῖς καὶ ἐκεῖνοι γράφομεν, ὑμεῖς καὶ ἐκεῖνος γράφετε.

Rem. 2. In addition to a subject-nominative which expresses the idea of plurality, there is often one or more denoting the parts of which the first is composed  $(\sigma\chi\tilde{\eta}\mu\alpha^*\kappa\alpha\vartheta'\delta\lambda\sigma\nu\kappa\alpha\lambda\mu\epsilon\rho\sigma\varsigma)$ ; e. g. o i  $\sigma\tau\rho\alpha\tau\iota\tilde{\omega}\tau\alpha\iota$  o i  $\mu$  è  $\nu$   $\dot{\eta}\nu\alpha\nu\tau\iota\tilde{\omega}$ - $\vartheta\eta\sigma\alpha\nu$   $\tau\sigma\tilde{\iota}\varsigma$   $\pi\sigma\lambda\epsilon\mu\dot{\iota}\sigma\iota\varsigma$ , o i  $\delta$  è  $\dot{\alpha}\pi\epsilon\phi\nu\gamma\sigma\nu$ , some of the soldiers withstood the enemy, but the others fled; here  $\sigma\tau\rho\alpha\tau\iota\tilde{\omega}\tau\alpha\iota$  denoting the whole is in the Nom., instead of being in the Gen. and governed by its parts of  $\mu$   $\dot{\epsilon}\nu$  and of  $\dot{\delta}\dot{\epsilon}$ .

<sup>\*</sup> A construction by which the whole is named, and a part is put in apposition with the whole, instead of the whole being in the Gen. and governed by a word denoting a part.—Tr.

### LXXVII. Exercises on § 147b.

Socrates and Plato were very wise. Nisus and Euryalus were friends (in) word and deed. Wisdom and health were always the greatest blessings of man (plur.). The Spartan Cleonymus and Basias (an) Arcadian, two gallant men, died in the battle fought against  $(\pi \rho \delta \varsigma)$  the Carduchians. Shame and fear are innate (in) man. I and my brother love thee. You and your friends have done me many favors. The citizens ran in different directions, every one to  $(\ell \pi i, w. acc.)$  his own. When (my) friends saw me, they embraced me, one on one side, the other on the other.\* (Of) the citizens, some rejoiced over  $(\ell \pi i, w. acc.)$  the victory of Philip, others mourned.

### § 148. The Article.

- REM. 1. The article is also used, where one object is to be distinguished from or contrasted with, another of a different kind; e. g. πόλεμος οὐκ ἐστιν ἄνευ κινδύνων, war is not without danger; but ὁ π ὁ λ ε μ ο ς οὐκ ἄνευ κινδύνων, ἡ δ ε ἱ ρ ἡ ν η ἀκίνδυνος; here πόλεμος takes the article because it is contrasted with εἰρήνη.
- 2. Hence the article is also used to denote the whole compass of the idea, since the speaker considers an object as the representative of all others of the same class, and therefore as expressing a definite whole; e. g. ὁ ἄνθρωπος θνητός ἐστιν, man (i. e. all men) is mortal; ἡ ἀνδρεία καλή ἐστιν, i. e. everything which is under-

<sup>\*</sup> άλλος άλλοθεν, alius aliunde.

stood by the term ἀνδρεία;—τὸ γάλα ἐστὶν ἡδύ, milk is sweet, i. e. milk in general, all milk.

- Rem. 3. When the English indefinite article a or an, denotes merely the class to which a particular thing belongs, the Greek uses the substantive alone without the article; e. g. a man,  $a\nu\vartheta\rho\omega\pi\sigma\varsigma$ .
- Rem. 4. Common nouns sometimes omit the article, where according to No. 1, it would be used. Such omission occurs, (a) with appellations denoting kindred or relationship, and the like, where the definite relation is obvious without the article; e. g. πατήρ, μήτηρ, υίος, ἀδελφός, παίδες, γονεῖς, ἀνήρ (husband) γυνή (wife), etc.;—(b) when two or more independent substantives are united to form one whole; e. g. παίδες καὶ γυναῖκες, πόλις καὶ οἰκίαι;—(c) when common nouns are used as, or instead of, proper nouns; e. g. ἡλιος, οὐρανός, ἄστν, used of Athens, πόλις, of a particular city, known from the context, γῆ, of a particular country, βασιλεύς, of a particular king, commonly the king of Persia;—(d) when common nouns which are usually specific, and would take the article, are used in an abstract sense; e. g. ἡγεῖσθαι θεούς, to believe in gods, ἐψ' ἰππου lέναι, to ride horse-back, ἐπὶ δεῖπνον ἐλθεῖν, to come to supper, i. e. to eat.
- Rem. 5. Abstract nouns, the names of the arts and sciences, of the virtues and vices, generally omit the article, when they are taken in their abstract sense; e. g.  $\dot{a}\lambda\dot{\eta}\vartheta\varepsilon\iota a$ ,  $\sigma\omega\tau\eta\rho\dot{\epsilon}a$ ,  $\sigma\omega\phi\rho\sigma\sigma\dot{\nu}\nu\eta$ ,  $\dot{\delta}\iota\kappa a\iota\sigma\sigma\dot{\nu}\nu\eta$ ,  $\dot{\epsilon}\pi\iota\sigma\tau\dot{\eta}\mu\eta$ ,  $\dot{\epsilon}\dot{\nu}\sigma\dot{\epsilon}\beta\varepsilon\iota a$ ,  $\dot{\epsilon}\sigma\dot{\epsilon}\beta\varepsilon\iota a$ ,  $\kappa\alpha\kappa\dot{\epsilon}a$ ; but if one class of abstracts is to be distinguished from another, or the whole compass of a science, etc. is intended, the article is used.
- 3. The article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person mentioned in the sentence.

Οἱ γονεῖς τὰ τέκνα στέργουσιν, parents love THEIR children. Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἴππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, C. having leaped down from HIS chariot, put on HIS breast-plate, etc.

- Rem. 6. The article is often used in a distributive sense; the article is here to be explained by its giving individuality to the noun with which it is connected; e. g.  $\delta$  K $\tilde{v}\rho o \zeta$   $\tilde{v}\pi \iota \sigma \chi \nu \epsilon \tilde{\iota} \tau a \iota$   $\delta \omega \sigma \epsilon \iota \nu$   $\tau \rho (a \dot{\eta} \mu \iota \delta a \rho \epsilon \iota \kappa \dot{\alpha} \tau o \tilde{v} \mu \eta \nu \delta \zeta \tau \tilde{\varphi} \sigma \tau \rho a \tau \iota \omega \tau \eta$ , C. promises to give three half-Darics, A (EACH) month to EACH soldier.
- 4. The article, being originally a demonstrative pronoun, is often used where an object, at first stated indefinitely, is named a second time; for the same reason it is used, when the speaker points to an object.
- Ό Κῦρος δίδωσιν αὐτῷ μυρίους δαρεικούς. Ό δὲ λαβῶν τὸ χρυσίον, C. gives him ten thousand Darics; but he taking the (that) money —, where χρυσίον has the article, because it refers to the preceding δαρεικούς. Εενίας ἀγῶνα ἐθηκε· ἐθεώρει δὲ τὸν ἀγῶνα Κῦρος. Ὑπὲρ τῆς κώμης γήλοφος ἡν, τῶν δὲ ἰππέων ὁ λόφος ἐνεπλήσθη, where λὸφος is the same as the preceding γήλοφος. Φέρε μοι, ὧ παῖ, τὸ βίβλιον, the (that) book.
  - 5. Proper names as such, i. e so far as in themselves they denote

individuals, do not take the article; e. g. Σωκράτης έφη. Ένικησαν Θηβαῖοι Λακεδαιμονίους. Μὴ οἴεσθεμήτε Κερ τοβλέπτην ὑπὲρ Χεὐρονήσου, μήτε Φίλιππον ὑπὲρ Αμφιπόλεως πολεμήσειν, ὅταν ἴδωσιν ἡμᾶς μηδενὸς τῶν ἀλλοτρίων ἐφιεμένους. They, however, take it, when they have been mentioned and are afterwards referred to, or even when they have not been previously mentioned, if they are to be represented as well known; e. g. ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρείθυιαν ἀρπάσαι.

- Rem. 7. Proper names, even when an adjective agrees with them, do not commonly have the article; e. g.  $\sigma o \phi \delta \varsigma$   $\Sigma \omega \kappa \rho \acute{\alpha} \tau \eta \varsigma$ , the wise Socrates. The article is also omitted with a proper name, when a noun in apposition having the article, follows it; e. g.  $K \rho \circ \tilde{\iota} \sigma \circ \varsigma$ ,  $\dot{\delta} \tau \tilde{\omega} \nu \Lambda \nu \delta \tilde{\omega} \nu \beta a \sigma \iota \lambda \varepsilon \dot{\nu} \varsigma$ . The names of rivers are usually placed, as adjectives, between the article and the word  $\pi o \tau a \mu \acute{\delta} \varsigma$ ; e. g.  $\dot{\delta} \Pi \eta \nu \varepsilon \iota \delta \varsigma \pi \sigma \tau a \mu \acute{\delta} \varsigma$ , the river Peneus.
- 6. When adjectives and participles are used as substantives, they regularly (according to No. 2) take the article. The English, in such a case, either employs an adjective, used substantively, e. g. οί ἀγαθοί, the good, or a substantive, e. g. τὸ ἀγαθόν, the advantage, the good, ὁ λέγων, the speaker, or resolves the participle, which is equivalent to exervos os (is, qui), by he, who, which, etc. In Greek, this use of the participle, in all its tenses, is very frequent; e. g. ΄Ο πλεῖστα οὐ φελοῦν (= ἐχεῖνος ος οὐφελεῖ) τὸ χοινὸν μεγίστων τιμῶν ἀξιοῦται, he who (whoever) benefits the state most, is worthy of the highest honors;  $\dot{o}$   $\pi \lambda \epsilon \tilde{\iota} \sigma \tau \alpha \dot{\omega} \phi \epsilon \lambda \dot{\eta} \sigma \alpha \varsigma (= \dot{\epsilon} \kappa \epsilon \tilde{\iota} \nu o \varsigma \delta \varsigma \dot{\omega} \phi \epsilon \lambda \eta \sigma \epsilon)$ τὸ κοινὸν μ. τ. ήξιώσατο; ὁ πλ. ώφελήσων τ. κ. μ. τ. άξιωθήσεται. Πολλούς έξομεν τούς έτοίμως συναγωνιζομένους. But if the adjectives are to express only a part of the whole, the article is omitted; e. g. κακὰ καὶ αἰσχοὰ ἔπραξεν. The infinitive also has the article, when it is to be considered as a substantive; e. g.  $\tau \delta$ γράφειν.
- 8. The Greek can change adverbs of place and time, more seldom of quality, into adjectives or substantives, by prefixing the ar-

ticle. In like manner, a preposition with its Case may Lz considered as an adjective.

Η ἄνω πόλις, the upper city; ὁ μεταξθ τόπος, the intervening place; οἱ ἐνθάδε ἄνθρωποι οτ οἱ ἐνθάδε; ὁ νῦν βασιλεύς, οἱ πάλαι σοφοὶ ἄνδρες, οἱ τότε, ἡ αῦριον (sc. ἡμέρα), ὁ ἀεί, the ever enduring; οἱ πάνυ τῶν στρατιωτῶν, the best of the soldiers; ἡ ἄγαν ἀμέλεια, the too great carelessness; ὁ πρὸς τοὺς Πέρσας πόλεμος, the Persian war; ἡ ἐν Χεβρονήσω τυραννίς.

- 9. When a substantive having the article has attributive expletives connected with it, viz. an adjective, adjective pronoun or numeral, a substantive in the genitive, an adverb, or a preposition with its Case (No. 8), then in respect to the position of the article, the two following cases must be distinguished:
- (a) The attributive is connected with its substantive so as to express a single idea; e. g. the good man the worthy; the wise man the sage, and denotes an object which is contrasted with others of the same kind, by means of the accompanying attributive. In this case, the attributive stands either between the article and the substantive, or is placed after the substantive with the article repeated.

O ἀγαθὸς ἀνήρ or ὁ ἀνὴρ ὁ ἀγαθός (in opposition to the bad man); ol πλούσιοι πολῖται or ol πολῖται ol πλούσιοι (in opposition to the poor citizens); υ τῶν ᾿Αθηναίων δῆμος or ὁ δῆμος ὁ τῶν ᾿Αθηναίων (in opposition to another people); ol νῦν ἀνθρωποι or ol ἀνθρωποι ol νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας (the Persian in opposition to other wars). In all these examples the emphasis is on the attributive: the good man, the rich citizens, the Athenian people, men of the present time, the Persian war.

(b) The attributive is not connected with its substantive to express a single idea, but is to be considered as the predicate of an abridged subordinate clause; here the attributive is not contrasted with another object of the same kind, but with itself, inasmuch as it is designed to show that an object is to be considered, in respect to a certain property, by itself, without reference to another. The English in this case uses the indefinite article with a singular substantive, but with a plural substantive, omits it entirely. Here the adjective without the article is placed either after the article and substantive, or before the article and substantive.

'O ἀνὴρ ἀ γ α θ ός or ἀ γ α θ ὸς ὁ ἀνήρ, α good man = ἀγαθὸς ὤν, the man who is good, inasmuch as, because, if he is good. Οἱ ἀνθρωποι μισοῦσι τὸν ἄνδρα κακόν or κακὸν τὸν ἄνδρα, they hate a bad man, i. e. they hate the man, inasmuch as, because, if he is bad. (On the contrary, τὸν κακὸν ἄνδρα or τὸν ἄνδυα τὸν κακόν, the bad man, in distinction from the good; hence, τοὺς μὲν ἀγαθοθς

άνθρώπους άγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν). Ό βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀ γ α ϑ ο ῖ ς, good citizens, i. e. if or because they are good; (on the contrary, τοῖς ἀγαθοῖς πολίταις οτ τοῖς πολίταις τοῖς ἀγαθοῖς, good citizens, in distinction from bad citizens). Ὁ θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν, God has implanted in man a soul, which is the most excellent or perfect. Οἱ ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἐχουσιν, have a blacker skin; the blackness of the skin is the consequence of the καταλάμπεσθαι ὑπὸ τοῦ ἡλίου.

REM. 8. When a substantive with the article has a genitive connected with it, the position under (a) occurs, only when the substantive with its genitive forms a contrast with another object of the same kind; e. g. δ τῶν ᾿Αθηνωίων δῆμος or ὁ ὁῆμος ὁ τῶν 'Αθηναίων (the Athenians, in contrast with another people); then the emphasis is on the genitive. On the contrary, the genitive without the article of the governing substantive is placed before or after that substantive, when this latter substantive expresses a part of what is denoted by the substantive in the genitive, the emphasis then being on the governing substantive; e. g.  $\delta \delta \hat{\eta}$ μος τῶν 'Αθηναίων or τῶν 'Αθηναίων ὁ δημος, the people, and not the nobility.— When the genitive of substantive-pronouns is used instead of the possessive pronouns, the reflexives ἐαυτοῦ, σεαυτοῦ, etc. are placed according to No. 9, (a); e. g. ὁ ἐμαυτοῦ πατήρ or ὁ πατήρ ὁ ἐμαυτοῦ, etc.; but the simple personal pronouns  $\mu o \bar{v}$ ,  $\sigma o \hat{v}$ , etc. stand without the article, either after or before the substantive which has the article; e.g. δ πατήρ μου or μοῦ δ πατήρ, δ πατήρ σου or σοῦ ό πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, my, thy, his (ejus) father, ὁ πατηρ ημῶν, ὑμῶν, αὐτῶν or ημῶν, ὑμῶν, αὐτῶν ὁ πατηρ, our, your, their (eorum) father. In the Sing. and Dual, the enclitic forms are always used.

Rem. 9. The difference between the two cases mentioned is very manifest with the adjectives  $\ddot{a} \kappa \rho o \varsigma$ ,  $\mu \acute{e} \sigma o \varsigma$ ,  $\ddot{e} \sigma \chi a \tau o \varsigma$ . When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind; e. g.  $\dot{\eta}$   $\mu \acute{e} c \eta$   $\pi \acute{o} \lambda \iota \varsigma$ , the middle city. in contrast with other cities;  $\dot{\eta}$   $\dot{e} \sigma \chi \acute{a} \tau \eta$   $\nu \ddot{\eta} \sigma o \varsigma$ , the most remote island, in contrast with other islands. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attributive defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive; e. g.  $\dot{e}\pi l \tau \ddot{\phi}$   $\delta \rho \epsilon \iota$   $\dot{a}\kappa \rho \phi$  or  $\dot{e}\pi'$   $\dot{a}\kappa \rho \phi$   $\tau \ddot{\phi}$   $\delta \rho \epsilon \iota$ , on the top of the mountain, properly on the mountain where it is the highest;  $\dot{e}\nu$   $\mu \acute{e}\sigma \eta$   $\dot{\tau} \ddot{\eta}$   $\pi \acute{o}\lambda \epsilon \iota$  or  $\dot{e}\nu$   $\tau \ddot{\eta}$   $\pi \acute{o}\lambda \epsilon \iota$   $\mu \acute{e}\sigma \eta$ , in the middle of the city;  $\dot{e}\nu$   $\dot{e}\sigma \chi \acute{a}\tau \eta$   $\tau \ddot{\eta}$   $\nu \acute{\eta} \sigma \phi$  or  $\dot{e}\nu$   $\nu \acute{\eta} \sigma \phi$   $\tau \ddot{\eta}$   $\dot{e}\sigma \chi \acute{a}\tau \eta$ , on the border or edge of the island.

Rem. 10. In like manner, the word  $\mu \dot{o} \nu o \varsigma$  has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive; e. g  $\delta \mu \dot{o} \nu o \varsigma \pi a \tilde{\iota} \varsigma$ , the only son; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate; e. g. O  $\pi a \tilde{\iota} \varsigma \mu \dot{o} \nu o \varsigma$  or  $\mu \dot{o} \nu o \varsigma \delta \pi a \tilde{\iota} \varsigma \pi a \iota \zeta \epsilon \iota$ , the boy plays alone (without company); whereas  $\delta \mu \dot{o} \nu o \varsigma \kappa a \tilde{\iota} \varsigma \kappa a \iota \zeta \epsilon \iota$ , the only boy plays.

10. Further; on the use of the article with a substantive which has an adjective agreeing with it, the following things are to be noted:

- (a) The article is used with a substantive which has an adjective pronoun connected with it, when the object is to be represented as a definite one; the adjective pronoun is then placed between the article and the substantive, e. g. ὁ ἐμὸς πατής; on the contrary, ἐμὸς ἀδελφός, a brother of mine (undetermined which), ἐμὸς παῖς, a. child of mine, but ὁ ἐμὸς παῖς, my child, a definite one, or the only one.
  - (b) The article is used with a substantive, with which τοιοῦτος, τοιός δε, τοσοῦτος, τηλικοῦτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, or to a whole class of objects previously named. The article commonly stands before the pronoun and substantive; e. g. ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν, τὰ τοιαῦτα πράγματα καλά ἐστιν. On the contrary, the article must be omitted, when the object is indefinite, any one of those who are of such a nature, or are so great; e. g. τοιοῦτον ἄνδρα οὐκ ᾶν ἐπαινοίης, you would not praise such a man.
  - (c) When  $\pi \tilde{\alpha} \varsigma$ ,  $\pi \acute{\alpha} \nu \tau s \varsigma$  belong to a substantive, the following cases must be distinguished:
  - (a) When the idea expressed by the substantive is considered as altogether a general one, the article is not used; e. g.  $n\tilde{\alpha}s$   $\tilde{\alpha}v\partial \rho\omega$ -nos, every man, i. e. every one to whom the predicate man belongs,  $n\dot{\alpha}vves$   $\tilde{\alpha}v\partial\rho\omega\pi\omega$ , all men. Here,  $n\tilde{\alpha}s$  in the singular, generally signifies each, every.
  - ( $\beta$ ) When the substantive to which  $\pi\tilde{\alpha}\varsigma$ ,  $\pi\acute{\alpha}rre\varsigma$  belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to No. 9, (a); e. g.  $\acute{\eta}$   $\pi\tilde{\alpha}\sigma\alpha$   $\gamma\tilde{\eta}$ , the whole earth, of  $\pi\acute{\alpha}re\varsigma$   $\piol\tilde{\alpha}r\alpha\iota$ , all the citizens without exception, the citizens as a whole or body. This usage is more seldom than that under ( $\alpha$ ). The same construction occurs also with  $\~{\delta} \lambda o \varsigma$ , but it is still more rare than with  $\pi\tilde{\alpha}\varsigma$ . Here the singular  $\pi\tilde{\alpha}\varsigma$  always has the sense of the whole, all.
  - (γ) When πας is joined with a definite object having the article, merely for the purpose of a more full explanation, but without any special emphasis, its position is according to No. 9, (b); e. g. οἱ στρατιῶται εἶλον τὸ στρατοῦπεδον ἄπαν οτ ἄπαν τὸ στρατοῦπεδον; οἱ στρατιῶται πάντες οι στρατιῶται πάντες οἱ στρατιῶται καλῶς ἐμαχεσαντο. This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner, when connected with a substantive having the arti-

- cle; e. g. δια την πολιν όλην οτ διὰ όλην την πόλιν, through the whole city, i. e. simply through the city (not διὰ την όλην πόλιν, which would signify through the WHOLE city).
- (d) When εκαστος, each, every, belongs to a substantive, the article is omitted, as with πας in the sense of each, every, when the idea expressed by the substantive is considered as altogether general; e. g. καθ' ἐκάστην ἡμέραν, every day, on all days; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to No. 9, (b); e. g. κατὰ τὴν ἡμέραν ἐκάστην, or usually καθ' ἐκάστην τὴν ἡμέραν, every single, individual day.
- (e) When ἐκάτερος, each of two, ἄμφω and ἀμφότερος, both, belong to a substantive, the article is always used, since here only two known, therefore definite objects can be spoken of. The article is here placed according to No. 9, (b); e. g. ἐπὶ τῶν πλευρῶν ἐκατέρων οι ἐπὶ ἐκατέρων τῶν πλευρῶν, τὰ ὧτα ἀμφότερα οι ἀμφότερα τὰ ὧτα, ἀμφοῖν τοῖν χεροῖν οι τοῖν χεροῖν.
- (f) When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite; e. g. τρεῖς ἄνδρες ηλθον; the substantive, on the contrary, takes the article which is placed,—(α) according to No. 9, (a), when the substantive with which the numeral agrees, contains the idea of a united whole; e. g. οἱ τῶν βασιλέων οἰνοχόοι διδόασι το ῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην, i. e. with the three fingers (the three generally used); indeed the article is very frequently used, when a preceding substantive without the article, but with a cardinal agreeing with it, is afterwards referred to;—(β) according to No. 9, (b), when the numeral is joined with a definite object merely to define it more explicitly, without any special emphasis; e. g. ἐμαχέσαντο οἱ μετὰ Περικλέους ὁπλῖται χίλιοι οι χίλιοι οἱ μετὰ Π. ὁπλῖται.
  - (g) Further; substantives to which the demonstratives ο ντος, ο δε, ἐκεῖνος and αντός, ipse, belong, also regularly take the article; but the article has only the position of No. 9, (b); e. g.

ούτος ὁ ἀνήρ οτ ὁ ἀνήρ ούτος, not ὁ ούτος ἀνήρ,

ηδε ή γνώμη or ή γνώμη ηδε,

έκεϊνος ὁ ἀνήρ οτ ὁ ἀνήρ ἐκεῖνος,

αὐτὸς ὁ βασιλεύς or ὁ βασιλεὺς αὐτός, but ὁ αὐτὸς βασιλεύς sig. nifies the same king.

Rem. 11. The article is omitted,—(a) when the pronoun is the subject, but the substantive the predicate; e. g. abth  $\ell\sigma\tau l\nu$  avdrds are  $\ell\sigma\tau l\nu$ , this is the virtue of the man; so there is a difference between  $\tau o \nu \tau \psi$  didagkaly  $\chi \rho \bar{\omega} \nu \tau a \iota$ , they have this teacher, and  $\tau o \nu \tau \psi$  did.  $\chi \rho$ ., they have this man as or for a teacher;—(b) when the substantive is a proper name; e. g.  $\sigma \nu \tau o \zeta$ ,  $\ell \kappa \epsilon \bar{\iota} \nu o \zeta$ ,  $\sigma \nu \tau o \zeta = 0$ .

#### LXXVIII. Exercises on § 148.

Avarice is (the) root of every vice. Good education is (the) source and root of excellence. Wisdom is worthy of all diligence. Man has understanding. Strive, O young man, after wisdom. A kid, standing upon  $(\hbar\pi i, w. gen.)$  a house, reviled, when he saw a wolf passing by, and railed at him. But the wolf said: Ho there, you do not revile me, but the place. An honorable war is better (more desirable) than a shameful peace. Too great ease is sometimes injurious. In the war against  $(\pi\rho\delta\varsigma)$  the Persians, the Greeks showed themselves very brave. The Athenians, persuaded by Alcibiades to strive (aor.) for power upon  $(\kappa a \tau a, w. acc.)$  the sea, lost (aor.) even their dominion upon the land. wealth of Tantalus and the dominion of Pelops and the power of Eurystheus are celebrated by the ancient poets. The halcyon, a sea-bird, utters a mournful cry. Those who were born of the same parents and have grown up in the same house and have been beloved by the same parents, those indeed  $(\delta \hat{\eta})$  are of all the most intimate. Thy mind directs thy body, as it chooses. I saw thy friend. Through the park in Celaenae flows the river Macander. On the top of the tree sits a bird. On (κατά, w. acc.) Caucasus is a rock, that has (part.) a circumference of ten stadia. The city lies on  $(\ell\nu)$  the edge of the island. The words of those, who (of  $d\nu$ , w. subj.) practise truth, often avail more than the violence of others. If (tav, w. subj.) such men promise one anything, they perform nothing less than others who immediately give. The earth bears and nourishes everything fair and everything good. Among all men it is an established custom, that (acc. w. inf.) the elder begin every word and work. The generals resolved to put to death (aor.) not only those (the) present, but all the Mytilenaeans. Most of the cities sent, every year, (as) a memorial of former kindness, the first fruits of their grain to the Athenians. Every day, deserters came to Cyrus. Mysus came in, holding in each of his two hands a small shield. The peltastae ran (aor.) to  $(\ell \pi i, w. acc.)$  each of the two wings. When Darius was sick and expecting the end of (his) life, he desired that (acc. w. inf.) both his sons might be present before him (sibi). Both the ears of the slave were bored through. the cities were destroyed by the enemy. These works are very agreeable to me. That man is very wise. Dionysius, the tyrant of Syracuse, founded in Sicily a city directly  $(a\psi\tau\delta\varsigma)$  under the mountain of Aetna, and named it Adranum. According to these laws the judge decides. This is a sufficient defence. true justice. Not only the soldiers, but the king himself fought very bravely. This they employ (as) a mere pretence. This Charmides recently met me, dancing. Cyrus sent to Cilicia the soldiers, that Menon had, and Menon, the Thessalian, himself. The time of maturity for (dat.) woman is twenty years, for man, thirty years. The three cities lying on  $(\pi a \rho \dot{a}, w. acc.)$  the sea were destroyed by the enemy.

## § 149. Classes of Verbs.

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

- 1. The subject appears as active; e. g. δ παῖς γράφει, τὸ ἄν θος θάλλει.—The active form, however, has a two-fold signification:
  - (α) Transitive, when the object to which the action is directed, is in the accusative, and therefore receives the action; e. g. τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν.—Transitive verb.
  - (β) Intransitive, when the action is either confined to the subject, e. g. τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition; e. g. ἐπι-θυμῶ τῆς ἀρετῆς, χαίρω τῆ σοφία, ἔρχομαι εἰς τὴν πόλιν.— Intransitive verb.
- 2. Again, the subject performs an action which is reflected on itrelf; hence the subject is at the same time the object of the action, i. e. the actor and the receiver of the action are the same, e. g. τύπτομαι, I strike myself, βουλεύομαι, I advise myself.—Middle or reflexive verb.
- REM. 1. When the reflexive action is performed by two or more subjects on each other, e. g. τύπτονται, they strike each other, διακελεύονται, they encourage each other, it is called a reciprocal action, and the verb a reciprocal verb.
- 3. Lastly, the subject appears as receiving the action; e. g. of στρατιώται ὑπὸ τῶν πολεμίων ἐδιώχθησαν, the soldiers were pursued.—Passive verb.
- REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., inasmuch as the passive action was considered as a reflexive one.

## § 150. Remarks on the Classes of Verbs.

1. Many active verbs, especially such as express motion, besides a transitive signification, have also an intransitive or reflexive sense. (Comp. the English expressions, I move [Intrans.] and I move the book [Trans.], the tree breaks [Intrans.] and the ice breaks the trees [Trans.], and the Latin vertere, mutare, declinare); thus, e. g. ἀνάγειν, to draw back, regredi, διάγειν, to continue, perstare, ἐλαύνειν, to ride, ἐμβάλ-λειν and εἰςβάλλειν, to fall into or upon, ἐκβάλλειν, to spring forth, ἀποκλίνειν, declinare, τρέπειν, like vertere, στρέφειν, like mutare,

έχειν in connection with adverbs, e. g. ευ, κακῶς έχειν, bene, male se habere, τελευτᾶν, to end, to die, and many others.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

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δύω, to wrap up, first Aor. ἔδῦσα, I wrapped up, second Aor. ἔδῦν, I went in, down, lotημι, to place, " ἔστησα, I placed, " ἔστην, I stood, φύω, to produce, " ἔφῦσα, I produced, " ἔφῦν, I was produced, σκέλλω, to make dry, " (ἔσκηλα, Poet. I made dry), " ἔσκλην, I withered.
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So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

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έγείρω, to awake, first Pf. έγήγερκα, I have awakened, second Pf. έγρήγορα, I am awake, δλλυμι, to destroy, " δλώλεκα, I have destroyed, " δλωλα, I have perished, πέιθω, to persuade, " πέπεικα, I have persuaded, " πέποιθα, I trust.
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Moreover, some second Perfects of transitive verbs which do not form a first Perf., have an intransitive signification; e. g. ἄγνυμι, to break, second Perf. ἔαγα, I am broken, πήγνυμι, to fasten, πέπηγα, I am fastened or stand fast, ὑήγνυμι, to rend, ἔψὑωγα, I am rent, σήπω, to make rotten, σέσηπα, I am rotten, τήκω, to smelt, e. g. iron, τέτηκα, I am smelted, φαίνω, to show, πέφηνα, I appear.

- 3. On the signification and use of the middle form, the following are to be noted:
- (a) The middle denotes first, an action which the subject performs directly upon itself, where in English we use the active verb and the accusative of the reflexive pronoun; e. g. τύπτομα, I strike myself, ἐτυψάμην, I struck myself, τύψομαι, I shall strike myself. This use of the middle is rare. Here belong the following verbs which are presented in the agrist-form: ἀπέχω, to keep from, ἀποσχέσθαι, to keep one's self from, to abstain from; ἀπάγξαι τινά, to strangle, to hang some one, ἀπάγξασθαι, to strangle or hang one's self; τύψασθαι, κόψασθαι, to strike one's self; ἐπιβαλέσθαι τινί, to throw or place one's self upon something, to apply one's self to something; παύσασθαι, to cease (from παύω, to cause to cease); δείξασθαι, to show one's self; particularly verbs which express an action performed by the subject on his own body: λούσασθαι (to wash one's self), νίψασθαι, αλείψασθαι, χρίσασθαι, γυμνάσθαι, καλύψασθαι, κοσμήσασθαι, ένδύσασθαι, έκδύσασθαι, κείρασθαι, στεφανώσασθαι, With the exception of the above verbs and some and the like. others, this reflexive relation is commonly expressed by the active form with the accusative of the reflexive pronoun; e. g. incusiv

έαυτόν, ἀναρτᾶν ἑαυτόν, to make himself dependent on, ἀποκρύπτειν ἑαυτόν, ἐθίζειν ἑαυτόν, παρέχειν ἑαυτόν, ἀπολύειν ἑαυτόν, to free himself, ἀποσφάττειν ἑαυτόν, ἀποκτείνειν ἑαυτόν. Then the middle form has the signification of the passive, thus, ἐπαινεῖσθαι, ἀποκτείνεσθαι, ἀποσφάττεσθαι, laudari, interfici, jugulari ab alio, and also has a passive form for its Aorist and Future.

- REM. 1. In all the middle verbs mentioned above, the action is such as does not necessarily refer to the subject; for I can, e. g. as well wash another as myself. But the action may be such as necessarily refers to the subject, inasmuch as the subject which performs the action, must be considered the same as the object which receives the action; then the middle form expresses the simple idea of an intransitive action; this is a frequent use of the middle. Here belong particularly very many verbs which express an act or perception of the mind. Only a very few verbs of this kind have their Aor. with a middle form; e. g. φυλάξασθαι, to guard one's self, to beware (φυλάξαι τινά, to guard any one), βουλεύσασθαι, to advise one's self (βουλεῦσαί τινι, to advise any one), γεύσασθαι, to taste (Act., to cause to taste); on the contrary, most verbs of this kind have their Aor. with a passive form, but have the future in the middle form; e. g. ἀναμνησθηναι, ἀναμνήσεσθαι, to remind one's self, to remember, recordari (ἀναμνησαί τινα, to remind any one), αἰσχυνθῆναι, αἰσχυνεῖσθαι, to be ashamed (αἰσχῦναί τινα, to make ashamed), φοβηθηναι, φοβήσεσθαι, to fear (φοβησαί τινα, to make afraid, terrere), πορευθηναι, πορεύσεσθαι, to go, proficisci (πορεῦσαί τινα, to cause one to go, to convey one),  $\pi \varepsilon \rho a \iota \omega \vartheta \tilde{\eta} \nu a \iota$ ,  $\pi \varepsilon \rho a \iota \omega \sigma \varepsilon \sigma \vartheta a \iota$  ( $\pi \sigma \tau a \mu \acute{o} \nu$ ), to pass over, ( $\pi \varepsilon$ ραιῶσαί τινα, to cause to pass over, trajicere), πλαγχθηναι, πλάγξεσθαι, to wander about, circumvagari ( $\pi\lambda\dot{a}\gamma\xi a\iota \tau\iota\nu\dot{a}$ , to cause to wander),  $\dot{a}\nu\iota a\vartheta\bar{\eta}\nu a\iota$ ,  $\dot{a}\nu\iota\dot{a}\sigma\varepsilon\sigma\vartheta a\iota$ , to afflict one's self, to be grieved (ἀνιᾶσαί τινα, to afflict any one); also διαλυθηναι. διακριθηναι, to separate one's self, discedere, ἀπαλλαγηναι, actire, κοιμηθηναι, to sleep, φανηναι, apparere, παγηναι, to congeal, επαιθηναι, to raise one's self, and many others.
- (b) In the second place, the middle form denotes an action which the subject performs on an object belonging to itself, on one connected with itself or standing in an intimate relation with it. In English, we commonly use here either a possessive pronoun or a preposition with a personal pronoun; e. g. τύπτομαι, ἐτυψάμην τὴν κεφαλήν, I strike, struck my head (τύπτειν κ., to strike the head of another), λούσασθαι τοὺς πόδας, to wash one's own feet (λούειν τ. π., to wash the feet of another), ἀποκρύψασθαι τὰ ἐαυτοῦ, to conceal one's own affairs; καταστρέψασθαι γῆν, sibi subjicere terram, to subjugate land for one's self, ἀπολύσασθαί τινα, sibi devincire, to make dependent on one's self, ἀπολύσασθαί τινα, to loosen for one's self, to redeem, πορίσασθα' τι, sibi aliquid comparare, to procure for one's self (πορίζειν τί τινι, alii aliquid comparare, to procure something for another), κτήσασθαί τι, παρασκευάσασθαί τι, sibi comparare, to

acquire, prepare for one's self; ἀμύνασθαι τοὺς πολεμίους, propulsare a se hostes, to keep off the enemy from one's self, ἀπώσασθαι κακά, a se propulsare mala. This use of the middle is much the most frequent.

- Rem. 2. As the active can be used, when the subject does not itself perform an action, but causes it to be done by another, e. g. ' $\lambda\lambda\dot{\epsilon}\xi\alpha\nu\delta\rho\rho\varsigma$   $\tau\dot{\eta}\nu$   $\pi o\lambda\iota\nu$   $\kappa a\tau\dot{\epsilon}\sigma\kappa\alpha\psi\epsilon\nu$ , caused the city to be destroyed, so also can the middle be used to express the same idea, yet with this difference, that with the middle the action always refers in some way to the subject; e. g.  $\delta$   $\pi a\tau\dot{\eta}\rho$   $\tau o\dot{\nu}\varsigma$   $\pi a\dot{\iota}\delta a\varsigma$   $\dot{\epsilon}\delta\iota\dot{\delta}\dot{a}\xi a\tau o$ , which either signifies, the father educated his own children, or, if it is clear from the context, he caused them to be educated;  $\kappa\epsilon\dot{\iota}\rho\alpha\sigma\vartheta a\iota$ , to shave one's self or to get one's self shaved; ' $\Lambda\rho\gamma\epsilon\bar{\iota}o\iota$   $\dot{\epsilon}a\nu\tau\bar{\omega}\nu$   $\dot{\epsilon}\iota\kappa\dot{\nu}\nu\alpha\varsigma$   $\pi$  o  $\iota$   $\eta$   $\sigma$   $\dot{\mu}$   $\epsilon\nu$  o  $\iota$   $\dot{\alpha}\nu\dot{\epsilon}\vartheta\epsilon\sigma\alpha\nu$   $\epsilon\dot{\iota}\varsigma$   $\Delta\epsilon\lambda\phio\dot{\nu}\varsigma$ .  $\Pi$  a- $\rho\alpha\vartheta\epsilon\sigma\vartheta a\iota$   $\tau\rho\dot{\alpha}\pi\epsilon\dot{\varsigma}a\nu$ , to set a table before one's self, or have it set before one's self.
- Rem. 3. The middle form is often used to express reciprocal actions (see § 149, Rem. 1). This is particularly the case with verbs signifying to contend, vie with, converse with, embrace, salute, to make an agreement or compact; e. g. μάχεσθαι, to fight with, ἀμιλλῶσθαι, to contend with, ἀγωνίζεσθαι, to strive, διαλέγεσθαι, to converse with, ἀσπάζεσθαι, to salute, ταῦτα συντίθεσθαι, mutually to agree on these points, σπονδὰς σπένδεσθαι or ποιεῖσθαι, to make a treaty (σπονδὰς ποιεῖν signifying to make a libation). So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in questions and answers; e. g. πυνθάνεσθαι and ἐρεσθαι, to inquire, ἀποκρίνεσθαι and ἀπαμείβεσθαι, to answer, συμβουλεύεσθαι, to consult with one, ask his advice, and ἀνακοινοῦσθαι, to consult one (ἀνακοινοῦν being especially used of consulting oracles).
- 4. From the reflexive signification of the middle, the passive is derived. Here the subject permits the action to be performed by another upon itself. Hence the subject of a passive verb always appears as the receiver of an action; e. g. μαστιγοῦμαι, ζημιοῦμαι (ὑπό τινος), I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one); βλάπτομαι, ἀδικοῦμαι, I suffer injury, injustice; διδάσκομαι, I let myself be instructed, I receive instruction, I learn, hence ὑπό τινος, from some one = doceor ab aliquo; πείθομαι, I persuade myself, or I permit myself to be persuaded, ὑπό τινος, by some one = I am persuaded.
- 5. For two tenses, however, viz. the Fut. and Aor., there are separate forms to express a passive action; yet the Aor. Pass. (see Rem. 2,) of many reflexive and intransitive verbs, is used instead of the middle; all the other tenses are expressed by the middle form. Hence the rule: the Fut. and Aor. Mid. have a reflexive or intransitive signification, not passive, inasmuch as there are separate forms for the Fut. and Aor. Pass.; all the other tenses of the middle are used at the same time to denote the passive also.

- Rem. 4. The cause or author of the passive condition or state, is expressed by the preposition  $\dot{v}\pi\dot{o}$  with the Gen.; e. g. Oi στρατιῶται  $\dot{v}\pi\dot{o}$  τῶν πολεμίων εδιώχθησαν, the soldiers were pursued by the enemy. Instead of  $\dot{v}\pi\dot{o}$ , πρός with the Gen. is used, when at the same time the strong and direct influence of a person, is to be denoted; e. g. ἀτιμάζεσθαι, ἀδικείσθαι πρός τινος; also παρά with the Gen. is used, when the author is, at the same time, to be represented as the person from whose vicinity or neighborhood, or through whose means internal or external the action has come; hence especially with πέμπεσθαι, δίδοπθαι, ώφελεῖσθαι, συλλέγεσθαι, λέγεσθαι, σημαίνεσθαι, ἐπιδείκνυσθαι (demonstrari); e. g. 'Ο ἄγγελος ἐπέμφθη παρὰ βασιλέως, was sent from being near the king, by the king. 'Η μεγίστη εὐτυχία τούτως τῷ ἀνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κύρως παρὰ τῶν φίλων συνειλεγμένα ἢν.
- 6. It is a peculiarity of the Greek, that not merely the active of transitive verbs governing an accusative, may be changed into the personal passive, but also the active of intransitive verbs governing the Dat. or Gen.

Φ θ ο ν ο ῦ μ α ι ὑπό τινος, I am envied by some one, invidetur mihi ab aliquo (from φθονεῖν τινι, invidere alicui). Πιστεύο μαι, ἀπιστεῖν τινι). Καὶ ἐπιβουλεύτων, non creditur mihi ab aliquo (from πιστεύειν, ἀπιστεῖν τινι). Καὶ ἐπιβουλεύσυντες, καὶ ἐπιβουλε υ ό με ν ο ι διάξουσι πάντα τὸν χρόνον (from ἐπιβουλεύειντινί). ᾿Ασκεῖται τὸ ἀεὶ τιμώμενον, ἀ με λεῖται δὲ τὸ ἀτιμαζόμενον (from ἀμελεῖν τινος). So ἄρχομαι, κρατοῦμαι, καταφρονοῦμαι ὑπό τινος (from ἄρχειν, κρατεῖν, καταφρονεῖν τινος).

REM. 5. Deponents (§ 118, Rem.) are merely verbs, which have only the middle form, and a reflexive or intransitive signification.

### LXXIX. Exercises on §§ 149, 150.

Cyrus, (as he was) riding by, cried out to Clearchus, to lead the army against (κατά, w. acc.) the centre of the enemy. The river Acheron, which (part.) flows through Thesprotia, falls into the Acherusian lake. Cyrus died fighting very bravely (aor.). The general commanded the soldiers to go forward, until they should engage (opt. aor.) with Cyrus. In the third year of the Peloponnesian war, Lesbos revolted from the Athenians. The Athenians say that (acc. w. inf.) the first men were born in (= out of) Attica. When the soldiers slept, the general was awake. Nothing among men, neither good nor evil, has a (§ 148, 9, b) steadfast order. The wicked are pale from anxiety, and lean (= dried up) Antisthenes prided himself, that (part.) he always showed his garment Troy was taken by the Greeks. Some came, after (aor. part.) they had exercised and anointed themselves, others, after they had bathed. Beware of Abstain from intercourse with bad men. The youths had adorned themselves with garlands. The Sphinx flung herself from the height. Ajax killed himself in a fit of madness (aor. part.). Those whom (of av, w. subj.) men fear (aor.) very much, they cannot look in the face, even if they encourage (them).\* Xerxes, after the sea fight at  $(\pi \epsilon \rho i, w. acc.)$  Salamis, departed (aor.)

<sup>\*</sup> ούδε παραμυθουμένοις άντιβλέπειν.

with a part of his force from Europe. The soldiers separated. Agesilaus travelled (aor.) from Sparta into Asia. Ulysses wandered about (aor.), ten years. Ninus, the king of the Assyrians, collected (aor.) a respectable army, and made (for himself) an alliance with  $(\pi\rho\delta\varsigma, w. acc.)$  Ariaeus, the king of the Arabians. The combatants anointed (aor.) their bodies with oil. What thou hast not  $(\mu \dot{\eta})$ laid up (aor. mid.), take not. When Alexander took (aor.) the city of the Thebans, he sold (aor.) all the freemen. The Plataeans repelled the attacks of the Thebans, wherever they met (opt.) (them). Fair is the man, who (part.) has adorned his mind with culture. Beside necessary evils, men themselves provide themselves yet others. The soldiers held (aor.) their shields before them. Always lay up for thyself travelling-money for (els) old age. If (part.) thou hast acquired reflection, thou wilt neither strive after riches, nor reproach poverty. Intelligent parents have their children educated. Darius caused a stone monument to be made (part. aor.), and erected it (aor.). If we keep off (part.) the enemy, we shall possess the city free and little exposed (pres.) to stratagems. A government that (part.) has been neglected (aor.) and begun to degenerate (taken a transition to  $[\ell\pi i, w. acc.]$  the bad), is hard to restore again. Hate flatterers (part.) as deceivers (part.); for both injure those who trust them (aor.). It is burdensome to be governed by a bad man.

### § 151. Tenses and Modes.

- 1. Tenses denote the time of the predicate, which is represented either as present, future or past; e. g. the rose blooms, will bloom, bloomed.
- 2. Modes denote the manner of representing the affirmation contained in the predicate; i. e. the relation of the subject to the predicate is represented either as an actual fact, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. the rose blooms, is called the Indicative; that which denotes a conception, e. g. the rose may bloom, the Subjunctive; the mode which denotes the direct expression of the will, the Imperative, e. g. give.

## § 152. A. More Particular View of the Tenses.

- 1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj., always indicate something present or future;—(b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), sometimes that which is past, and sometimes that which is present or future.
  - 2. The Principal tenses are the following:
  - (a) The Present, (a) Indicative, e. g. γράφομεν, scribimus; (β) Subjunctive,
     e g. γράφωμεν, scribamus;

- (b) The Perfect, (a) Indicative, e. g. γεγράφαμεν, scripsimus; (β) Subjunctive,
   e. g. γεγράφωμεν, scripserimus;
- (c) The Future, Indicative, e. g. γράψομεν, scribemus, we shall write;
- (d) The Future Perfect, Indicative, e. g. βεβουλεύσομαι, I shall have advised myself, I shall deliberate, I shall be advised.
- 8. The Historical tenses are the following:
- (a) The Aorist, (a) Indicative, e. g. εγραψα, I wrote; (β) Optative, a. g. γράψαιμι, I might write, or I might have written;
- (b) The Imperfect, (a) Indicative, e. g. εγραφον, scribebam; (β) Optative, e. g. γράφοιμι, scriberem;
- (c) The Pluperfect, (a) Indicative, e. g. ἐγεγράφειν, scripseram; (β) Optative,
  e. g. γεγράφοιμι, scripsissem;
- (d) The Optative of the simple Future, e. g. γράψοιμι, I would write, and of the Fut. Perf., e. g. βεβουλευσοίμην, I should have deliberated, or have been advised; e. g. ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πολέμιοι νική σοιεν, the messenger said, that the enemy would conquer; ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλεύσοιτο, he said that everything would be well planned by the general.
- 4. The present indicative represents the action in the time present to the speaker. The present is often used in the narration of past events, since in a vivid representation, what is past is viewed as present. This is called the Historical Present.

Ταύτην την τάφρον βασιλεύς μέγας ποιεί άντι ερύματος, επειδη πυνθάνεται Κῦρον προςελαύνοντα. 'Ην τις Πριαμιδών νεώτατος Πολύδωρος, 'Εκάβης παῖς, δν εκ Τροίας εμοί πατηρ δίδωσι Πρίαμος εν δόμοις τρέφειν.

- Rem. 1. The present  $\varepsilon l \mu \iota$  (to go) with its compounds, has a future signification, in the Ind. and Subj., I shall go; the Inf. and present Part. have both a present and future signification; e. g. oùk eὐθὸς ἀφήσω αὐτὸν οὐδ' ἄπειμι (abibo), ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω. Comp. § 137, Rem. 3.—Ο  $l \chi o \mu a \iota$  and ἤκω with present forms, are often translated in English by perfects, namely, o  $l \chi o \mu a \iota$ , I have departed, and ἤκω, I have come; yet o  $l \chi o \mu a \iota$ , properly means, I am yone, and ἤκω, I am here (adsum); e. g. Mὴ λυποῦ, ὅτι 'Αράσπας o  $l \chi \varepsilon \tau a \iota$  ε $l \varepsilon \tau$  τοὺς πολεμίους, that A. is gone (= transfugit) to the enemy. "Η κω νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπών. 'Υμεῖς μόλις ἀφικνεῖσθε, ὅποι ἡμεῖς πάλαι ἤκο μεν (have come).
- 5. The perfect indicative represents a past action in time present to the speaker. The action appears as one completed in time present to the speaker.

Γέγραφα την ἐπιστολήν, I have written a letter, the letter is now written, it being immaterial whether it was written just now or a long time ago; η πόλις ἐκτισται, the city is now built, now stands there built.

REM. 2. Many Greek perfects are translated into English by the present tense; in this case a condition or state occasioned by the completion of the action is denoted; e. g. δέδεμαι (I have been bound), I am now in a bound state, am bound;

τέθνηκα (I have died), I am dead; πέφηνα (I have shown myself, I appear, olda, novi (I have seen), I know, τέθηλα (I have bloomed), I am blooming, πέποιθα (I have convinced or persuaded myself), I trust, βέβηκα (I have stepped out), I go, μέμνημαι, memini (I have reminded myself), I am mindful, κέκτημαι (I have acquired for myself), I possess, κέκλημαι (I have been called), I am called, and many others. Where the perfect is translated by a present, the Plup. is translated by an Imp.; e. g. ἐπεφήνειν, I appeared.

6. The future indicative denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Historical tense, to express that which should, must or may be, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεὶ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἔντιμος καὶ ἐλεύθερος ὁ βίος παρασκευασθήσεται (might be obtained), τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινὸς καὶ ἀβίωτος ὁ αἰων ἐπανακείσεται. Ἡγεμόνας ἔλαβον οἱ στρατιῶται, οἱ αὐτοὺς ἄξουσιν (should lead), ἔνθεν ἔξουσι (might obtain) τὰ ἐπιτήδεια.

7. The future perfect indicative represents the action as past (completed) in the future, in relation to the present time of the speaker.

Καὶ τοῖς κακοῖς μεμίξεται ἐσθλά, the good shall have been mixed with evil. Ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῆ φύλαξ ὁ τούτων ἐπιστήμων. The Fut. Perf. of those verbs whose perfects are translated by the present (see Rem. 2), must then be translated by the simple future; e.g. μεμνήσομαι, meminero (I shall have reminded myself), I shall be mindful.

Rem. 3. The Fut. Perf. is used in Greek, only in principal clauses, and in subordinate clauses introduced by δτι and ως (that). In all other subordinate clauses, the Subj. Aor. (more seldom the Perf.) in connection with a conjunction compounded of ἄν, e. g. ἐάν, ἐπάν, ἐπειδάν, ὅταν, πρὶν ἄν, ἔςτ' ἄν, ᾶς ἄν, etc., is used instead of the Fut. Perf.; e. g. ἐ ὰ ν τοῦτο λέξης, si hoc dixeris, if you shall have said thus.

- 8. The agrist indicative expresses past time, in a wholly indefinite manner, without any additional relation; e. g.  $\tilde{\epsilon}\gamma\rho\alpha\psi\alpha$ , I wrote;  $K\tilde{\nu}\rho\sigma\sigma$   $\pi\sigma\lambda\lambda\dot{\alpha}$   $\tilde{\epsilon}\partial\nu\eta$   $\tilde{\epsilon}\nu\dot{\epsilon}\nu\eta\sigma\epsilon\nu$ . It thus stands in contrast with the other tenses which express past time; still, since it indicates past time indefinitely, it may be used instead of either of these tenses.
- 9. The imperfect indicative represents an action as past, but always in relation to another past time.

Έν  $\dot{\varphi}$  σθ  $\ddot{\epsilon}$  π  $\alpha$  ιζες, έγ $\dot{\omega}$   $\ddot{\epsilon}$  γρ $\alpha$   $\dot{\varphi}$  ον, while you were playing, I was writing. Ότε έγγθς  $\dot{\eta}$  σ  $\alpha$  ν ο  $\dot{\varepsilon}$  βάρβαροι, οἱ Ἑλληνες  $\dot{\varepsilon}$  μ  $\dot{\alpha}$  χ ο ν τ ο, when the barbarians were near, the G. fought. "Ότε οἱ βάρβαροι ἐπεληλύθεσαν (or ἐπῆλθον), οἱ Έλ-

ληνες έμάχοντο. Τότε (or έν ταύτη τῆ μάχη) ol Έλληνες θαρραλεώτατα εμάχοντο.

- Rem. 4. The Impf. Ind. is also used to denote,—(a, the beginning of an action, e. g.  $\dot{\epsilon}\pi\epsilon\dot{\iota}$  eyyd $\dot{\epsilon}$  eyévovto  $\dot{\epsilon}\xi a\pi iv\eta\varsigma$ , of  $\mu\dot{\epsilon}\nu$  autũ $\nu$  è  $\tau$  ó  $\xi$  e v o  $\nu$ , some of them began to shoot their arrows;—(b) the continuance, e. g. of  $\mu\dot{\epsilon}\nu$  è  $\pi$  o  $\rho$  e  $\dot{\nu}$  o  $\nu$   $\tau$  o, one party continued their march, the other continued to pursue;—(c) habit cr custom, e. g. autô $\nu$  o  $\dot{\ell}\pi\epsilon\rho$  apósur  $\dot{\ell}\pi\rho$  o  $\dot{\ell}\pi\epsilon\nu$  and  $\dot{\ell}\pi\rho$  those who were before accustomed to do obeisance to him, did it then also;—(d) endeavor or attempt, e. g.  $\pi\rho\tilde{\omega}\tau\circ\varsigma$  K $\lambda\dot{\epsilon}a\rho\chi\circ\varsigma$   $\tau\circ\dot{\epsilon}\varsigma$  auto $\dot{\nu}$  o  $\dot{\ell}\pi\rho$  i  $\dot{\ell}$  e  $\dot{\ell}$  o  $\dot{\ell}$  endeavored to compel his soldiers to advance.
- 10. Hence the Aor. Ind. is used in historical narration, in order to indicate the principal events, while the Impf. is used to denote the accompanying circumstances. The Aor. narrates, the Impf. describes and paints; the Aor. denotes a single, momentary action, the Impf. a continued action.

Τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἡ σαν οἱ ὁπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἰποντο. 'Ο δὲ Κλέαρχος ἐταράχθη καὶ ἐφοβεῖτο, and C. was terrified (a single, momentary act) and feared (continued act).

- Rem. 5. The Aor. Ind. is often used in general propositions, which express a fact borrowed from experience; the verb is then translated by an English Pres. or by is wont or is accustomed, with the Inf.; e. g.  $K\dot{\alpha}\lambda\lambda\rho\varsigma\dot{\eta}$   $\chi\rho\dot{\nu}\rho\varsigma\dot{\alpha}\dot{\nu}\dot{\alpha}\lambda\omega\sigma\epsilon\nu$ ,  $\dot{\eta}$   $\nu\dot{\rho}\sigma\rho\varsigma\dot{\epsilon}\mu\dot{\alpha}\rho\dot{\alpha}\nu\epsilon\nu$ , either time destroys (is wont to destroy) or disease impairs beauty.
- 11. The pluperfect represents an action as completed before another past action.

Έπειδη οί Ελληνες έπεληλύ θεσαν (had come), οί πολέμιοι ἀπεπεφεύγεσαν (had fled). "Ότε οἱ σύμμαχοι ἐπλησίαζον, οἱ 'Αθηναῖοι τοὺς Πέρσας ἐνενική κεσαν. 'Εγεγράφειν την ἐπιστολήν (sc. when the friend came).

- Rem. 6. It is to be noticed, that where the relation of one past time to another is readily seen from the connection, and no special emphasis belongs to it, the Greeks commonly use the Aor. instead of the Plup.; e. g.  $i\pi ei \delta \hat{\eta}$  of Ellywer  $i\pi \hat{\eta} \lambda \vartheta o \nu$ , of  $\pi o \lambda \hat{\epsilon} \mu \iota o \iota d\pi e\pi e \phi e \hat{\nu} \gamma e \sigma a \nu$ . Indeed, the Aor. is often used instead of the Perf. even, when the relation of the past to the present does not require to be particularly indicated.
  - 12. As the Aor. Ind. expresses a past action as independent and completed, and as the Impf. Ind., on the contrary, represents an action in its duration and progress, (since it always refers to a past action which is related to another past action, being used in description and delineation,) so the subordinate modes of the Aor., viz. the Subj., Opt. and Imp., together with the Aor. Inf. and Part., are used when the action is represented by itself, as completed; on the contrary, the subordinate modes of the Pres., together with the

Pres. Inf. and Part., and also the Opt. Impf., are used, when the speaker would describe an action in its duration and progress. In this manner the following forms stand contrasted:

- (a) The Aor. Subj. and the Pres. Subj.; e. g. φύγωμεν and φεύγωμεν, let us fly; λέγω, ΐνα μάθης and ΐνα μανθάνης, that you may learn;
- (b) The Aor. Imp. and the Pres. Imp.; e. g. φύγε and φεῦγε, fly; δός and δίδου μοι τὸ βιβλίου, give;
- (c) The Aor. Inf. and the Pres. Inf.; e. g. ἐθέλω φυγεῖν and φεύγειν, I wish to fly; κελεύω σε δοῦναι and διδόναι μοι τὸ βιβλίον; but the Aor. Inf. can also denote a past time and take the place of the Perf. Inf., when the relation to the finite verb does not require to be particularly indicated; e. g. ἡγγειλε τοὺς πολεμίους ἀποφυγεῖν and ἀποπεφευγέναι, nuntiavit hostes fugisse;
- (d) The Aor. Opt. and the Impf. Opt.; e. g. έλεγον, ίνα μάθοις and ίνα μανθάνοις, that thou mayest learn, ut disceres; είθε τοῦτο γένοιτο and γίγνοιτο, O that this might happen! The Aor. Opt. can also take the place of the Plup. Opt., when the relation to another past action does not require to be particularly indicated; e. g. ἤγγειλεν, ὅτι, ἐπειδὴ οἰ Ἑλληνες ἐπέλθοιεν (had come), οἰ βάρβαροι ἤδη ἀποφύγοιεν (had already fled).

The Aor. Part. always denotes past time, and hence stands in contrast with the Perf. Part., since the former describes an action as absolutely past, while the latter, at the same time, represents it in relation to the finite verb; e. g. of αυτόμολοι ηγγειλαν τους πολεμίους ἀποφυγόντας and ἀποπεφευγότας

## LXXX. Exercises on § 152.

After Darius was dead and Artaxerxes had ascended (aor.) the throne, Tissaphernes traduced Cyrus to  $(\pi \rho \delta \varsigma, w. acc.)$  his brother, (asserting) that he was plotting against him (opt.). The latter ( $\delta$ ) credits it (= is persuaded) and apprehends Cyrus, intending to put him to death (ώς, w. fut. part.); but his mother by entreaty gains his release (= having begged him off for herself, aor.) and sends him again to his government. Hector, whither has gone the courage, that thou once hadst? Be not troubled that Araspas has gone over to the enemy. In good time\* art thou come. Themistocles wrote: (I,) Themistocles, have come to thee. If any one does not know himself, and believes he has come to a knowledge of that which he does not truly know, he is a fool. The messengers from Sinope said: We are come to (part. fut.) congratulate you, O warriors, that ye have been delivered, as we have heard, through (διά, w. gen.) many dangers. Under  $(\ell\pi i, w. gen.)$  Cecrops and the first kings, until  $(\ell i)$  Theseus, Attica was always inhabited by cities. God has carefully regulated everything in the world. The dwellings in Memphis have remained until  $(\mu \dot{\epsilon} \chi \rho \iota)$  modern Œnoe, which lies (= is) on the borders of Attica and Boeotia, had Zeno scourged a slave for  $(k\pi i, w. dat.)$  theft; upon his saying

<sup>\*</sup> εἰς καλόν.

(gen. abs.): "It was fated for me to steal," Zeno said: "To be flayed too (aor.)." The world is a stage, life a passage across (that stage); thou camest, thou sawest, thou wentest away. Xerxes threw a bridge over the Hellespont and dug through Athos. Destiny casts down what (of av, w. subj.) it has exalted (aor.). Even the worst (man) acquires riches easily. Inactivity teaches a great deal of vice. Commanding is easier than doing. Cyrus called (part.) Araspas, a Mede, who had been a comrade of his (= to him) from youth ( $\dot{\epsilon}\kappa \pi a \iota \delta \delta \varsigma$ ), and bade him guard for him the wife of Abradatas, the Susian, and the tent, until he himself should take (them) in charge. The people resolved to choose thirty men, who should draw up the laws of the country, in accordance with which (κατά, w. acc.) they should administer the government. Everywhere in Greece the usage prevails, that the citizens swear (acc. w. inf.) to be united (fut.). The soldiers hoped to take the city. I believe, that those, who (§ 148, 6) practise wisdom, and believe (themselves) to be competent to teach the citizens that which is useful, by no means become violent. Say what I must do, and it shall be done. It (= this) is very beautifully said and ever will be (= remain) said, that the useful is beautiful, the hurtful odious. Tyrants will acquire nothing valuable. Noble men we shall ever remember.

## § 153. B. More Particular View of the Modes.

- 1. The three following modes are to be distinguished, viz. the Indicative, Subjunctive (Optative) and Imperative (§ 151, 2).
- a. The Indicative expresses a fact or phenomenon, asserts something directly; e. g. τὸ ῥόδον & άλλει ὁ πατὴρ γέγρα φε τὰν ἐπιστολήν οἱ πολέμιοι ἀπέφυγον οἱ πολῖται τοὺς πολεμίους νική σουσιν.
- b. The Subjunctive denotes a conception. The Subj. of the historical tenses is called the Optative in Greek (§ 73,  $\Pi$ .).
- (a) The Subj. of the principal tenses, i. e. of the Pres. and Perf., and also the Subj. Aor., in Greek always represents the conception as something future. The Subj. of the principal tenses is used in principal clauses: (1) in the first Pers. Sing. and Pl. to express an exhortation or admonition; (2) in the second Pers. Sing. and Pl. of the Aor. (not Pres.) with  $\mu\dot{\eta}$  to express a prohibition; (3) in doubtful questions; in principal clauses, however, almost exclusively in the first Pers. Sing. and Pl., but in subordinate clauses, it may be in any of the different persons.

Ίωμεν, eamus, let us go. Μὴ ἴωμεν, let us not go. Μὴ φοβηθῆς, ne metuas, de not fear. Τί ποιῶμεν; what shall we do? In subordinate clauses, Οὐκ ἔχω, ὅποι τράπωμαι, non habeo, quo me vertam, I do not know where to go. Οὐκ ἔχει, ὁποι τράπηται, he does not know where to go.

 $(\beta)$  The Subj. of the historical tenses, viz. the Opt. of the Aor.

Impf. and Plup. as well as the Opt. of the Fut. (§ 152, 3, d), represent what is conceived either as past, present or future. The Opt. denotes a present or future, only in conditional clauses, and in such elliptical clauses as arise from them; e.g. ei τι έχοις, δοίης άν, if you had anything, you would give it. Both the condition si Ti žγοις, and the consequence δοίης αν, are here represented as a present, mostly a future uncertainty, an undetermined possibility, a mere supposition, admission or conjecture (Comp. § 185). form of the conditional clause, viz. & i with the Opt., may express a wish, the concluding clause connected with it, being understood; e. g. εί τοῦτο γένοιτο! if this should happen (then I would be happy,  $\hat{surv}\hat{\eta}\hat{s}$   $\hat{av}$   $\hat{si}\eta v)$ , = O that this might happen! Instead of the simple  $\varepsilon i$ , the stronger  $\varepsilon i \vartheta \varepsilon$ ,  $\varepsilon i \gamma \alpha \varrho$ , O that, is then commonly used; e. g. είθε (εί γ ὰ ρ) έμοὶ θεοὶ ταύτην τὴν δύναμιν παραθεῖεν! O that the gods would give me such power! Very frequently the concluding clause is used elliptically, the condition connected with it being understood; e. g. ήδέως ἂν άκούσαιμι, I would gladly hear (if it were possible,  $\varepsilon i \dot{\varepsilon} \xi \varepsilon i \eta$ ). Comp. No. 2, c. With the exception of the instances here mentioned, the Opt. generally refers to the past.

- REM. 1. When a wish is to be represented as one which the speaker knows cannot be realized, the Ind. of the historical tenses is used; e. g. είθε τοῦτο ἐγίγνετο! Ο that this might be (were) done! είθε τοῦτο ἐγένετο! Ο that this had been done!
- c. The Imp. denotes the immediate expression of one's will; e.g. δός and δίδου μοι τὸ βιβλίον, give; γραψάτω and γραφέτω την ἐπιστολήν, scribito, let him write.
- Rem. 2. The difference between the Pres. and Aor. Imp., is, that the Presgenerally denotes a continued, oft-repeated action, while the Aor. denotes a single, instantaneous action; e. g.  $\pi \, \varepsilon \, i \, \vartheta \, o \, v \, \tau \, o i \varepsilon \, \sigma \, o \phi \omega \tau \, \epsilon \rho \, o i \varepsilon \, c \, o \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, \tau \, e \, i \, v \, a \, v \, e \, i \, e \, e \, i 
- Rem. 3. In negative or prohibitive expressions with  $\mu \dot{\eta}$  (ne), the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subj.; e. g.  $\mu \dot{\eta}$   $\gamma \rho \dot{\alpha} \phi \epsilon$  (but not  $\mu \dot{\eta}$   $\gamma \rho \dot{\alpha} \phi \eta \varsigma$ ) or  $\mu \dot{\eta}$   $\gamma \rho \dot{\alpha} \psi \eta \varsigma$ , do not write (but not  $\mu \dot{\eta}$   $\gamma \rho \dot{\alpha} \psi \phi \nu$ ).

### REMARKS ON THE MODAL ADVERB &v.

- 2. The discussion of the modal adverb  $\tilde{a} \, r$  is intimately connected with the treatment of the modes. This adverb is used to show the relation of the conditioned expression to the conditioning one, inasmuch as it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought. A complete view of the use of  $\tilde{a} r$  cannot be presented until conditional sentences are treated of (§ 185); for the present, the following remarks on its construction will be sufficient. It is connected:
- a. With the Ind. of the historical tenses, viz. the Impf., Plup. and Aor.,
  - (a) To indicate that something could take place under a certain condition, but did not, because the condition was not fulfilled.

El τοῦτο ἐλεγες, ἡμάρτανες ἄν, si hoc diceres, errares, if you said this, you were wrong (but now I know you did not say it, consequently you did not do wrong). El τοῦτο ἐλεξας, ἡμαρτες ἄν, si hoc dixisses, errasses; at hoc non dixisti, ergo non errasti (the Aor. here takes the place of the Plup.); or without a protasis, e. g. ἐχάρης ἄν, laetareris or laetatus fuisses (sc. si hoc vidisses).

(β) To indicate that an action took place (was repeated) in certain cases or under certain circumstances. The historical tense of the principal clause is then usually an Imperfect.

El  $\tau_{ij}$   $\tau_{ij}$ 

REM. 3. "Av is not used with the Ind. of the principal tenses.

b. With the Subj., in order to represent the conceived future event, which is naturally expressed by the Greek Subj. [No. 1, b. (α)], as conditional, and dependent on circumstances. In the Common Language, this usage occurs only in subordinate clauses, the modal adverb then standing in close connection with the conjunction of the subordinate clause, or combining with it and forming one word. In this manner originate ἐάν (from εἰ ἄν), ὅταν (from ὅτε ἄν), ὁπόταν (from ὁπότε ἄν), πρὶν ἄν, ὅθι ἄν, οὖ ἄν, ὅπου ᾶν, οἶ ᾶν, ὅποι ᾶν, ἡ ἄν, ὅπη ἄν, ὁθεν ᾶν, ὁπόθεν ᾶν, etc., ος ᾶν (quicunque or si quis), οἶος ᾶν, ὁποῖος ᾶν, ὁποῖος ᾶν, ὁποῖος ᾶν, ὁποῖος ᾶν, and others.

c. With the Opt. (very seldom with the Fut. Opt.), to represent a present or future uncertainty, undetermined possibility, a mere supposition, admission or conception, as conditional. The Opt. with must always be considered as the principal clause of a conditional

proposition, even if the condition belonging to it, is not expressed [No. 1, b.  $(\beta)$ ].

El  $\tau \circ \tilde{v} \tau \circ \lambda \acute{e} \gamma \circ \iota \varsigma$ ,  $\dot{a} \mu a \rho \tau \acute{a} \nu \circ \iota \varsigma \acute{a} \nu$ . Without a protasis, e. g.  $\chi a \acute{e} \rho \circ \iota \varsigma \acute{a} \nu$ , you might, could, would rejoice (if you heard this). Tévoit  $\dot{a} \nu \pi \tilde{a} \nu \acute{e} \nu \tau \tilde{\mu} \mu a \kappa \rho \tilde{\mu} \chi \rho \acute{o} \nu \varphi$ , all might, could happen.  $\Lambda \acute{e} \gamma \circ \iota \varsigma \acute{a} \nu$ , you might speak (sc. si tibi placuerit). The Opt. with  $\dot{a} \nu$  is very frequently used, when the speaker wishes to state a strong affirmation modestly.

d. With the Inf. and Part. (very seldom with the Fut. Inf. and Part.), when the finite verb, used in the place of the Inf. and Part., would be connected with  $\tilde{\alpha}r$ .

Εἶ τι εἰχεν, ἔφη, δοῦναι ἄν, if he had anything, he said he would give it (oratio recta, εἴ τι εἰχον, ἔδωκα ἄν, if I had anything, I would give it). Εἴ τι ἔχοι, ἔφη, δοῦναι ἄν (oratio recta, εἴ τι ἔχοιμι, δοίην ἄν). Δῆλος εἰ ἀ μαρτάνων ἄν, εἰ τοῦτο λέγοις (= δῆλόν ἐστιν, δτι ἀμαρτάνοις ἄν, εἰ τοῦτο λέγοις).

#### LXXXI. Exercises on § 153.

Let us shun the unseemly, and aspire after the beautiful. Let us pray (aor.) the Gods to guide the present (enterprise) to the most honorable issue. Let us not yield to the enemy. How shall I, who am (part.) mortal, contend with divine destiny? Tell me, whether  $(\pi \acute{o} \tau \epsilon \rho o \nu)$  we shall say that Socrates in his conversations speaks seriously or jests (= call S. speaking seriously or jesting). When Hercules was at a loss, which of two  $(\delta \pi \delta \tau \epsilon \rho o \varsigma, w. gen.)$  ways to  $(\ell \pi i, w.$ acc.) life he should enter (= turn himself), there appeared two majestic women. One, running to him (aor.), spoke thus: I see, O Hercules, thou art at a loss (= thee at a loss) which way to life thou shouldst enter. If  $(\dot{\epsilon}\dot{a}\nu, w. subj.)$  therefore thou wilt make me a friend (fem.), I will lead thee to the pleasantest and easiest way. O Gods, that ye might avert danger from us. O that the triad of the Graces ( $X \acute{a} \rho \iota \tau \epsilon \varsigma$ ) might ever assist (aor.) me. O that I might ever associate with the wise and good, and never have intercourse with (gen.) the bad. O if I could have lived with you then, when you were still a youth. If I were (but) able to make what is done (part.) undone! Fight bravely, soldiers. Strive after virtue, young men. The temple-robber ought to be torn in pieces by wild beasts. Historians ought neither to extol anything in order to conciliate  $(\pi\rho\delta\varsigma, w. acc.)$  favor, nor omit (anything), if it is deserving of mention and remembrance. Judge (aor.) not contrary to ( $\pi a \rho \acute{a}$ , w. acc.) the laws. O warriors, despair (aor.) not of yourselves. He who (§ 148, 6) ventures to employ force, may need not a few allies; but he who can persuade, none. How could those who do base (deeds), become friends to those who hate such (deeds)? Who without self-control could either learn or properly practise anything good? With ( $\mu e \tau \acute{a}$ , w. gen.) a wise understanding, one may pass (aor.) life most pleasantly. The bad no one can make (= place, aor.) useful.

#### CHAPTER II.

### § 154. Attributives.

- 1. Attributives serve to explain more definitely the idea contained in the substantive to which they belong; e. g. τὸ καλὸν ῥόδον, ὁ μέγας παῖς. The attributive may be:
- a. An adjective or participle, e. g. τὸ καλὸν δόδον, τὸ ἄνθος θάλλον;
  - b. A substantive in the genitive, e. g. οἱ τοῦ δένδρου καρποί;
- c. A substantive governed by a preposition, e. g. ή πρὸς τὴν πόλιν ὀδός;
  - d. An adverb, e. g. οἱ νῦν ἄνθρωποι;
  - e. A substantive in apposition, e. g. Κροΐσος, ὁ βασιλεύς.
- Rem. 1. The genitive depending on substantives, receives different names according to the relations it expresses: (a) subjective, when it takes the place of the subject, e. g. oi  $\tau$  o  $\bar{v}$  d  $\dot{v}$  d  $\rho$  o v kappoi (arising from  $\tau$  d d  $\dot{v}$  d  $\rho$  o v d  $\dot{\rho}$  ev kappois), the fruits of the tree, i. e. which the tree produces;  $\tau$  d  $\tau$  o  $\bar{v}$  'Ourpou pointura, the poems of Homer, i. e. which he made;—(b) objective or causative, when it takes the place of the object of an intransitive verb, e. g.  $\dot{\eta}$   $\dot{\tau}$   $\dot{\eta}$   $\dot{\tau}$  o  $\dot{\phi}$  i a  $\dot{c}$   $\dot{\tau}$   $\dot{\tau}$   $\dot{v}$   $\dot{v}$   $\dot{u}$  i, the desire for wisdom ( $\dot{v}$   $\dot$
- Rem. 2. When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed is often omitted, and the adjective or participle commonly with the article, is used as a substantive. Such substantives are, e. g. ἀνθρωπος, ἀνήρ (man, husband), γυνή (woman, wife), πατήρ, μήτηρ, νίος, παῖς, θυγάτηρ, ἀδελφός, πρᾶγμα, χρῆμα, ἔργον, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἰκος, and others.

Οἱ ϑνητοί (sc. ἀνθρωποι), mortales. Τὰ ἡμέτερα (sc. χρήματα), res nostrae. Ἡ ὑστεραία (sc. ἡμέρα). Ἡ πολεμία and ἡ φιλία (sc. χώρα), z hostile and friendly land. Ἡ οἰκουμένη (sc.  $\gamma \tilde{\eta}$ ), the inhabited earth. Τὴν ταχίστην (sc. ὁδόν), quam celerrime. Τὸ κακόν, evil. Τὰ κακά, evils. ᾿Αλέξανδρος ὁ Φιλίππου (sc. ὑιός). Ἐν ἄδου (sc. οἰκφ) εἰναι. Εἰς διδασκάλου, εἰς Πλάτωνος φοιτῷν. Τὰ τῆς τύχης, fortune and all which belongs to it; τὰ τῆς πόλεως, the affairs of the city; τὰ τοῦ πολέμου, the whole extent of the war. Οἱ νῦν, οἱ τότε, οἱ πάλαι (sc. ἀνθρωποι). Τὰ οἶκοι (πράγματα), res domesticae. Οἱ καθ ἡμᾶς, our contemporaries. Οἱ ἀμφί οτ περί τινα, a person with his companions, followers or scholars; οἱ ἀμφὶ Πεισίστρατον, Pisistratus and his troops; οἱ ἀμφὶ Θαλῆν, Thales and his school.

2. When a substantive is put in the same case with another, for the sake of a more exact definition, it is said to be in apposition with that substantive. A word may be in apposition not merely with a substantive, but also with a substantive pronoun; e. g. ἡμεῖς, οἱ σοφοί — ἐκεῖνος, ὁ βασιλεύς, and even with a personal pronoun contained in the verb.

Θεμιστοκλῆς ἡκω παρὰ σέ, I, Themistocles, have come to you. Ό Μαίας τῆς "Ατλαντος διακονοῦμαι αὐτοὶς (instead of ἐγω ὁ Μαίας sc. υίος), I, the son of Maia, the daughter of Atlas, etc.

3. When a word is in apposition with a possessive pronoun, that word is put in the Gen., because the possessive then takes the place of the Gen. of the personal pronoun.

Έμὸς τοῦ ἀθλίου βίος, the life of me wretched; here ἀθλίου is in apposition with ἐμός, which is used instead of ἐμοῦ. Τἀμὰ (= τὰ ἐμὰ) τοῦ δυστήνου κακά, the evils of me, unhappy one! Σὴ τῆς καλλίστης εὐμορφία, thy gracefulness, O most beautiful one! In English, as these examples show, we may often translate the Gen. by an exclamation. On the expression ὁ ἡμέτερος, ὑμέτερος, σφέτερος α ὑ τ ῶ ν πατῆρ, see under § 169, Rem. 2.

### LXXXII. Exercises on § 154.

In Hades dwell (= are) all the dead. Men send their children to school (to the house of teachers), that they may learn (part. fut.) the sciences, music and the  $(\tau \dot{a})$  (exercises) in the gymnasium. Alexander, the son of Philip, achieved many and brilliant actions. Many, who (part.) neglect (aor.) demestic affairs, attend to those of the state. Leonidas and the three hundred with him, fought bravely at Thermopylae against  $(\dot{e}\pi \dot{a})$  the Persians. Thales and his school and almost all philosophers abstained from political affairs. The character of the Deity we must reverence very highly. O fortunate (man), thy life have the Gods adorned with every blessing (Greek: thy life of the fortunate). Unhappy men that we are, our (= the) enemies have ruined our native land. The companions of Ulysses perished (aor.) by their own crime. Our own citizens have betrayed us. Your own brother deserts you.

#### CHAPTER III.

## § 155. The Objective Construction.

As the attributive construction (§ 154) serves to define the substantive more particularly, so the objective construction serves to define the predicate more particularly. By object, taken in its wider sense, is to be understood everything by which the predicate is more particularly defined, viz. (a) the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

Έπιθυμῶ τῆς σοφίας. Γράφω τὴν ἐπιστολήν. Εὐχομαι τοῖς θεοῖς. Ἔστη παρὰ τῷ βασιλεῖ. Ἐπιθυμῶ γράφειν. Γελῶν εἰπεν. Καλῶς ἐμαχέσατο. In each of these examples, it is evident that the verb is limited, defined or more fully explained by the word or words connected with it.

#### CASES.

### § 156. I. Genitive.

The Genitive Case primarily denotes the relation whence, and therefore expresses,—(a) in a local relation, the out-going or removal and separation from an object, since it designates the object or point from which the action of the verb proceeds; e. g. είκειν όδοῦ, cedere via, to withdraw from the way;—(b) in a causal relation, it expresses the cause, source, author, in general the object which calls forth, produces (gignit), excites and occasions the action of the verb; e. g. ἐπιθυμῶ τῆς ἀρετῆς; here ἀρετῆς is the object which calls forth, etc. the desire expressed by ἐπιθυμῶ.

## § 157. A. Local Relation.

### Genitive of Separation.

The Genitive, in a local relation, is used with expressions denoting removal, separation, being distant from, beginning, loosing, abstaining, desisting, ceasing, freeing, missing, deviating from, differing from, depriving.

Such verbs are παραχωρείν, ὑποχωρείν, εἴκειν and ὑπείκειν, ὑπανίστασθαι and ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν, ἀφιέναι, ἀφίεσθαι, ἀπέχειν, ἀπέχεσθαι, ἄρχειν, ἄρχεσθαι, ὑπάρχειν, ἐξάρχειν, παύειν, παύεσθαι, λήγειν, κωλύειν, εἴργειν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεὶν, ἀποστερεὶν, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, etc.; διέχειν and ἀπέχειν, to be distant;—the adjectives ἐλεύθερος, καθαρός, κενός, ἔρημος, γυμνός.

ὁρφᾶνες, ψιλός, διάφορος, and many compounded with a privative;—the adverbs ἀνευ, χωρίς, πλήν, ἔξω, ἐκάς, δίχα, πέραν.

Οί των Λακεδαιμονίων νεώτεροι τοῖς πρεσβυτέροις συντυγχάνοντες εἰκουσι  $\tau \tilde{\eta} \varsigma \dot{\delta} \delta o \tilde{v}$  (withdraw from the road). 'A  $\pi \acute{\epsilon} \chi \epsilon \iota \tau \tilde{\omega} \nu \dot{a} \rho \gamma v \rho \epsilon \iota \omega \nu$  (is distant from the silver mines) ή έγγύτατα πόλις Μέγαρα πολύ πλειον των πεντακοσίων σταδίων. Μήτηρ  $\pi$  αιδός είργει μυΐαν (keeps the fly from her child).  $\Pi$  α ύου της δβρεως (cease your insolence). Ἡ πόλις ήλευθερώθη τῶν τυράννων (was freed from tyrants). Οἱ πολέμιοι τοὺς πολίτας τῶν ἀγαθῶν  $\dot{a}\pi \varepsilon \sigma \tau \dot{\epsilon} \rho \eta \sigma a \nu$  (deprived the citizens of their goods).  $T\tilde{\varphi} \nu \tilde{\varphi}$  of  $\dot{a}\nu \vartheta \rho \omega \pi o \iota \delta \iota a$ φέρουσι τῶν ἄλλων ζώων (differ from other animals). "Αρχεσθαί τινος signifies to begin generally, without any reference to others; e. g. σὺν τοῖς θεοῖς ἄρχεσθαι χρη παντός ἔργου; but ἄρχειν, ἐξάρχειν, ὑπάρ- $\chi \in \iota \nu$ ,  $\kappa a \tau \acute{a} \rho \chi \in \iota \nu$ , signify to do something first (i. e. before others), to begin, hence also to be the author of, to originate; e. g. Οί πολέμιοι ήρξαν άδίκων ξργων. Οἱ 'Αθηναῖοι καὶ Δακεδαιμόνιοι ὑπῆρξαν τῆς ἐλευθερίας ἀπάση τῆ 'Ελλάδι, libertatis auctores fuerunt. 'Ελεύθερος φόβου, free from fear; καθαρδς άδικίας, free from injustice; ἄρματα κενὰ ἡνιόχων, chariots without drivers; ἀπαίδευτος μουσικῆς, uneducated in music; χωρίς τῶν άλλων, apart from the others; πλην Νέωνος, except Neon; πέραν τοῦ  $\pi$  o  $\tau$  a u o  $\tilde{v}$ , beyond the river;  $\xi \xi \omega \beta \varepsilon \lambda \tilde{\omega} \nu \varepsilon l \nu a \iota$ , to be beyond the reach of the darts.

## § 158. B. Causal Relation of the Genitive.

The Gen., in the causal relation, signifies also an out-going, but not as in the local relation, a mere external out-going, but an internal and active one, since it expresses the object, by whose inward power, the action of the subject is called forth and produced (gignitur).

- a. The Genitive as an expression of Action,\* or the Active Genitive.
- 1. In the first place, the active Gen. stands as the Gen. of origin or author, and is connected with verbs denoting to originate from, to spring from, arise from, to produce from, to be produced from, to be born from: γίγνεσθαι, φύειν, φῦναι, εἰναι.

'A  $\rho$  i  $\sigma$   $\tau$   $\omega$   $\nu$  å  $\nu$  å  $\rho$   $\bar{\omega}$   $\nu$  å  $\rho$  i  $\bar{\sigma}$   $\tau$   $\bar{\omega}$   $\nu$  å  $\rho$  i  $\sigma$   $\tau$   $\bar{\omega}$   $\nu$  å  $\nu$  å  $\rho$  i  $\sigma$   $\nu$  å  $\nu$  å  $\rho$  i  $\sigma$   $\nu$  å  $\nu$  å  $\rho$  i  $\sigma$   $\nu$  i  $\nu$  å  $\nu$  å

2. In the second place, the active Gen. stands as that object

<sup>\*</sup> With this Gen. the subject appears as receiving the action denoted by the Genitive.

which has acquired another, made it its own and possesses it,—hence as Gen. of the owner or possessor. This Gen. stands with the verbs είναι, γενέσθαι; also with the adjectives ίδιος, οἰχεῖος, ἱερός, χύριος.

Τῆς φύσεως μέγιστον κάλλος ἐστίν, nature possesses (has) the greatest beauty. Τοῦ Σωκράτους πολλή ἡν ἀρετή, Socrates had much virtue. Hence originates the Gen. of quality, with which in English we connect the substantives, business, manner, custom, peculiarity, duty, mark; e. g. ᾿Ανδρός ἐστιν ἀγαθοῦ εὐ ποιεῖν τοὺς φίλους, it is the husiness, custom, peculiarity, duty, mark of a good man to benefit his friends; or it becomes, it hespeaks a good man, a good man is wont, etc. Οἱ μὲν κίνδυνοι πολλάκις τῶν ἡ γ ε μόνων ἱδιοι, μισθὸς δ' οὐκ ἔστιν, dangers are often the lot of (peculiar to) commanders. Κῦρος ταύτης τῆς χώρας κύριος ἐγένετο, Cyrus was the ruler of this place. Ἱππος ἱ ε ρὸς τοῦ Ἡλίου, a horse sacred to the sun.

- 3. In the third place, the active Gen. stands as that object which includes another or several other objects, as parts belonging to it; the Gen. expresses the whole in relation to its parts, and is commonly called the partitive Genitive. This Gen. is used:
- (a) With the verbs  $\varepsilon l \nu \alpha \iota$  and  $\gamma i \gamma \nu \varepsilon \sigma \vartheta \alpha \iota$ , which then signify to be among, to be numbered or considered among, to be of the number of, to be a part of, to be one of.

Ήν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων, Socrates also was among those who carried on war around Miletus; στρατευομένων here denotes the whole, of which Socrates is a part. Ή Ζέλειά ἐστι τῆς ᾿Ασίας, Ζ. is a part (or a city) of Asia. Τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι, is among, or is one of, the greatest evils.

REM. 1. The partitive Gen., denoting the whole of which a part is taken, is very often used as an attributive :—(a) with substantives, e. g. σταγόνες ύδατος, drops of water, (here εδατος is the whole, parts of which are expressed by σταγόνες, and so in the other examples);  $\sigma \omega \mu a \tau o \varsigma \mu \epsilon \rho o \varsigma$ , a part of the body;—(b) with neuter adjectives and pronouns, e. g. μέσον ήμέρας, the middle of the day; εν μέσω της όδοῦ, in the middle of the way; εν τοιούτω τοῦ κινδύνου, in such circumstances of danger; είς τοῦτο ὁργῆς, to such a degree of anger; πλεῖστον τοῦ στρατεύματος, most of the army;—(c) with substantive-adjectives, particularly superlatives, with participles, substantive-pronouns (interrogative and indefinite) and numerals, e. g. ol χρηστοί τῶν ἀνθρώπων, the useful part of (the useful among) men; oi εὐ φρονοῦντες τῶν ἀνθρώπων, the wise among men; τῶν ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ δυνατώτατα, the necessary and more able of the beasts of burden; τὸ ἡγούμενον τοῦ στρατεύματος, that part of the army which lead = the van; of διώξαντες τῶν  $l\pi$ πέων, those of the horsemen who pursued; τίς των στρατιωτών, who of the soldiers? οί σοφώτατοι ανθρώπων, the wisest of men.—Πολλοί, δλίγοι, τινές των ανθρώπων. (On the contrary, of  $\vartheta \nu \eta \tau o l$   $\mathring{a} \nu \vartheta \rho \omega \pi o l$ , because the property of mortality belongs to the whole class; πολλοί or ὀλίγοι ἄνθρωποι, denotes a whole consisting of many or few, but  $\pi o \lambda \lambda o l$  or  $\delta \lambda i \gamma o l$   $\delta \nu \partial \rho \omega \pi \omega \nu$ , represents the many or the few as a part of the whole);—(d) with adverbs, (a) of place, e. g. Οὐδαμῆ Αἰγύπτου, nowhere in Egypt; our olda,  $\delta\pi$ ov  $\gamma\tilde{\eta}\varsigma$  έστιν, I do not know where on earth he is.

πανι uχοῦ τῆς γῆς, ubique terrarum, everywhere in the world; so also with πόθεν, πόρρω, πρόσω; (β) of time, e. g. δψὲ τῆς ἡμέρας, τῆς ἡλικίας, τοῦ χρόνου, late in the day, late in life, etc.; τρὶς τῆς ἡμέρας, thrice a day; πολλάκις τῆς ἡμέρας. many times a day.

(b) With words which signify to participate, to share in, to impart, to communicate;—to touch, to take hold of, to be close to, to border on;—to acquire and obtain, or to strive to acquire.

Here belong the verbs μετέχειν, μέτεστί μοι, μετα-, διαδιδόναι, κοινωνεῖν, κοινοῦσθαι (these often taking a Dat. besides the Gen.), ἐπαρκεῖν (to impart a share of), διδόναι, προςδιδόναι;—θιγγάνειν, ψαύειν, ἀπτεσθαι, λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι, συναίρεσθαι, ἔχεσθαι (to adhere to, to burder upon), ἀντ-, περιέχεσθαι, γλίχεσθαι;—τυγχάνειν (to acquire, to hit), λαγχάνειν, ἐφικνεῖσθαι, κλημονομεῖν, προςήκει (μοί τινος, something belongs to me);—δρέγεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι, στοχάζεσθαι;—the adjectives κοινός, ἰσος, δμοιος, ἀντίος, ἐναντίος, παραπλησιος (which however commonly take the Dat.), ἐπιχώριος, φίλος, ἀδελφός, διάδοχος, also with Dat.;—the adverbe ἐξῆς, ἐφεξῆς, πρόσθεν, ἔμπμοσθεν, ὁπισθεν, μεταξύ, εὐθύ, straight forward to, μέχρι, up to, ἀντίον, πλησίον, etc.

Πολλάκις οἱ κακοὶ ἀρχῶν καὶ τιμῶν μετέχουσιν, evil men often partabe of offices and honors. Θάλπους μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ ὅπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, πολεμικῆς δ ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον, it is necessary to share heat and cold, etc., with slaves, but we are not to share the knowledge of war, etc. 'Ο σοφὸς τῆς ὑβρεως ἄμοιρός ἑστιν, is free from (does not partake of) insolence. 'Απτεσθαι τῆς χειρός. Λίμνη ἐχεται (borders on) τοῦ σήματος μεγάλη. 'Εργου ἐχώμεθα, let us lay hold of, opus aggrediamur. 'Ο στρατηγὸς τῶν αὐτῶν τοῖς στρατιώταις συναίρεται κινδύνων, the general shares in the same dangers as the soldiers. 'Επειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν, since you have obtained a mortal body, but an immortal spirit, etc. Τυγχάνειν, λαγχάνειν, χρημάτων, εὐτυχίας. Τυχεῖν τελευτῆς, ὀνόματος. 'Ορέγεσθε οτ ἐφίεσθε τῆς ἀρετῆς, strive to obtain virtue. 'Ομοιος φυγῆς, ὁμοῖος τοῦ Ἡφαίστον, εὐθὺ Γυθείου, πλησίον Θηβῶν, ἑξῆς Πλούτωνος.

- Rem. 2. Verbs signifying to take hold of, govern the Gen. of the part taken hold of; e. g.  $\ell\lambda\dot{a}\beta$ ovto  $\tau\eta\zeta$  ζώνης τὸν 'Ορόντην, they took Orontes by the girdle; χειρὸς έλεῖν τινά, to take one by the hand. So any verb may govern the Gen, when its action refers not to the whole of an object, but to a part; e. g.  $\ell\tau a \xi e$  Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, he commanded G. and P., having taken A PART of the army;  $\ell\delta$ όκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὁ πλιτῶν, they thought best, having called together the captains, targetiers, and A PART of the heavy-armed, etc.
- 4. The active Gen., in the fourth place, denotes the place where, and the time when, an action occurs. The action or event belongs, as it were, to the place and time, and in a degree proceeds from them, and is produced by them.

The Gen. of place is rare in prose. Adverbs of place in the form of the Gen. Sing. occur very frequently; e. g. où, where, aù  $\tau$ où  $(\tau \acute{o}\pi ov)$ , there, at that place, où  $\delta a\mu o\ddot{v}$ , nowhere, and others. "Av  $\vartheta \eta$   $\vartheta \acute{a}\lambda \lambda \epsilon \iota \tau o\ddot{v} \ \dot{\epsilon} \ a\rho \ o \varsigma$ , blossoms put forth in the spring, the spring being considered as the producer of the blossoms. So  $\vartheta \acute{e}\rho ov\varsigma$ , in summer,  $\chi \epsilon \iota \mu \tilde{\omega} v o \varsigma$ , in winter,  $\dot{\eta} \mu \acute{e}\rho a \varsigma$ , by day,  $\tau \ddot{\eta} \varsigma \ a\dot{v} \tau \dot{\eta} \varsigma \ \dot{\eta} \mu \acute{e}oa \varsigma$ ,  $vv\kappa \tau \acute{o} \varsigma$ . The Gen. too denotes the time within which anything is done; e. g. Ba  $\sigma \iota \lambda \epsilon \vartheta \varsigma \circ \dot{\iota} \iota \mu a \chi \epsilon \tilde{\iota} \tau a \iota \delta \acute{\epsilon} \kappa a \dot{\eta} \mu \epsilon \rho \tilde{\omega} v$ , within ten days.

- 5. Finally, the active Gen. denotes the material of which anything is made. This Gen. is used:
- (a) With verbs signifying to make or form from something;—with expressions denoting fulness and want;—with verbs signifying to eat, to drink, to taste, cause to taste, to enjoy;—to smell, and to emit an odor of something.

Here belong the verbs ποιεῖν, πλήθειν, πληροῦν, πιμπλαναι, γέμειν, σάττειν, εὐπορεῖν, ἀπορεῖν, πένεσθαι, δεἰσθαι, δεῖ, σπανίζειν, χρή, ἐσθίειν, φαγεῖν, εὐω χεῖσθαι, πίνειν, γεύειν, κορέσασθαι, ἀπολαύειν, πνεῖν, δζειν, προςβάλλειν, etc., the adjectives πλέος, πλήρης, μεστός, πλούσιος, δασύς, πένης, ἐνδεής, etc.;—adverbs, as ἄλις.

Χάλκου πεποιημένα ἐστὶ τὰ ἀγάλματα, made of bronze. Ἐστρωμένη ἐστὶν ὁδὸς λίθου, the way is paved with stone. (Hence the attributive relation, Ἑκπωμα ξύλου, a cup [made] of wood. Τράπεζα ἀργυρίου. Στέφανος ὑακίνθων). Ἡ ναῦς σεσαγμένη ἡν ἀνθρώπων, the ship was loaded with men. Τὰ ᾿Αναξαγόρου βιβλία γέμει σοφῶν λόγων, are full of wise sayings. Ἐνταῦθα ἡσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἰνου, there many villages abounded with food and wine. ᾿Απορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων, to be in want of means. Ἐσθίειν κρεῶν, to eat of flesh. Κορέσασθαι φορβῆς, to be filled with food. Πίνειν οἰνου, to drink of wine. ᾿Απολαύειν πάντων τῶν ἀγαθῶν, to enjoy all good things. Γεύεσθαι τιμῆς, to taste honor. Γεύειν τινὰ τιμῆς, to cause one to taste honor. ϶Οζειν Ιων, to smell violets, σύρου πνεῖν, to emit the smell of myrrh. Προςβάλλειν μύρου. Πνεῖν τράγου. ϶Οζειν κρομύων. ὑΩς ἡδύ μοι προςέπνευσε χοιρείων κρεῶν, so sweet was the smell of swine's flesh to me. Δασὺς δὲνδρων, covered with trees; θηρίων πλήρης, full of animals.

Rem. 3. Verbs of eating and drinking, govern the Acc., (a) when the substance is represented as consumed wholly or in a great measure; (b) when the substance is to be indicated as the common means of nutriment, which each one takes; e. g.  $\Pi(\nu\omega)$   $\tau \partial \nu$  olvov,  $\pi \partial \lambda \partial \nu$  olvov, I drink the wine, much wine. Hence  $\pi(\nu)$  olvov is said of one whose usual drink is wine, but  $\pi(\nu)$  olvov is to take a drink of wine, to drink some of the wine. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, to eat or drink of something. A  $\pi$  o  $\lambda$  a  $\nu$  e  $\nu$   $\tau$   $\nu$  o  $\nu$   $\tau$ , signifies to receive good or evil from some one.

REM. 4. Δεῖ, as impersonal, may take the Dat. of the person, with the Gen. of the thing or person needed; e. g. Εἰ μὲν ὑμῖν τινος ἀλλου ἀεῖ, if you need anything else. Δεῖ and χρή in the sense of necesse, opus est, are followed either by the

Inf. alone, or by the Acc. of the person with the Inf.; e. g.  $\delta \varepsilon \tilde{\iota}$   $(\chi \rho \hat{\eta})$   $\sigma \varepsilon \tau a \tilde{\nu} \tau a$   $\pi o \iota \varepsilon \tilde{\iota} \nu$ , you must do this.  $\Delta \varepsilon \hat{\iota}$  also, though more rarely, takes the Dat. of the person with the Inf.; e. g.  $\varepsilon \tilde{\iota}$   $\sigma o \iota \delta \varepsilon o \iota \delta \iota \delta a \sigma \kappa \varepsilon \iota \nu$ , if it were necessary for thee to teach.

(b) With verbs of sensation and perception; e. g. ἀχούειν, ἀχροᾶσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, ὀσφραίνεσθαι, συνιέναι, to understand; and with verbs of reminding, remembering and forgetting;
e. g. μιμνήσκειν, μνημονεύειν, μέμνησθαι, ἐπιλανθάνεσθαι, and the corresponding adverbs, e. g. λάθρα, κρύφα.

Καὶ κωφοῦ συνίημι, καὶ οὐ φωνοῦντος ἀκούω, I understand the dumb man, and hear him although he does not speak. 'Ως ἄσφροντο τάχιστα τῶν καμήλων οἱ ἶπποι, as soon as the horses smelt the camels. Οὐκ ἀκροώμενοι τοῦ ἄδοντος, not hearing the singer. 'Ακούειν δίκης, to hear a suit; aἰσθάνεσθαι κραυγῆς, θορύβου, ἐπιβουλῆς, to perceive a cry, tumult, plot. These verbs often govern the Acc. of the thing; often also they govern the Acc. of the thing in addition to the Gen. of the person; e. g. 'Ο 'Αρμένιος, ὡς ἤκουε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, but as soon as the Armenian heard from the messenger the communication of Cyrus — . Ol ἀγαθοὶ καὶ ἀπόντων τῶν φίλων μἕμνηνται, the good remember even absent friends. Μὴ ἐπιλανθάνου τῶν εὐεργεσιῶν, do not forget acts of kindness. Λάθρα τῶν στρατηγῶν, without the knowledge of the generals.

(c) With expressions of being acquainted and unacquainted with, of experience and inexperience, of knowledge and ignorance, of making trial of something, and with those of ability, dexterity and skill in anything.

Here belong the words ξμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήωων, συγγνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης, πειρᾶσθαι, ἀπείρως and ξένως ἔχειν,
and adjectives in -ικός (derived from transitive verbs) which express the idea of .
dexterity.

"Εμπειρος or ἐπιστήμων εἰμὶ τῆς τέχνης, I am acquainted with the art. 'Απαίδευτος ἀρετῆς, μουσικῆς, ignorant of virtue, music; συγγνώμων τῶν ἀνθρωπίνων πραγμάτων, pardoning (not knowing) human errors. 'Απείρως ἔχειν τῶν νομῶν, to be unacquainted with, ignorant of, the laws; ἀποπειρᾶσθαι γνώμης, to venture, to try an opinion. Η ειρώμενος τοῦ βάθους, trying (making trial of) the depth; πειρώμενοι ταύτης τῆς τάξεως, making trial of this arrangement. Καὶ παρασκεναστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν είναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, it is necessary for the general to be capable of providing what pertains to the war, and of furnishing what is necessary for the soldiers. Διδασκαλικὸς τῆς σοφίας, skilled in teaching philosophy.

(d) Finally, with verbs signifying to see, to observe, to judge, to examine something, some action, external indication or single circumstance in one  $(\tau w \acute{o} \varsigma)$ , particularly with verbs signifying to admire, to praise and blame.—The person in whom one sees, etc. something, is put in the Gen., and that which is seen, etc., in the

Acc., or in an accessary clause, or in the Gen. of the Part. which then agrees with the person.

Such verbs are δρᾶν, θεᾶσθαι, σκοπεῖν, ὑπονοεῖν, ἐννοεῖν, γιγνώσκειν, ἐπίστασθαι, εἰδέναι, ἐνθυμεῖσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, μανθάνειν, κρίνειν, ἐξετάζειν, λέγειν, δηλοῦν, ἄγασθαι, θαυμάζειν, ἐπαινεῖν, μέμφεσθαι, ψέγειν.

Πρῶτον μὲν αὐτῶν ἐσκόπει, he first considered in respect to them. "Ḥσθησαι τοὺμοῦ βίου, thou hast observed in my way of life. Έγνω ἐμοῦ ποιοῦντος, he perceived that I was doing. Τὸ βραδὺ καὶ μέλλον, ὁ μέμφονται μάλιστα ἡμῶν (which is the chief complaint they make against us), μὴ αἰσχύνεσθε. Εἰ ἄγασαι τοῦ πατρὸς, ὁσα πέπραχε, if you admire my father for what he has done. Έγω καὶ τοῦτο ἐπαινῶ ᾿Αγησιλάου, I praise Agesilaus for this also. Γοργίου μάλιστα ταῦτα ἄγαμαι, I admire these things especially in Gorgias. Ὁ θαυμάζω τοῦ ἐταίρου, τόδε ἐστίν, what I admire in a companion is this. Πολλὰ Ὁ μήρου ἐπαινοῦ μεν, we praise many things in Homer.

Rem. 5. When the above words refer merely to a thing which one admires, blames or loves, they govern the Acc., sometimes also the Acc. of the person alone; e. g. ἐπαινεῖν, ψέγειν, μέμφεσθαί τινα; so also, ἀγασθαι, θαυμάζειν τινά, to look with wonder at one, either at the person himself, or the whole nature of the person.

b. The Genitive as the expression of Cause.

6. The second division of the causal Gen. includes the Gen. which expresses cause; i. e. the Gen. denotes the object which calls forth and occasions the action of the subject. This Gen. stands:

I. With many verbs which denote a state or affection of the mind, viz. (a) with verbs signifying to desire, to long for;—(b) to care for, to be concerned for;—(c) to be pained, to be grieved, to pity;—(d) to be angry and indignant;—(e) with φθονεῦν, to envy (τινί τινος, Dat. of person and Gen. of thing);—(f) to admire, praise and blame (τινά τινος, Acc. of person and Gen. of thing).

Such verbs are, (a) ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν οτ διακεῖσθαι, διψῆν, πεινῆν;—(b) ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, περιορᾶσθαι, προορᾶν, ὑπερορᾶν, προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, ὀλιγωρεῖν, φείδεσθαι;—(c) ὀλοφύρεσθαι, πενθικῶς ἔχειν, ἐλεεῖν and οἰκτείρειν (with Acc. of person and Gen. of thing);—(d) ὀργίζεσθαι (with Dat. of person), χαλεπῶς φέρειν;—(f) θαυμάζειν, ἀγᾶσθαι, ζηλοῦν, ἐνδαιμονίζειν, ἐπαινεῖν, μέμφεσθαι (all with Acc. of person and Gen. of thing).

Οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, no one desires drink, but wholesome drink, etc.; for all desire what is good. Τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾳ, desires and loves the unlike. Πεινῆν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαίνου, to long for food, drink, praise. Οἱ νόμοι τοῦ κοινοῦ ἀγαθοῦ ἐπιμέλονται, the laws care for, have a regard for the public good. Οἱ γονεῖς πενθικῶς εἰχον τοῦ παιδὸς τεθνηκότος.

the parents grieved for their dead child. Hoseidur Kúkluhoç èkexólutu, Neptune had been angry with the Cyclops. Of kakol  $\phi$  do v o  $\bar{v}$  o  $\bar{v}$  to  $\bar{i}_{\zeta}$  a  $\bar{v}$  a  $\bar{v}$  o  $\bar{v}$  of  $\bar{v}$  and  $\bar{v}$  the evil envy the good on account of their wisdom. Ayahaí se  $\bar{\tau}$   $\bar{\eta}$   $\bar{\zeta}$  a  $\bar{v}$  of  $\bar{v}$  e  $\bar{i}$  a  $\bar{\zeta}$ , I admire you on account of your bravery.  $\bar{v}$  a  $\bar{v}$   $\bar{v}$   $\bar{v}$  o  $\bar{v}$  is  $\bar{v}$  o  $\bar{v}$  o  $\bar{v}$  if  $\bar{v}$  o  $\bar{v}$  is  $\bar{v}$  o  $\bar{v}$  o  $\bar{v}$  if  $\bar{v}$  o  $\bar{v}$  is  $\bar{v}$  o  $\bar{v}$  o  $\bar{v}$  if  $\bar{v}$  is  $\bar{v}$  o  $\bar{v}$  o  $\bar{v}$  if  $\bar{v}$  o  $\bar{v}$  is  $\bar{v}$  o  $\bar$ 

Rem. 6. The verbs  $\dot{a} \gamma a \pi \bar{a} \nu$ ,  $\phi \iota \lambda \epsilon \bar{\iota} \nu$ ,  $\sigma \tau \dot{\epsilon} \rho \gamma \epsilon \iota \nu$ , to love, and  $\pi o \vartheta \epsilon \bar{\iota} \nu$ , to long for, do not govern the Gen., but the Aco.—Mé $\lambda \varepsilon \iota$ , as impersonal, takes the Dat. of the person caring, and the Gen. of the person or thing cared for; e. g. Μέλει μοί τινος, I care for some one. If the thing cared for is expressed by a neuter pronoun, it may stand in the Nom. as the subject of the verb, which then becomes personal; e. g. Ταῦτα θεῷ μελήσει, God will take care of these things. -The verbs θαυμάζειν and ἄγασθαι have the following constructions: (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing; e. g. θαυμάζω (άγαμαι) τον στρατηγόν — θαυμάζω την σοφίαν; —(b) the Gen. of the person and the Acc. of the thing, when we admire some action, external manifestation, or single circumstance in a person; e. g.  $\tau o \tilde{v} \tau o$ θαυμάζω σου --- θαυμάζω (ἄγαμαι) σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυρούς κεκτησθαι μᾶλλον ή σοφίας. Comp. 5, (d);—(c) the Acc. of the person and the Gen. of the thing, when we admire a person on account of some quality; e. g. θαυμάζω (άγαμαι) του Σωκράτη τῆς σοφίας. Comp. 6, I. Instead of the Gen. of the thing, a preposition can be used here, commonly  $\ell\pi\ell$  with the Dat.; e. g. θαυμάζω τὸν Σωκράτη ἐπὶ τῆ σοφία.—It will be seen that the relation of the Gen. with verbs of praising, admiring and the like, is expressed by the prepositions for, on account of.

II. With verbs which signify to requite, to revenge, to punish, to accuse and condemn. The Gen. represents the guilt or crime as the cause of the requital, revenge, etc.

Here belong the verbs τιμωρεῖσθαι, τίνεσθαι, αἰτιᾶσθαι, ἐπαιτιᾶσθαι, διώκειν, εἰςάγειν, ὑπάγειν, γράφεσθαι, προςκαλεῖσθαι, δικάζειν, κρίνειν, αἰρεῖν, to convict (all with Acc. of person and Gen. of thing), ἐπεξιέναι, ἐγκαλεῖν, ἐπισκήπτεσθαι (all with Dat. of person and Gen. of thing), φεύγειν, to be accused, ἀλῶναι, to be convicted.

'Οδυσσεὺς ἐτίσατο τοὺς μνηστῆρας τῆς ὑπερβασίας, Ulysses punished the suitors for their wickedness. Τιμωρεῖσθαί τινα φόνου, to punish one, or take vengeance upon one for murder 'Επαιτιᾶσθαί τινα φόνου, to accuse one of murder. 'Επισκήπτεσθαί τινι τῶν ψευδομαρτυριῶν, to prosecute one fir false witness. Μιλτιάδην οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χεβρονήσω, prosecuted (pursued judicially) Miltiades for his tyranny in Chersonesus. Γράφεσθαί τινα παρανόμων, to indict or accuse one for unconstitutional measures. Φεύγειν (to be accused) κλοπῆς, φόνου; ἀσεβείας. Κρίνεσθαι (to be accused) ἀσεβείας. Δικάζουσιν οἱ Πέρσαι καὶ ἐγκλήματος, . . . . ἀχαριστίας, the Persians condemn as a crime, ingratitude, etc. 'Αλῶναι κλοπῆς, to be con-

victed of theft. Also the punishment of the guilt is put in the Gen. but this Gen. is to be considered as the Gen. of price, § 158, 7.  $(\gamma)$ ; e. g.  $\vartheta a \nu a \tau a \tau v$ ,  $\kappa \rho i \nu \epsilon v \vartheta a \iota$ , to condemn, to be condemned, to death.

Rem. 7. Έγκαλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, to charge something upon some one;—(b) the Dat. of person followed by a clause with ότι or by the Inf.;—(c) the Dat. of person alone, to accuse (§ 161, 2. c);—(d) the Acc. of thing alone, to bring as a charge. Κατηγορεῖν, to accuse, is construed, (a) with Gen. of person, sometimes with κατά and Gen.;—(b) with Gen. of person and Acc. of thing, to lay something to one's charge;—(c) with Gen. both of person and of thing, sometimes with περί and Gen. of thing;—(d) with Acc. of thing alone.—Τιμᾶν, τιμᾶσθαι, to fine or punish one with, take the Dat. of person with Gen. of punishment; e. g. Τιμᾶν τινι δέκα ταλάντων, τοῦ θανάτον, to fine one ten talents, sentence one to death.

Rem. 8. The causal Gen. is used with the adverbs  $\varepsilon \tilde{v}$ ,  $\kappa a \lambda \tilde{\omega} \varsigma$ ,  $u \varepsilon \tau \rho i \omega \varsigma$  and some others, connected with the verbs  $\tilde{\varepsilon} \chi \varepsilon \iota v$ ,  $\tilde{\eta} \kappa \varepsilon \iota v$ , and sometimes  $\varepsilon l v a \iota$ , to denote the object by which a particular condition is caused; e. g.  $\varepsilon \tilde{v} \tau o \tilde{v}$   $\delta i o v \tilde{\eta} \kappa \varepsilon \iota v$ . to be well off as to the means of living;  $o \tilde{v} \tau \omega \tau o \tilde{\sigma} \sigma v \tilde{\varepsilon} \chi \varepsilon \iota \varsigma$ , you are thus in respect to circumstances = you are in such circumstances;  $\tilde{\omega} \varsigma \tau \tilde{a} \tau \sigma v \varsigma \tilde{\varepsilon} \kappa \sigma \sigma \sigma \varsigma \varepsilon \tilde{\iota} \chi \varepsilon v$ , as quick as each one could.

- c. The Genitive denoting certain Mutual Relations.
- 7. The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed. In these mutual relations, one idea (e. g. that of superiority or inferiority) necessarily supposes the other, and thus in a measure calls it forth and occasions it. Hence the Gen. is used:
- (α) With expressions of ruling, preëminence, excelling, prominence, and the contrary, viz. those denoting subjection, yielding to, and inferiority.

Here belong the verbs ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεὐειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, προέχειν, περιεῖναι, περιγίγνεσθαι, προςτατεῖν, ὑπερβάλλειν, ὑπερφέρειν, διαφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, ἡττᾶσθαι, ὑστερεῖν, -ίζειν, λείπεσθαι, ἀπολείπεσθαι, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὕστερον εἰναι, ἡττονα εἰναι; the adjectives ἀκρατής, ἐγκρατής.

Ό λόγος το  $\tilde{v}$  ξργον έκράτει, the report exceeded the thing itself. Τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἰμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστιν, depraved men are subject to (not able to control) all their passions. Πολλάκις λύπη ὑπερβάλλει τὸ ἀδικεῖν το  $\tilde{v}$  ἀδικεῖ σθαι, the doing an injury often exceeds in grief the being injured. Οἱ πονηροὶ ἡττῶνται τῶν ἐπιθυμιῶν, wicked men are slaves to (inferior to) their passions.

REM. 9. Ἡγεμονεύειν and ἡγεῖσθαι in the sense of to go before, with ὁδόν expressed or understood, to show the way, govern the Dat.; κρατείν in the sense of to conquer, regularly governs the Acc., but in the sense of to rule, the Gen.

( $\beta$ ) With the comparative and with adjectives in the positive, which have the force of the comparative, e. g. numerals in  $-\alpha \sigma \cos \alpha$  and  $-\pi \lambda o v c$ , etc., the object by which the comparison is made, is put in the Gen.

Ό νίδς μείζων έστὶ τοῦ πατρός, greater than his father. Χρυσός κρείττων μυρίων λύγων βροτοῖς, gold is better for men than a myriad of words. Τὸ Ἑλληνικοῦ στράτευμα φαίνεται πολλαπλάσιον ἔσεσθαι τοῦ ἡμετέρου, many times larger than ours. Ο ὑδενὸς δεύτερος, ὕστερος, inferior to no conc. Τῶν ἀρκούντων περιττὰ κτήσασθαι, to acquire more than enough.

(γ) With verbs signifying to buy and sell, exchange and barter, and with expressions of valuing (ἀξιοῦν, ἄξιος), of being worthy or unworthy; and generally, the price of a thing stands in the Gen.

Such verbs are ἀνεῖσθαι, ἀγοράζειν. πρίασθαι, κτᾶσθαι, παραλαμβάνειν, πωλεῖν, ἀπο-, περιδίδοσθαι, διδόναι, ἀλλάττειν, -εσθαι, διαμείβεσθαι, λύειν. τιμᾶν, τιμᾶσθαι, ποιεῖσθαι.

## LXXXIII. Exercises on §§ 157, 158.

The soul must be restrained from evil desires. It is mournful and grievous to be deprived of the good-will of men. The soul, if  $(k \acute{a} v, w. subj.)$  it depart from the body polluted and impure, is not immediately with God. As the body, bereft of the soul, sinks away ( = falls), so also a state, bereft of laws, will be dissolved. He who  $(\delta \zeta \tau \iota \zeta)$  does not consider the highest good (= the best), but in  $(k\kappa)$  every way seeks to do that which is (= the) most agreeable, how can (§ 153, 2. c) (he) differ from the irrational brutes? The battle has delivered us from shameful slavery. We esteem the old man happy, because he is free from passions. Epaminondas sprang (= was) from an obscure father. From Telamon sprang (γίγνεσθαι) Ajax and Teucer, from Peleus, Achilles. It is the business of the general to command, but the duty of the soldiers, to obey. Stags were sacred to Artemis. Of all friends, the first and truest is a Socrates generously proffered what was his to all. The hired laborers, who  $(\delta \zeta \tau \iota \zeta)$  for the sake of a subsistence performed slave-labors and participated in no office, were the poorest of the Athenians. A good king allows the citizens to enjoy ( = participate in) a just freedom of speech and action. The word takes hold upon the spirit. Hold fast, young men, to instruction, and direct yourselves to  $(\pi \rho \delta \varsigma, w. acc.)$  that which is (= the) more excellent (plur.). The virtues of good men obtain honor and fame even with enemies. (comp.) must  $(\chi \rho \dot{\eta}, w. acc. and inf.)$  aspire after the good (plur.) and abstain from evil actions. The pains of the sick are more violent at night than by day In winter, men desire summer, but in summer, winter. Hercules cleared (= tamed out) Lybia, which was (part.) full of wild beasts. The good lack not praise. Those (= the) natures, that seem (part.) to be the best, most need education. The earth is full of injustice. Virtue leads us (in) a rugged and toilsome (= full of sweat) path. Actna is filled ( $\gamma \epsilon \mu \epsilon \iota$ ) with valuable firs and pines. We contrive much, whereby  $(\delta \iota' \dot{\omega} \nu)$  to (= we may) enjoy the good (plur.) and avert the evil. Milo, the Crotonian, ate twenty minae of flesh (plur.) and as much bread (plur.), and ( $\delta \dot{\epsilon}$ ) drank three flagons of wine. many advantages from sheep, horses, cows and the other animals. ten in the laws, that both the plaintiff and the defendant should be heard alike ( = to hear alike both, etc.). It is fair and right, to be mindful of the good (plur.) rather than of the evil. It is pleasant to the unhappy to forget, even for a short time, present evils. Since (part.) thou art young, be willing to hear thine (= the) elders. He who is unacquainted with the sciences, though he sees, sees not ( = the unacquainted — seeing, sees not). Hermes had great experience in the medical science. It is better to die (aor.) than to exercise (= make trial of) violence. Socrates considered with respect to philosophers,—whether  $(\pi \acute{o}$ - $\tau \epsilon \rho a$ ) they devoted (= turned) themselves to  $(\ell \pi i, w. acc.)$  reflection  $(\tau \partial \phi \rho ov$ τίζειν, w. gen.) upon the celestial, from the opinion (part. aor.) that they already sufficiently understood (inf. pres.) the human (plur.), or (whether they) supposed that they did what was befitting in neglecting (aor.) the human and (=but)contemplating the divine. This we admire in Socrates, that even while bantering, he could instruct the young men, who (part.) associated with him. Socrates exhorted young men to aspire after the fairest and choicest virtue, by (dat.) which both states and households are wisely (= well) directed. Pluto, who (part.) loved (aor.) Proserpine, stole her away secretly with the cooperation of Jupiter. That is a poor president, who  $(\delta \zeta \tau \iota \zeta)$  cares for the present time, but is not  $(\mu \hat{\eta})$  also provident for the future. Do not neglect even absent friends. Be sparing of time. The good (man) is more concerned for the common weal, than for his (own) fame. Many care more for the acquisition of money than The Athenian state (of the A.) often repented (aor.) of sen. for that of friends. tences passed ( = which happened, aor. part.) in ( $\mu \epsilon \tau \dot{a}$ , w. gen.) anger and without ( = not  $[\mu \hat{\eta}]$  with) examination. I pity thee for thy mournful fate. Envy Demosthenes we admire for his (= the) (aor.) me not the memorial. greatness of nature and self-command in action (= practice), and for his dignity (= gravity), promptitude, boldness of speech and firmness. goras is said to have been condemned (aor.) for impiety, because he called the sun a red-hot mass. Melitus accused (aor.) Socrates of impiety. Themistocles was accused, in his absence  $(a\pi o\delta\eta\mu\tilde{\omega}\nu)$ , of treason and condemned to death. All (things) everywhere are subject to the gods, and the gods rule alike over all. Apollo led the nine Muses, whence he was also called the Muse-leader. Why are the educated prominent above the uneducated? Cadmus of Sidon (= the Sidonian) reigned (aor.) over Thebes, but over the whole of Peloponnesus reigned Pelops, the (son) of Tantalus. Many are slaves (ἡττονες) to money Govern appetite, sleep and anger. The bravery of the Greeks triumphed over (περιγίγνεσθαι, αοτ.) the power of the king of the Persians. Nothing is more valuable to men, than the cultivation of the mind. No teacher of hunger, thirst and cold is better than necessity. Thou canst (§ 153, 2. c) not purchase virtue and nobleness of mind for money. Diphridas took Tigranes with his wife, and released them for a large sum (= much) of money. The Chaldaeans enlisted for pay, because they were very warlike and poor. They only who (§ 148, 6) practise virtue, are worthy of honor. The benefactors of men are deemed (aor.) worthy of immortal honors.

### § 159. II. Accusative.

1. The Accusative Case expresses the relation whither, and denotes, (a) in a local relation, the limit or point to which the action of the verb is directed; in prose, however, a preposition is regularly used here; e. g. eis acrv idenotes;—(b) in the causal relation, it denotes the effect, consequence, result, of the action of the verb, as well as the object on which the action is performed. In this latter relation, the object in the Acc. receives the action performed by the subject, i. e. is in a passive or suffering condition; whereas, with the Gen., the subject is represented as receiving the action. Comp. § 158, a. et seq. The Acc. also differs from the Dat., in being the immediate or direct object of the verb, while the Dat. is the remote or indirect object. Comp. § 161, 2.

#### (a) Accusative denoting Effect.

2. The Accusative of effect is used as in other languages; e. g.  $\gamma \rho \dot{\alpha} \phi \omega$  emotoly (emotoly being the effect of the action of the verb). In respect to the Greek, it is to be observed, that a verb either transitive or intransitive very frequently governs the Acc. of a substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun commonly belongs to the Acc. This is commonly called the Acc. of a kindred or cognate signification.

Έπιμελοῦνται πᾶσαν ἐπιμέλειαν, they take care with all diligence. Δέομαι ὑμῶν δικαίαν δέησιν, I ask of you a just request. So καλὰς πράξεις πράττειν,—ἐργάζεσθαι ἔργον καλόν,—ἄρχειν ἀρχήν,—δουλείαι δουλεύειν,—πόλεμον πολεμεῖν,—εύσον νοσεῖν. Όρκους ὁμνύναι, to swear oaths; ἀσθενεῖν νόσον, to be sick of a disease; ζῆν βίον, to live a life.

- (b) Accusative of the Object on which the action is performed, i. e. the suffering Object
- 3. Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions. They are:
- (1) The verbs ωφελεῖν, ὀνινάναι, ὀνίνασθαι (λυσιτελεῖν, however, with Dat.), to be useful; βλάπτειν, ἀδικεῖν, ὑι ζοίζειν, λυμαίνεσθαι, λωβᾶσθαι; εὐσεβεῖν, ἀσεβεῖν; λοχᾶν, ἐνεδρεύειν, insidiari; τιμωρεῖσθαι; θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν, to be a guardian; κολακεύειν, θωπεύειν, θώπτειν, προςκυνεῖν; πείθειν; ἀμείβεσθαι, respondere and remunerari; φυλάττεσθαι, εὐλαβεῖσθαι; μιμεῖσθαι, ζηλοῦν.

Θεράπευε τοὺς ἀθανάτους, serve the gods. ᾿Αλκιβιάδης ἔπειθε τὸ πληθος, Al. persuaded the multitude. Πλείσταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἐπετρόπευεν ὁ Παυσανίας, Pausanias was the guardian of Plistarchus, etc. Μη κολάκευε τοὺς φίλους, do not flatter friends. ΄Ω λει τοὺς φίλους, καὶ μη βλάπτε τοὺς ἐχθρούς, assist friends, and do not injure enemies. Μη ἀδίκει τοὺς φίλους. Μη ὕβριζε τοὺς παῖδας. Πολλάκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας, often even slaves take vengeance on their unjust masters. ᾿Αμείβεσθαί τινα μύθοις, λόγοις, to answer one; ἀμείβεσθαι χάριν, εὐεργεσίαν οτ ἀμείβεσθαί τινα χάριτι, to return a favor to one.

(2) Verbs which signify to do good or evil to any one, by word or deed. Such are εὐεργετεῖν, κακουργεῖν, κακοποιεῖν, εὐλογεῖν, κακολογεῖν, εὖ, καλῶς, κακῶς λέγειν, εἰπεῖν, ἀπαγορεύειν.

"Aνθρωπε, μη δρᾶ τους τεθνηκότας κακῶς, do not injure the dead. Μη κακούργει τους φίλους, do not harm your friends. Εὐεργέτει την πατρίδα, do good to your country. Εὐποίει τους φίλους, confer favors on your friends. Εὐ λέγε τον εὐ λέγοντα, καὶ εὖποίει τον εὖποιοῦντα, speak well of him who speaks well, and do well to him who does well. Instead of the adverbs εὖ and κακῶς with ποιεῖν, etc., the Greek also uses the corresponding adjectives: καλὰ, κακὰ ποιεῖν, λέγειν τινά, to do or say good or ill to one. See under double Accusative (§ 160, 2).

(3) Verbs of persevering, awaiting, waiting for, and the contrary; e. g. μένειν, θαφξεῖν; φεύγειν, ἀποδιδράσκειν, δραπετεύειν.

(4) Verbs of concealing and being concealed, viz. λανθάνειν, κρύπτειν (celare), κρύπτεσθαι;—also the verbs φθάνειν (to αν-

ticipate), λείπειν, ἐπιλείπειν, to fail;—verbs of swearing and the like. With verbs of swearing, the object sworn by is put in the Acc. Hence also adverbs of swearing are followed by the Acc.; e. g. μά, οὐ μά, ναὶ μά, νή.

 $\Theta \in O \cup S$  oute  $\lambda$  and u vein, oute  $\beta$  independent dunation, it is not possible to be concealed from, to escape the notice of the gods, etc. Of  $\pi \circ \lambda \in \mathcal{O}$  in  $\mathcal{O}$  in  $\mathcal$ 

(5) Very many verbs denoting a feeling or an affection of the mind; e. g. φοβεῖσθαι, δεῖσαι; αἰσχύνεσθαι, αἰδεῖσθαι; ἄχθεσθαι; δυςχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; οἰκτείρειν, ἐλεεῖν, ὁλοφυρεσθαι, etc.

Χρη alδεὶσθαι τοὺς θεούς, it is necessary to reverence the gods. Alσχύνομαι τὸν θεόν, I am ashamed before the god. Όλοφύρου τοὺς πένητας, pity the poor.

(6) With verbs of motion, the space or way is put in the Acc., these being the objects on which the action of the verb is performed; so also the time during which an action takes place, in answer to the question, How long? so too measure and weight, in answer to the question, How much?

Βαίνειν, περᾶν, ξρπειν, πορεύεσθαι όδόν, to go a way, like itque reditque viam. Χρόνον, τὸν χρόνον, α long time, νύκτα, ἡμέραν, during the night, day. Ἡ Σύβαρις ἡκμαζε τοῦτον τὸν χρόνον μάλιστα, we flourishing during this time. Ἱσχυσάν τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην, during these last times. Μιλτιάδης ἀπέπλει Πάρον πολιορκήσας εξ καὶ εἰκοσιν ἡ μέρας, having besieged P. twenty six days. Τὸ Βαβυλώνιον τάλαντον δύναται Ε ὑ βοίδας ἑ βδομ ἡ κοντα μνᾶς, the Babylonian talent is worth (weighs as much as, amounts to) seventy Euboean minae. So δύναμαι, signifying to be worth, regularly takes the Acc.

(7) Finally, the Acc. is used with intransitive or passive verbs and intransitive adjectives of all kinds, to explain them more fully. Here, also, the Acc. represents the object as acted upon or suffering, since it denotes the object to which the intransitive action of the verb or adjective refers or is directed. This is the Acc. of more definite limitation, or, as it is often called, the Acc. of synecdoche.

Κάμνειν το θς όφθαλμούς, to be pained in or in respect to the eyes; τὰς φρένας ὑγιαίνειν, to be sound in mind; ἀλγεῖν το θς πόδας, τὰ σώματα, to have pain in the feet, body. Διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν, woman differs in (in respect to) her nature from man. 'Ο ἀνθρωπος τὸν δάκτυλον ἀλγεῖ, the man has a pain in his finger (is pained in respect to). 'Αγαθὸς τέχνην τινά,

distinguished in some art. Διεφθαρμένος την ψυχήν, corrupt in spirit. Φάνης καὶ γνώμην ἰκανός, καὶ τὰ πολέμια ἄλκιμος ἡν, Phanes was competent in counsel, and brave in battle. ἀνέστη Φεραύλας τὸ σῶμα οὐκ ἀφυης καὶ την ψυχην οὐκ ἀγεννεῖ ἀνδρὶ ἐοικώς. The English commonly uses prepositions to express the force of this Acc., viz. in, in respect to, of; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive and makes the adjective agree with it; e. g. ἀγαθὸς τέχνην, a good artist, or the prepositions of or with are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive; e. g. νεανίας καλὸς την ψυχήν, a youth of or with a lovely spirit.

Remark. In this way many adverbial expressions are to be explained, as, εὐρος, ὕψος, μέγεθος, βάθος, μῆκος, πλῆθος, ἀριθμόν, γένος, ὄνομα, μέρος; also τὶ, τοσοῦτον, μέγα, πᾶν, πάντα, τὸ λοιπόν, etc.; e.g. Κλέανδρος γ έ ν ο ς ἡν Φιγαλεὺς ἀπ' ᾿Αρκαδίας, a Phigalian by descent. Μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ ε ὖρος τεττάρων πλέθρων, four hundred feet in width.

#### LXXXIV. Exercises on § 159.

He who is enslaved (part.) to pleasures, submits to (= serves) the most shameful servitude. The laws not only punish the wrong-doers, but also benefit the virtuous. If thou wishest to be beloved by friends, benefit (thy) friends; if thou desirest to be honored by a state, be useful to and benefit the state. Riches often injure both the body (plur.) and the mind (plur.). He who (§ 148, 6) flatters Friends, does them much  $(\pi o \lambda \lambda \hat{a})$  wrong. Revenge not thyself upon thine ene-Those who (part.) injure a benefactor, are punished by God. We worship no man as lord, but the gods. Sedentary trades injure the body (plur.) and enfeeble the mind (plur.). The hunter lays snares for the hares. Endeavor to repay benefactors with gratitude. Beware most of all of meetings for  $(\ell \nu)$  carousal. Imitate wise men. Prudent men (sing.) take heed to the danger, from which they have once been rescued (aor.). We must  $(\chi \rho \epsilon \omega \nu)$  emulate works and acts, not words of virtue. It is said, that (acc. w. inf.) Xerxes threw down (aor.) fetters into the Hellespont in order to revenge (part. fut.) himself upon the Hellespont. A slave, who has run away (aor. part.) from his master, deserves stripes. Shun a pleasure that afterward brings pain. The general must  $(\chi\rho\dot{\eta}, w. acc. and inf.)$  demean himself kindly towards  $(\pi\rho\sigma_{\zeta}, w. acc.)$  his soldiers, that they may have confidence  $(\vartheta a \dot{\rho} \dot{\rho} \epsilon \tilde{\iota} \nu)$  in him. Tell me, what  $(\delta \pi o i o \varsigma)$  runishment the betrayer of his country will expect after ( $\mu \epsilon \tau \dot{a}$ , w. acc.) death. Conceal (aor. mid.) from me nothing, (my) friend. To deceive (aor.) men is easy; but to remain concealed from God (is) impossible. Provision ( $\beta i o \varsigma$ ) failed the army. I swear to you by all the gods and all the goddesses, that I have never injured any one of the citizens (= to have injured no one, etc.). Young men must ( $\delta \epsilon \tilde{\iota}$ , w. acc. and inf.) have respect, in ( $\epsilon \pi i$ , w. gen.) the house, to parents in (&v) the ways, to those who meet (part.) them, in solitude (plur.), to themselves. The beginning of wisdom is to fear God. Have compassion (aor.) upon me, who (part.) am unfortunate beyond desert. The Lacedaemonians had not less reverence for old men than for (their) fathers. Shrink not from going (inf.) a long way to  $(\pi p \acute{o}\varsigma, w. acc.)$  those who (§ 148, 6) profess to teach anything useful. For a long time the I accdaemonians had (aor.) the supremary of Greece by  $(\kappa a \tau \acute{a}, w \ acc.)$  land and by sea. Theophrastus died (aor.) after (part) he had lived (aor.) eighty-five years. Phanes was of sufficient prudence (= ufficient in prudence), and brave in battle. Men seem to be well in body (plur.) after  $(\mathring{a}\pi \acute{a})$  many labors. Cyrus was very beautiful in person, of a humane heart, (and) very fond of learning and very eager for honor. Larissa was built of (dat.) earthen tiles; underneath was a stone foundation of twenty feet in height.

### § 160. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb.

- 1. In the construction mentioned above, § 159, 2, when the verb has a transitive signification, e. g. φιλίαν φιλεῖν; then the idea of activity consisting of the verb and substantive, with which an adjective usually agrees, being blended into one, may at the same time we extended to a personal object; e. g. φιλῶ μεγάλην φιλίαν (= μέγα φιλῶ) τὸν παῖδα, I love the boy with great love (greatly); καλῶ σε τοῦτο τὸ ὄνομα, I call you this name or by this name. Here φιλίαν and ὅνομα are Accusatives of cognate signification, having a sense similar to their respective verbs.
- 2. Expressions of doing or saying good or evil, which may contain an Acc. of the thing said or done, take the object to which the good or evil is done in the Acc. The Acc. here also, denotes the object acted upon; e. g. ποιεῖν, πράττειν, ἐψγάζεσθαι, etc., λέγειν, εἰπεῖν, etc., ἀ γ α θ ά, κ α κ ά τιν α, to do good or evil to any one, to say good or evil of any one.

Τότε δη ό Θεμιστοκλης έκεινόν τε και τοὺς Κορινθίους πολλά τε και κακ ὰ ἐλεγεν, Themistocles said much evil of him and the Corinthians. Οὐ- δεπώποτε ἐπαύοντο πολλὰ ἡμᾶς ποιοῦντες κακά, never ceased to do much evil to us.

- Rem. 1. Instead of the Acc. of the object acted upon, the Dat. is sometimes used, which is to be considered as the Dat. of advantage or disadvantage; e. g. προςκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι, consider what your subjects shall do for you; but with σέ, what they will do to you.
- 3. Moreover, verbs take two Accusatives, which signify to make, to choose, to appoint, to nominate, to consider as anything, to declare, to represent, to regard, to know, to say, to name, to call; e. g. noieι, τιθέναι (to appoint), καθιστάναι, αἰρεῖσθαι, νομίζειν, ἡγεῖσθαι, λέγειν, ὀνομάζειν, καλεῖν, etc.—One of these Accusatives is the object acted upon, or the suffering object, the other is the predicate, and hence may often be an adjective.

Ὁ Κῦρος τοὺς φίλους ἐποίησε πλουσίους, made his friends rich. Παιδεύειν τινὰ σοφόν, to educate one wise, i. e. make wise by education. Αἰρειν τινὰ μέγαν, to make one great. Νομίζειν, ἡγεῖσθαί τινα ἄνδρα ἀγαθόν, to think, to consider some one a good man. 'Ονομάζειν τινα σοφιστήν, to call one a sophist. Αἰρεῖσθαί τινα στρατηγόν, to choose one a commander. Τὸν Γωβρύαν σύνδειπνον παρέλαβεν, he made Gobryas his companion at supper. Πόλεως πλοῦτον ἡγοῦμαι συμμάχους, πίστιν, εὖνοιαν.

Rem. 2. In the passive construction, this explanatory Acc. is changed into the Nom. and agrees with the subject; e.g.  $\Pi a \iota \delta e \iota \iota \iota \iota \iota \lambda \delta \sigma \phi \delta \iota$ , but Pass.  $\tau \iota \varsigma \delta \pi a \iota \delta e \iota \iota \iota \iota \lambda \delta \sigma \phi \delta \varsigma$ ;  $a \iota \rho e \iota \delta \sigma \delta a \iota \iota \iota \iota \lambda \delta \sigma \delta a \iota \delta$ 

4. With verbs, (α) of entreating, beseeching, desiring, inquiring, asking, e. g. αἰτεῖν, πράττειν (to demand), πράττεσθαι, ἐρωτῷν, ἐξετάζειν, ἰστορεῖν; (β) of teaching, e. g. διδάσκειν, παιδεύειν; (γ) of dividing, cutting in pieces, e. g. διαιρεῖν, τέμνειν, διανέμειν; (δ) of depriving, taking away, e. g. ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλῷν, etc.; (ε) of concealing or hiding from, e. g. κρύπτειν; (ζ) of putting on and off, e. g. ἐνδύειν, ἐκδύειν, ἀμφιεννύναι.

Πέμψας Καμβύσης είς Αίγυπτον κήρυκα, ζιτει "Αμασιν θυγατέρα, asked Amasis for his daughter. Αύτους έκατὸν τάλαντα ξπραξαν, demanded of them a hundred talents. 'Apyúpiov  $\pi \rho \acute{a} \tau \tau \epsilon i \nu \tau i \nu \acute{a}$ , to exact money from one.  $\Pi \circ \lambda \lambda a \delta \iota \delta u \sigma \kappa e \iota \mu e \delta \pi \circ \lambda \delta \varsigma \beta \iota \delta \sigma \circ \varsigma$ , teaches me many things.  $\Pi a \iota \delta e \iota \circ \upsilon \circ \upsilon$ σι το θς παϊδας τρία μόνα, they teach the boys three things only. Γλῶττάν τε την 'Αττικήν καὶ τρόπους τῶν 'Αθηναίων ἐδίδασκον τοὺς παῖ- $\delta \alpha \zeta$ , they taught the boys the Attic tongue and the Athenian customs. The elg  $\mu$  o iρας ὁ Ξέρξης ἐδάσατο πάντα τὸν πεζὸν στρατόν, divided all the land-army into three divisions. Τέμνειν, διαιρείν τι μέρη, μοίρας, to divide anything into parts. 'Ο Κύρος το στράτευμα κατένειμε δώδεκα  $\mu \notin \rho \eta$ , divided the army into twelve parts. Tou  $\mu \notin \rho \eta$ , divided the army into twelve parts. Δφείλετο την ψυχήν, deprived my only child of life. Την τιμην άποστερεί με, he robs me of honor. Τὰ ἡμέτερα ἡμᾶς ἀποστερεί ὁ Φί- $\lim \pi \circ \varsigma$ .  $K \rho \circ \pi \tau \omega \sigma \varepsilon \tau \delta \delta \tau \circ \chi \eta \mu a$ , I conceal the misfortune from you. Hais μέγας ξτερον πα**ιδα μικ**ρόν μέγαν χιτῶνα ἐξέδυσε, καὶ τὸν χιτων α μεν εαυτοῦ εκεινον ημφίεσε, a large boy stripped another small boy of is large tunic, and put his own tunic on him.

REM. 3. 'Αποστερεῖν and ἀφαιρεῖσθαι, to deprive, to take away, are construed (a) with Acc. of thing alone;—(b) with Acc. of person alone, but rarely;—(c) with Acc. both of person and of thing, very often;—(d) with Gen. of person and Acc. of thing, less often;—(e) ἀποστερεῖν with Acc. of person and Gen. of thing, very often (§ 157.), ἀφαιρεῖσθαι very seldom, and then means to prevent; στερεῖν is construed both as in (c) and (e).

REM. 4. When the active verbs mentioned under No. 4, are changed into the passive, the Acc. of the object receiving the action, becomes the Nom., but the Acc. of the thing remains (according to § 150, 4); e.g. 'E paraunt the year.

μην, I am asked my opinion. Παιδεύομαι, διδάσκομαι μουσικήν, I am taught, I learn music. Γη δὲ καὶ οἰκήσεις τὰ αὐτὰ μέρη διανεμηθήτω, let the land and its habitations be divided into the same number of parts. 'Αφαιρεθηναι, ἀποστερηθηναι την ἀρχήν, to be deprived of office. Κρύπτομαι τοῦτο τὸ πρᾶγμα, this thing is concealed from me. 'Αμφιέννυμαι χιτῶνα, I am clothed with, or I put on a tunic.

Rem. 5. Even some verbs, which in the active are constructed with the Dat. of the person and the Acc. of the thing, in the passive change this Dat. of the person into the Nom., while the Acc. of the thing remains. The following are regularly so constructed: ἐπιτάττειν, ἐπιτρέπειν, ἐπιστέλλειν τινί τι, to commit, to entrust something to some one, e. g. Ἐπιτρέπομαι, ἐπιτάττομαι, ἐπιστέλλομαι τὴν ψυλακήν, I am entrusted with the guard, or the guard is entrusted to me.

REM. 6. The σχημα καθ' δλον καὶ μέρος occurs with the Acc. as well as with the Nom. (§ 1475, Rem. 2); e. g. Ol πολέμιοι το θς πολίτας το θς μὲν ἀπέκτειναν, το θς δὲ ἐδουλώσαντο, as for the citizens, the enemy killed some, and enslaved others, or the enemy killed some of the citizens, etc.

#### LXXXV. Exercises on § 160.

When Pyrrhus had twice conquered (aor.) in engagements (συμβάλλειν, aor. part.) with the Romans, having lost (aor.) many of his friends and leaders, he said: Although (¿av, w. subj.) we have conquered (aor.) the Romans in battle, we are ruined. Critias and Alcibiades occasioned (aor.) very many evils to the state. The gods have conferred (aor.) many blessings upon human life. Esteem labor as the guide to (gen.) a pleasant life. Plato called (aor.) philosophy a preparation for (gen.) death. Misfortune makes men more thoughtful. Socrates did not exact from those who (§ 148, 6) had intercourse with him, (any) money for (gen.) his conversation. Apollo, who was (γίγνεσθαι, aor. part.) the inventor of the bow, taught men archery. The Greeks, in the Median (wars), took (aor. part.) the supremacy from the Lacedaemonians and gave it to the Athenians. The public square of the Persians surrounding (= around) the governor's residence, is divided into four parts; of these, one is for boys, another for youths, another for adult men, another for those who (§ 148, 6) are (γίγνεσθαι, perf.) past (= over, beyond) military years. Many, who (part.) have mean minds, are adorned (= invested) with fine persons and fine lineage (plur.) and wealth (plur.). Wisdom was taught to many young men by Socrates. After (part.) the power was taken from (aor.) Croesus, he lived with Cyrus. The soldiers, to whom (part.) the guard had been intrusted, had fled.

### § 161. III. Dative.

1. The Dative Case expresses the relation where, and hence is used, first, to denote, (a) the place in which an action is performed; in prose, however, prepositions are commonly joined with substantives expressing this relation, e. g. in monte;—(b) the time when or in which an action is performed, e. g.  $\tau \alpha \dot{\tau} \tau \dot{\tau}$ 

ἡμέρα, this day; τῆ αὐτῆ νυκτί, the same night; πολλοῖς ἔτεσιν, many years; τρίτφ μηνί; τῆ αὐτῆ ωρα; here also the preposition ἐν is often used;—(c) the being with, associating, accompanying, (a) the Dat. singular of collective nouns, or the Dat plural of common nouns, connected with a verb of going or coming, e. g. Αθηναῖοι ἡλθον πλήθει οὐκ ὀλίγφ, πολλαῖς ναυσίν, στρατῶ ταις, etc., came with a large number, with many ships, with an army, with soldiers, etc.; (β) the Dat. connected with αὐτός which agrees with the substantive in the Dat., to express the idea, at the same time with, together with, e. g. Οἱ πολεμιοι ἐνεπίμπρασαν τὴν πόλιν αὐτοῖς τοῖς ἱεροῖς, burnt the city together with the sanctuaries.

- 2. The Dat. is used, in the second place, to denote an object, which is indeed aimed at by the action of the subject, but which is not, as with the Acc., attained, reached or accomplished, but only participates and is interested in it. Hence the Dat. is used:
- (a) With expressions of association and union; here belong, (a) expressions denoting intercourse, associating with, mixing with, communication, participation;— $(\beta)$  verbs and expressions signifying to go against, to encounter, to meet, to approach, to be near to, and their opposites, e. g. to yield to, to submit;— $(\gamma)$  to fight, to quarrel, to contend, to vie with;— $(\delta)$  to follow, to serve, to obey, to trust and to accompany;— $(\varepsilon)$  to counsel, to incite, to encourage.

Here belong, (a) the verbs διδόναι, παρέχειν, όμιλεῖν, μιγνύναι, -υσθαι, κοινοῦν, -οῦσθαι, κοινωνεῖν, δι-, καταλλάττειν, -εσθαι, ξενοῦσθαι, σπένδεσθαι οτ σπονδὰς ποιεῖσθαι, πράττειν, ὑπισχνεῖσθαι, εἰπεῖν, λέχειν, διαλέγεσθαι, εἰνεσθαι, καταρᾶσθαι, also adjectives and adverbs and even substantives, as κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίπος and others compounded with σύν and μετά;—(β) the verbs ὑποστῆναι, ὑφίστασθαι, ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πελάζειν, ἐγγίζειν, εἰκειν, ὑπείκειν, χωρεῖν, the adjectives πλησίος, ἐναντίος, the adverbs ἐγγύς, πέλας;—(γ) the verbs ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικάζεσθαι, ἀμφισβητεῖν;—(δ) the verbs ἔπεσθαι, ἀκολουθεῖν, διαδέχεσθαι (to succed), πείθεσθαι, ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, the adjectives and adverbs ἀκόλουθος, -ως, διάδοχος, ἑξῆς, ἐφεξῆς;—(ε) the verbs προς-, ἐπιτάττειν, παραινεῖν, παρακελεύεσθαι.

Όμίλει τοῖς ἀγαθοῖς ἀνθρώποις, associate with good men. Ευχεσθε τοῖς θεοῖς, pray to the gods. 'Απαντᾶν, πλησιάζειν, ἐγγίζειν τινί, to meet, approach, come near to one. Μὴ εἴκετε τοῖς πολεμίοις, do not yield to the enemy. Οἱ Ἑλληνες καλῶς ἐμαχέσαντο τοῖς Πέρσαις, fought with the Persians. Οἱ στρατιῶται ἀνηκυύστησαν τοῖς στρατηγοῖς, discheyed the commanders. Πείθου τοῖς νόμοις, obey the laws. Τῆ ἀρετῆ ἀκολουθεῖ δόξα, glory follows virtue. Πεποιθέναι τινι, to trust one. "Υδατι μεμιγμένος τὴν μάζαν, having mixed the maize with water.

(b) With expressions of similarity and dissimilarity, of likeness and unlikeness, of agreement and difference. Under those of likeness is included ὁ αὐτός, signifying the same.

Such are ἐοικέναι, ὁμοιοῦν, -οῦσθαι, ὅμοιος, -ως, ἴσος, -ως, ἐμφερής (similar), παραπλήσιος, -ως, ἄμα, διάφορος, διάφωνος, and very many words compounded with ὁμοῦ, σύν, μετά; θ. g. ὁμονοεῖν, ὁμόγλωττος, συμφωνεῖν, etc.

Of  $\pi a \tilde{\iota} \delta \varepsilon \zeta$   $\dot{\varepsilon} \mu \phi \varepsilon \rho \dot{\varepsilon} \sigma \tau a \tau o \iota$   $\dot{\eta} \sigma a v \tau \tilde{\varphi} \pi a \tau \rho \dot{\iota}$ , the children were very much like their father. ' $\Omega \pi \lambda \iota \sigma \mu \dot{\varepsilon} v o \iota \pi \dot{u} v \tau \varepsilon \dot{\eta} \sigma a v o \iota \pi \dot{\varepsilon} \rho \dot{\varphi} \delta \pi \lambda o \iota \zeta$ , all Cyrus' soldiers were provided with the same arms as Cyrus.

(c) With verbs and expressions signifying, (a) to assent to, to agree with, etc.;—( $\beta$ ) to upbraid, to reproach, to be angry, to envy;—( $\gamma$ ) to help, to be useful to, to avert from, and verbs compounded with  $\sigma \acute{v}v$ , expressing this idea;—( $\delta$ ) to be becoming, to be suitable, to be fit, to please, and with many others, the personal object is put in the Dat. In addition to the Dat. of the person, these verbs frequently govern the Acc. of the thing. The Dat. is also used with verbs signifying to rejoice at, to be pleased with, and the like. In many cases, however, the Dat. with such verbs may be regarded as the Dat. of cause. Comp. § 161, 3.—In general, the Dat. is used, when the action takes place for the benefit or injury of a person or thing. This is called the Dat. of advantage or disadvantage, and often includes what is termed the limiting Dat., or the Dat. expressing the relation of to or for.

Here belong, (a) δμολογεῖν;—(β) μέμφεσθαι (with Acc. it means to blame), λοιδορεῖσθαι, ἐπιτιμᾶν, ἐγκαλεῖν (§ 158, Rem. 7) and ἐπικαλεῖν (τινί τι), ἐπιπλήττειν, ὁνειδίζειν, ἐνοχλεῖν, θυμοῦσθαι, βριμοῦσθαι, χαλεπαίνειν, φθονεῖν, βασκαίνειν (to envy);—(γ) ἀρήγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραισμεῖν, συμφέρειν, συμπράττειν, συνεργεῖν, and adjectives of similar signification, e. g. χρήσιμος, φίλος; and those of an opposite signification, e. g. ἐχθρός, βλαβερός, etc.;—(δ) πρέπειν, ἀρμόττειν, προςήκειν (with Inf. following), εἰκός ἐστι, ἀρέσκειν, the adverbs πρεπόντως, ἀπρεπῶς, εἰκότως.

Ποσειδῶν σφόδρα  $\dot{\epsilon}$  μεν  $\dot{\epsilon}$  αιν εν 'Οδυσσεὶ, was very angry with Ulysses. 'Επιπλήττειν, δνειδίζειν,  $\dot{\epsilon}$  γκαλεὶν τινί τι, to reproach one for something, to charge something on one. Οὐ τοὶς ἄρχειν βουλομένοις μέμφομαι, ἀλλὰ τοὶς ὑπακούειν ἑτοιμοτέροις οὖσιν, I do not reproach those wishing to rule, but those, etc. 'Ηνώχλει ὁ Φίλιππος τοὶς 'Αθηναίοις, Philip gave trouble to the Athenians. Φθονεὶν τινι, to envy one. 'Αμυνῶ τῷ νόμφ, I will defend (the idea of aiding) the law, etc. 'Ορεστης ἡθέλησε τιμωρεὶν πατρὶ, Orestes wished to help his father, etc. 'Αχιλλεὺς ἐτιμώρησε Πατρόκλω τῷ ἑταίρω τὸν φόνον, avenged the murder of (for) his friend Patroclus. 'Η ἀρετη ἀρέσκει τοὶς ἀγαθοὶς, virtue pleases the good. Εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, rejoice in, are pleased with you. 'Η δεσθαὶ τινι, to be pleased with a thing.

- (d) Finally, the Dat. is used to denote the possessor with the verbs ε l ν α ι, ὑπάρχειν and γίγνε σ θ α ι, these verbs then being translated by the verb to have, and the Dat. as the Nom.; e. g. Κύρφ ἢν μεγάλη βασιλεία, Cyrus had a great kingdom; and in general, the Dat. is used, where an action takes place in respect to, in relation to a person, or an object considered as a person; e. g. Σωκράτης τοιοῦτος ῶν τιμῆς ἄξιος ἦν τῷ πόλει μᾶλλον, ἢ θανάτου, Socrates being such, deserved honor in respect to the city rather than death. Hence the Dat. is also frequently used with the Perf. Pass. and regularly with verbal adjectives in -τέος and -τός, instead of ὑπό with the Gen.; e. g. ῶς μοι πρότερον δεδήλωται, as has been before shown by me. Ασκητέα ἐστί σοι ἡ ἀρετή, virtue must be practised by you. On the construction with the verbal adjective, see § 168, 1, 2.
- 3. In the third place, the Dat. is used like the Latin Ablative (Abl. of instrument), to denote the cause, means and instrument (hence with  $\chi \varrho \tilde{\eta} \sigma \vartheta \alpha \iota$ ), the manner and way, the measure (by which the action is limited, particularly with comparatives and superlatives), conformity (according to, in accordance with), often also, the material.

Ol πολέμιοι  $\phi$  ό  $\beta$   $\psi$  ἀπῆλθον, went back through, on account of fear (the fear being the cause of the action). 'Αγάλλομαι  $\tau$   $\tilde{\eta}$  v  $\iota$   $\kappa$   $\tilde{\eta}$ , I exult on account of victory. Στέργ $\omega$ , ἀγαπ $\tilde{\omega}$   $\tau$  ο  $\tilde{\iota}$   $\tilde{\iota}$   $\tilde{u}$  πάρχον  $\sigma$   $\iota$  v ἀγαθο $\tilde{\iota}$   $\tilde{\iota}$ , I am pleased with those who are good. 'Ο  $\phi$  θ α  $\lambda$   $\mu$  ο  $\tilde{\iota}$   $\tilde{\iota}$  όρ $\tilde{\omega}$  $\mu$ εν,  $\tilde{\omega}$  σ  $\tilde{\iota}$  v ἀκούο $\mu$ εν, we see with our eyes, we hear with our ears. 'Ισχύειν  $\tau$   $\tilde{\psi}$   $\sigma$   $\tilde{\omega}$   $\mu$  α  $\tau$   $\iota$ , to be strong in body. Of στρατι $\tilde{\omega}$ ται  $\sigma$  v  $\mu$ 0 ρ  $\tilde{\mu}$   $\mu$ 2 γ  $\tilde{\mu}$ 3  $\tilde{\iota}$ 4 χρ $\tilde{\eta}$ 5 α  $\tilde{\iota}$ 7 σ α v  $\tau$ 0, experienced (used) great misfortune. 'Αλέξανδρος  $\tilde{\iota}$ 1 δ α  $\tilde{\iota}$ 8 α  $\tilde{\iota}$ 9 ά  $\tilde{\iota}$ 9 ξχρήσατο 'Αριστοτέλει. Οι πολέμιοι  $\tilde{\iota}$ 9  $\tilde{\iota}$ 9 α  $\tilde{\iota}$ 9  $\tilde{\iota}$ 9 το  $\tilde{\iota}$ 9 ξημίωσαν, fined Miltiades fifty talents. 'Η ἀγορ $\tilde{\iota}$ 1 α  $\tilde{\iota}$ 1  $\tilde{\iota}$ 9  $\tilde{\iota}$ 9

- 4. The Dat. of the thing often stands with verbs, substantives and adjectives, to denote in what respect their signification is to be taken; e. g. ὑπερβάλλειν τ ὁ λ μ η, to excel in or in respect to boldness; Κύδνος ὁ ν ὁ μ α τ ι, Cydnus by name; ταχὺς πο σ ί, swift of foot. This Dat., however, is often the same as the Dat. of means or instrument.
- 5. The Dat. stands as the indirect object or complement of very many verbs, to denote the relation expressed in English by to or for; e. g. δίδωμί σοι τὸ βιβλίον, I give a book to you; Κῦρος αὐτῷ εἶπεν, Cyrus said to him, οὐ ὡς φίλοι προςεφέροντο ἡμῖν, they did

not conduct towards us as friends; στράτευμα συνελεγετο K  $\acute{v}$   $\varrho$   $\dot{\varphi}$ , an army was collected for Cyrus.

5. (a) The Dat. is also put after adjectives to denote the object to which their quality is directed. The relation of this Dat. is usually expressed by to or for, e. g. πασιδηλον έγενετο, it became evident to all; αὐτῷ οἱ ἀγαθοὶ εὖνοι ἦσαν, the good were well disposed towards him; ἐχθρὸς ἀνθρώποις, hateful to men.

REMARK. The rules 5 and 5, (a) are mainly included in 2, (a), (b), (c), but are stated here in a more specific form, for the benefit of beginners.

### LXXXVI. Exercises on § 161.

Cyrus resolved (aor.) on this day to engage with the enemy; after the battle he marched (aor.) the same day twenty stadia. The Athenians made an expedition (στρατεύειν) with thirty ships against the islands of Aeolus. When the Persians came (aor.) with (their) entire  $(\pi a \mu \pi \lambda \eta \vartheta \eta \varsigma)$  force  $(\sigma \tau \delta \lambda o \varsigma)$ , the Athenians dared (aor. part.) to encounter (aor.) them, and conquered them. The Athenians conquered the enemy and took their ships together with the men. Associate not with bad men, but cleave ever to the good. Thamyris, who was distinguished (aor. part.) for beauty and for (skill in) harp-playing, contended (aor.) with the Muses for (the superiority in) ( $\pi \epsilon \rho i$ , w. gen.) music. Human nature is mingled with a divine energy. Truth discourses with boldness ( $\mu \epsilon \tau \dot{a}$ , w. gen.), and therefore men are displeased with it. It is easy to advise (aor.) another  $(\xi \tau \epsilon \rho o \varsigma)$ . The general exhorted the soldiers to fight bravely. Life is like a theatre. Most of the Roman women were accustomed to wear (= to have) the same shoes as the men. Actions are not always like words. Homer The mind ruined by wine is in the same compares the race of men to leaves. case as (= suffers the same as) chariots, that have lost (part. pres.) their charioteers. Some object to the laws of Lycurgus, that they are indeed sufficient to call forth ( $\pi\rho\delta\varsigma$ , w. acc.) bravery, but are insufficient to maintain (= for) fustice. To please the multitude is to displease the wise. Esteem those as true friends, who (§ 148, 6) censure faults. Quails have a pleasant song. Human destinies (= the human, plur.) have been deplored by many wise men, who believed (part.) that life is (inf.) a punishment. The gods rejoice in the virtue of men. The bull wounds with the horn, the horse with the hoof, the dog with the mouth, the boar with the tusk. The Thessalians practised (χρῆσθαι) lawlessness more than justice. Helen was very (= much) distinguished (aor.), as well by birth as for beauty and fame. Wisdom is far (by much) better than riches. One can (= it is possible) neither safely use a horse without bridle, **nor** riches without consideration.

## § 162. Prepositions.

1. As the Cases denote the local relations whence, whither and where, so the prepositions denote other local relations, which desig-

nate the extension (dimension) of things in space, viz. the juxtaposition of things (near to, before, by, around, with), and the local
opposites, above and below, within and without, before and behind,
etc.

2. The Case connected with the preposition shows in which of the three above-named relations—whence, whither, where—the local relation expressed by the preposition, must be considered.

Thus, e. g. the preposition  $\pi a \rho \dot{a}$  denotes merely the local relation of vicinity, the near or by; but in connection with the Gen., e. g.  $\hbar \lambda \vartheta \varepsilon \pi a \rho \dot{a} \tau o \tilde{v} \beta a \sigma \iota \lambda \dot{\varepsilon} \omega \varsigma$ , it denotes the direction whence (he came from near the king, de chez le roi); in connection with the Acc., e. g.  $\hbar \varepsilon \iota \pi a \rho \dot{a} \tau \dot{o} v \beta a \sigma \iota \lambda \dot{\varepsilon} a$ , the direction whither (he went into the vicinity or presence of the king); and in connection with the Dat., e. g.  $\ell \sigma \tau \eta \pi a \rho \dot{a} \tau \tilde{\varphi} \beta a \sigma \iota \lambda \varepsilon \tilde{\iota}$ , the where (he stood near the king).

- 3. The prepositions are divided according to their construction:
- (a) Into prepositions with the Gen.: ἀντί, ἀπό, ἐκ, πρό, ἔνεκα;
- (b) Into those with the Dat.: ἐν and σύν;
- (c) Into those with the Acc.: ἀνά, εἰς, ὡς;
- (d) Into those with the Gen. and Acc.: διά, κατά, ὑπέρ;
- (e) Into those with the Gen., Dat. and Acc.:  $\dot{a}\mu\phi\hat{i}$ ,  $\pi\epsilon\rho\hat{i}$ ,  $\dot{\epsilon}\pi\hat{i}$ ,  $\mu\epsilon\tau\hat{a}$ ,  $\pi\alpha\rho\hat{a}$ ,  $\pi\rho\hat{o}\varsigma$  and  $\dot{v}\pi\hat{o}$ .

#### A. PREPOSITIONS WITH ONE CASE.

## § 163. I. Prepositions with the Gen. alone.

- 1. Aντί, Lat. ante, original signification, over against, before, opposite; then for, instead of, in the place of, e. g. στῆναι ἀντίτινος, to stand before one; δοῦλος ἀντὶ βασιλέως, a slave instead of king; ἀντὶ ἡμέρας νὺξ ἐγένετο, instead of day there was night; ἀνθ' ο ῦ, wherefore, because.
- 2. Πρό, pro, prae, before, for, agrees with ἀντί in all its relations, but is used in a much greater variety of relations; e. g. στηναι πρὸ πνλῶν, to stand before the gates; πρὸ ἡμέρας, before
  day (ἀντί is not used of time); μάχεσθαι, ἀποθανεῖν πρὸ τῆς
  πατρίδος, to fight, to die for one's country; δοῦλος πρὸ δεσπότου,
  a slave instead of master; πρὸ τῶνδε, for these things, therefore.

- 8. Anó, ab, original signification, from, e. g.  $\alpha$  no  $\tau \eta \varsigma$  nó-lew;—of time: from, since, after, e. g.  $\alpha$  nò de invou è maxésauro, after the meal;—elvai, yiyves dai  $\alpha$  nó  $\tau$  ivo  $\varsigma$ , to be descended from some one;— $\tau \tilde{\varphi}$   $\alpha$  nò  $\tau$   $\tilde{\omega}$  v no  $\lambda$  e  $\mu$  i  $\omega$  v  $\varphi$  ob  $\varphi$ , on account of fear of (from) the enemy, like metus ab aliquo;—of the means: by, with, e. g.  $\tau \varrho \dot{\varphi} \varrho \varepsilon$  v  $\tau$  d v  $\alpha$  v  $\alpha$  d  $\alpha$  d  $\alpha$  d  $\alpha$  o  $\beta$  o  $\beta$  d  $\alpha$  v, to support the fleet by revenues;— $\dot{\alpha}$  nó  $\tau$  ivo  $\varsigma$  xale  $\delta$  ai, to be called by something.
- 4. Ex,  $i\xi$ , ex, original signification, out of, e. g.  $i \times \tau \eta \varsigma$   $\pi \circ \lambda \epsilon \omega \varsigma$   $i \pi \eta \lambda \vartheta \epsilon v$ ;—of time immediately following: after, e. g.  $i \xi \eta \mu \epsilon \varrho \alpha \varsigma$ , ex quo dies illuxit, as soon as it was day;  $i \times \pi \alpha i \delta \omega v$ , from childhood;  $i \xi \alpha i \vartheta \varrho i \alpha \varsigma \tau \epsilon \times \alpha i v \eta v \epsilon \mu i \alpha \varsigma \sigma v v \epsilon \delta \varrho \alpha \mu \epsilon v \epsilon \xi \alpha \pi i v \varrho \epsilon v \epsilon \eta \varrho \epsilon v \tau \eta \delta \epsilon \tau \eta \mu \iota \tilde{\eta} \mu \epsilon \varrho \kappa \epsilon \xi \tilde{\alpha} \varphi \varrho o v o \varsigma \sigma \omega \varphi \varrho \omega v \gamma \epsilon \gamma \epsilon v \eta \tau \alpha \iota$ , your father in this one day, from a senseless man has become discreet;—slvai,  $\gamma i \gamma v \epsilon \sigma \vartheta \alpha i \epsilon \times \tau \iota v o \varsigma$ , to be descended from some one;—according to, by virtue of, after or for, e. g.  $i \times \tau \eta \varsigma \tilde{\sigma} \psi \epsilon \omega \varsigma \tau o \tilde{v} \tilde{\sigma} v \epsilon \varrho \omega \varsigma$ , to be named after or for some one.
- 5.  $E \nu \epsilon \times \alpha$  (placed before or after the Gen.), on account of, for the sake of;—by means of.

### LXXXVII. Exercises on § 163.

No one would (§ 153, 2. c) take (aor.) a blind leader in place of one who could see (= a seeing one). It is beautiful to exchange (aor. mid.) a mortal body for immortal fame. Those who (§ 148, 6) have made proficiency (aor.) in philosophy, become free instead of slaves; truly rich instead of poor; considerate (μετριώτεροι) instead of unintelligent and stupid. Before action deliberate. A (art.) friend often does for his (art.) friend, that (plur.) which he did not do (aor.) for himself. Ephesus is distant a three days' journey from Sardis. The Hellespont was named from Helle, who there lost her life (= who died [part.] in it). When (part.) Socrates brought (= offered) small offerings from (his) small (means), he believed (himself) to be no less meritorious (μειοῦσθαι) than those who (§ 148, 6) from (their) many and great (means) bring many and great (offerings). Socrates lived very contentedly with very little property. We may not judge the best (men) by (= from) (their) exterior, but by (their) morals. It is

easier to make (= place, aor.) evil out of good, than good out of evil. The character reveals itself especially in (= out of) the actions. From the fruit I know the tree. After the war came peace. Men plot against each other for the sake of gold, fame (plur.) and pleasures. Semiramis reigned until old age over the Assyrians. A beautiful action is not performed without virtue. The gods bestow upon men nothing good (plur. gen.) and beautiful, without labor and care. Tempe lies between Olympus and Ossa. Conceal good fortune, lest it excite envy (= on account of envy).

## § 164. 2. Prepositions with the Dat. alone.

- Rem. 1. With several verbs of motion, the Greek commonly uses ἐν with the Dat., instead of εἰς with the Acc.; e. g. τιθέναι, κατατιθέναι, ἀνατιθέναι (to consecrate) and the like.
- 2. Σύν (ξύν, mostly old Attic). The original signification of σύν corresponds almost entirely with the Latin cum and the English with, e. g. δ στρατηγὸς σὺν τοῖς στρατιώταις;—of assistance or help, e. g. σὺν θεῷ, by the help of God;—σὺν τάχει, σὺν βία ποιεῖν τι.
- Rem. 2. Here belongs  $\tilde{a} \mu a$ , at the same time with, with, one of the adverbs used as improper prepositions.

## § 165. 3. Prepositions with the Acc. alone.

1. Åνά. Original signification, up, on, upon. It forms the strongest contrast to κατά with the Acc. As κατά is used to denote motion from a higher to a lower place, so ἀνά to denote motion from a lower to a higher place; e g. ἀνὰ τὸν ποταμόν, ἀνὰ

φόον πλεῖν, to sail up the stream (the opposite being κατὰ ποταμόν, down the stream). It commonly serves to denote local extension from a lower to a higher place, from bottom to top: throughout, through; ἀνὰ τὴν Ἑλλάδα— ἀνὰ τὸν πόλεμον τοῦτον, (per, during). Thus ἀνὰ πᾶσαν τὴν ἡμέραν, through the whole day, ἀνὰ πᾶν τὸ ἔτος, during the whole year; hence without the article, ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, every day, every year, daily, yearly, ἀνὰ νύκτα, per noctem, ἀνὰ χρόνον, in course of time;—to denote the manner and way; e. g. ἀνὰ κράτος, up to the full strength, vigorously, ἀνὰ μέρος, by turns;—in a distributive sense with numerals; e. g. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, five parasangs daily; also with numerals, like the English about (Lat. circa); e. g. ἀνὰ διακόσια στάδια, about two hundred stadia.

- 2. Eis (is, old Attic), corresponds almost entirely with the Lat. in with the Acc.; e. g. ἰέναι εἰς τὴν πόλιν, into the city;—in a hostile sense: contra, e. g. ἐστράτευσαν εἰς τὴν Αττικήν, into, against Attica;—with numerals: about, e. g. ναῦς εἰς τὰς τετρακοσίας, about four hundred ships;—in a distributive sense with numerals; e. g. είς έκατόν, centeni, by hundreds, each hundred, είς δύο, bini, two by two, two deep;—in the presence of, coram, yet with the collateral idea of the direction whither; e. g. lóγους ποιείσθαι είς τὸν δημον, to speak to or before the people.— Of time: until; towards, upon, είς έσπέραν, towards evening, είς την ύστεραίαν, upon the following day, είς τρίτην ήμέ-Qαν, to or on the third day.—To denote purpose, object, respect; e. g. έχρήσατο τοὶς χρήμασιν εἰς τὴν πόλιν, he used the money for the city; είς κέρδος τι δράν, to do something for gain; διαφέρειν τινὸς εἰς ἀρετήν, to differ from one in respect to virtue; εἰς πάντα, in every respect.
- 3.  $\Omega \varsigma$ , ad, to, is used only with persons, or objects considered as persons, to denote direction towards them; e. g.  $i\acute{\epsilon}\nu\alpha\iota$ ,  $\pi\acute{\epsilon}\mu\pi\epsilon\iota\nu$  o  $\varsigma$   $\beta$   $\alpha$   $\sigma$   $\iota$   $\lambda$   $\acute{\epsilon}$   $\alpha$ ,  $\mathring{\eta}$   $\pi\epsilon\iota\nu$  o  $\varsigma$   $\tau$   $\mathring{\eta}$   $\nu$  M  $\acute{\iota}$   $\lambda$   $\eta$   $\tau$  o  $\nu$  (to the Milesians).

# LXXXVIII. Exercises on §§ 164, 165.

(He) is the best (man), who  $(\delta \varsigma \tau \iota \varsigma)$  is nurtured amid the greatest necessities  $(\tau \grave{a} \ \check{a} \nu a \gamma \kappa a \iota \delta \tau a \tau a)$ . Said Diogenes: A friend is one soul, that (part.) dwells (= lies) in two bodies. My sons, do not deposit (uor.) my body either in gold or in silver, but restore it as quickly as possible to the earth. The Grecian armament conquered the barbarians at Salamis. With the help of the gods let us go against the unjust. The acquisition of true triends is by no means

made by (= with) violence, but rather by beneficence. At daybreak (= with the day) the soldiers began their march (= marched out, off). The Carduchians dwell on the mountains and are warlike. The vessels could not sail up the river. The deeds of Alcibiades were celebrated throughout all Greece. During the whole war the greatest harmony prevailed (= was) among the generals. The three daughters of Phorcus, having (but) one eye, made use of it alternately. The enemy pressed into the middle of the city. Apollo was sent (aor.) out of heaven to the earth. Time, revealing everything, brings (it) to the light. The Athenians performed (= displayed, aor.) many beautiful actions before all men, as well in a private as in a public capacity. The Lacedaemonians made an expedition against Attica. Employ the leisure of (= in) life in listening (inf.) to beautiful discourses. God brings like to like. Agesilaus sent ambassadors to the king of the Persians.

## § 166. B. Prepositions with the Gen. and Acc.

- 1.  $\Delta i \alpha$ , original signification, through. A. With the Gen. through and out again, e. g. έξήλαυνε τὸν στρατὶν διὰ τῆς Θράκης ἐπὶ την Έλλάδα, through Thrace;—through, e.g. διὰ πεδίου, per campum, διὰ πολεμίας πορεύεσθαι, to march through a hostile country.—Of time to denote extension through a period: through, after, properly, to the end of the period, through and out, e. g. & c ἔτους, through the year; διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, after (through) a long, short time; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, throughout the whole time. So also of an action repeated at successive intervals, e. g. διά τρίτου έτους συνήεσαν, every third year, tertio quoque anno, always after three years; διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, quinto quoque anno; διὰ τρίτης ἡμέρας, every third day.—To denote the means, e. g. δι όφθαλμῶν ὁρᾶν, to see with, by means of, the eyes;—the manner and way, e. g.  $\delta \iota \dot{\alpha} \sigma \pi o \nu \delta \tilde{\eta} \varsigma$ , with earnestness, earnestly; διὰ τάχους, with speed, speedily.—B. With the Acc., of time, e. g. διὰ νύκτα, per noctem;—to denote the cause, means, e. g. διὰ τοῦτο, ταῦτα, therefore, because of this; διὰ βουλάς, by means of counsels; διὰ μῆνιν.
- 2. Κατά, original signification, from above down (desuper).

  A. With the Gen., e. g. ἐψόπτουν ἑαυτοὺς κατὰ τοῦ τείχους κάτω, threw themselves down from the wall;—down into, e. g. κατα-δεδυκέναι κατὰ τῆς θαλάττης, to go down into the sea;—under, e. g. κατὰ γῆς.—To denote the cause, author: de, concerning, e. g. λέγειν κατά τινος, dicere de aliqua re, especially in a hostile sense, e. g. λέγειν κατά τινος, against one; ψεύδεσθαι κατὰ τοῦ θεοῦ, to lie against God.—B. With the Acc., κατά forms τ

strong contrast with dvd, in respect to the point where the motion of the action begins, but agrees with  $\alpha v \alpha$  in denoting the direction to an object and the extension over it, the one being down through, the other up through. The use of ava in prose is not so frequent as that of xazá.—To denote local extension from above downwards: throughout, through, over, e. g. καθ' Έλλάδα, κατὰ πᾶσαν την γην; it often signifies, over against, opposite to, e. g. κεῖται ή Κεφαλληνία κατά Ακαρνανίαν, opposite to Acar.—Of time, to denote its extension or duration: during, through, e. g. x a z à z ò z αὐτὸν χρόνον, during, or in the course of the same time; κατα τὸν πρότερον πόλεμον.—Το denote purpose, object, e. g. κατὰ θέαν ηκειν, spectatum venisse; conformity (secundum), respect, reason, e. g. κατὰ νόμον, according to, agreeable to law; κατὰ λόγον, ad rationem, pro ratione, agreeable to reason; κατὰ γνώ- $\mu \eta \nu \tau \dot{\eta} \nu \dot{\epsilon} \mu \dot{\eta} \nu$ ;  $\kappa \alpha \tau \dot{\alpha} \tau o \tilde{v} \tau o$ , hoc respectu, hence propter hoc, κατά φύσιν, secundum naturam; κατά δύναμιν, to the best of one's ability; κατὰ κράτος, with all one's might; κατὰ μικoór, nearly, by degrees; κατ' ανθοωπον, according to the manner or standard of man;—to denote an indefinite measure, e. g. καθ' έξήκοντα έτη, about sixty years;—to denote manner and way, e. g. κατὰ τάχος, swiftly, κατὰ συντυχίαν, by chance; —in a distributive sense, e. g. κατὰ κώμας, vicatim; κατὰ μῆνα, monthly, καθ' ήμέραν, daily, κατ' έτος, yearly, καθ' έπτά, septeni, by sevens.

3. The  $\ell \rho$ , super, over. A. With the Gen., e.g.  $\dot{\nu}$  ne  $\ell \rho$   $\eta \rho$ .— To denote the cause: for, for the good of, in behalf of, e.g.  $\mu \dot{\alpha}$ - $\gamma \epsilon \sigma \theta \alpha i \dot{\nu}$  ne  $\ell \rho$   $\ell \rho$ 

## LXXXIX. Exercises on § 166.

There is a middle path that leads neither through dominion nor through siavery, but through freedom. Socrates conferred the greatest benefits ( $\tau a$  uéylora  $\dot{\omega}\phi \epsilon \lambda \epsilon i\nu$ ) upon men, by teaching wisdom to all who wished (it) (§ 148, 6). The river Euphrates flows through the middle of Babylon. The presidents of the cities come together every three years. Those who (§ 148, 6) learn everything by their own efforts (= by themselves), are called self-taught. Apolle

benefitted the human race by oracles and other services. He who (§ 148, 6) is indolent for the sake of pleasure, may (§ 153, 2. c.) very soon be deprived (aor.) of that charm of inactivity, for the sake of which he is indolent. Praise not a worthless man because of (his) wealth. Some rivers penetrate into the earth and flow (= are borne) a long way, concealed under the earth. The island At lantis sank (part. aor.) under the earth and disappeared (aor.). He who (§ 148, 6) contrives a snare against another, turns ( $\pi \epsilon \rho \iota \tau \rho \epsilon \pi \epsilon \iota \nu$ ) it often against himself. During the period of the holy war, great (= much) disorder and dissension prevailed (= was) over all Greece. Do not impose upon others a greater (charge) than their abilities permit (= than according to ability). It is necessary that (acc. w. inf.) men live according to laws. The city was in danger of being (= to be) taken (aor.) by force. A bad man who (part.) obtains (aor.) power, is not wont to bear good fortune as man ought (= suitably to man). The Athenians annually sent to Crete seven boys and seven maidens (as) food for the Minotaur (= to the M. as food). God has given (aor.) us the powers, by which we are to bear (fut.) all the events of destiny. The sun passes over the earth. Overhanging (= over) the city is a hill. Arsamus governed the Arabians and Aethiopians dwelling over Egypt. Alcestis, the daughter of Pelias, was desirous (aor.) to die (aor.) for her husband. It is very dishonorable to shun (aor.) death for (one's) country. Clearchus waged war with the Thracians dwelling beyond the Hellespont. It is folly to attempt (= to do) something above (one's) capacity. Numa Pompilius, the most fortunate of the Roman kings, is said to have lived above eighty years.

## § 167. C. Prepositions with the Gen., Dat. and Acc.

- 1. Âμφί denotes that one thing is around another (on both sides), near, close to, another. A. With the Gen. seldom used of place, e. g. ἀμφὶ τῆς πόλεως οἰκεῖν, to dwell around the city.—Of cause: about, for, for the sake of, e. g. μάχεσθαι ἀμφί τινος, to fight about, for something.—B. With the Dat., as with the Gen.—C. With the Acc., e. g. ἀμφὶ τὴν πόλιν.—To denote time and number indefinitely, e. g. ἀμφὶ ἐσπέραν, about evening; ἀμφὶ τοὺς μυρίους, about ten thousand.
- 2. Περί signifies all around, round, containing the idea of a circuit or circumference, and in this respect differing from ἀμφί, which signifies properly on both sides. A. With the Gen.—In a local relation it is not used in prose, but the more frequently in a causal sense: concerning, for, about, on account of, e. g. μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος, to fight, die for one's country; λέγειν περί τινος, to speak about something; φοβεῖσθαι περὶ πατρίδος;—to den te value, in the phrases περὶ πολλοῦ, περὶ πλείστον, περὶ ὀλίγον, περὶ οὐδενὸς πλείστον, περὶ ὀλίγον, περὶ οὐδενὸς ποιεῖσθαι or ἡγεῖσθαί τι, to value high, higher, etc.—B. With the

3.  $E \pi i$  signifies primarily, upon, at, near. A. With the Gen., e. g. τὰ ἄχθη οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φοροῦσιν, αἱ δὲ γυναίκες έπὶ τῶν ώμων, the men carry burdens on their heads, the women on their shoulders; μένειν ἐπὶ τῆς ἀρχῆς, ἐπὶ τῆς γνώμης, to remain in; οἱ ἐπὶ τῶν πραγμάτων, those intrusted with business;—towards, if the idea is that one is striving to reach a place, e. g.  $\pi \lambda \tilde{\epsilon} \tilde{v} \tilde{\epsilon} \pi \tilde{\iota} \sum \alpha \mu o v$  [according to § 158, 3. (b)].—In relation to time, to denote the time in or during which something takes place, e. g. ἐπὶ Κύρου βασιλεύοντος, during, in, under the reign of Cyrus.—To denote the occasion, the author, e. g. xuλεῖσθαι ἐπίτινος, to be named after, for one; conformity, e.g. κρίνειν τι ἐπί τινος, to judge according to something.—B. With the Dat.: upon, at, by, e. g. ἐπὶ τοῖς δόρασι ὁοιὰς είχον χουσᾶς, upon the spears; οἰκεῖν ἐπὶ θαλάττη, by the sea, upon the seacoast.—To denote dependence, e. g. ἐπί τινι είναι, to be in the power of any one; γίγνεσθαι έπί τινι, to come into the power of any one;—condition, purpose, object, motive, e. g. ἐπὶ τούτφ, hac conditione, on this condition; ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνεύοηται, in perniciem hominis;—cause, occasion, e. g. χαίρειν ἐπί TIVI, to rejoice at something.—C. With the Acc.: upon, on, over, towards (different from έπί with the Gen., since with the Acc. merely the direction to a place is denoted), to, e. g. ἀναβαίνειν ἐφ' ἴππον; επ' ανθρωπους (among).—Of time: until, εφ' έσπε-Qαν; for, during, per, ἐπὶ πολλὰς ἡμέρας.—Το denote purpose, object, e. g. ἐπὶ θήραν ἰέναι, venatum ire; in a hostile sense: against, e. g. στρατεύεσθαι έπὶ Πέρσας, to make an expedition against the Persians.

## XC. Exercises on § 167, 1, 2, 8.

The poets have uttered such language (= words) about the gods themselves, as no one would dare (aor., § 153, 2, c) to utter about (his) enemies. Consider first, how  $(\delta \pi \omega c)$  the adviser has managed (aor.) his own (affairs); for he who

(§ 148, 6) has not  $(\mu \dot{\eta})$  reflected (aor.) upon his own (concerns), will never decide well upon another's. Carthage waged war with Rome for Sicily, twentyfour years. All men value (their) kindred more than strangers. With reason dost thou esteem the soul more highly than the body. Gyges found a corpse that had on the hand a golden ring. Some of the Persians had both necklaces about the neck, and bracelets about the hands. The motion of the earth around the sun makes the year  $(\dot{\epsilon}\nu\iota a\nu\tau\dot{o}\varsigma)$ , but the motion of the moon around the earth, the months. The Spartan boys (= of the S.) as (part.) they went round the altar of Orthia, were scourged by law. Be (γίγνομαι) such towards thy parents, as (olog) thou wouldst (§ 153, 2, c) wish (aor.) thy children to be (acc. w. inf.) towards thee. No human pleasure seems to lie (=  $\epsilon l \nu a \iota$ ) closer at hand ( $\dot{\epsilon} \gamma \gamma v$ τέρω, w. gen.), than joy on account of honors. The enemy, despairing of (aor ! their cause, about  $(\dot{a}\mu\phi i)$  midnight abandoned the city. There are said to be about one hundred and twenty thousand Persians. Each of the Cyclops had one eye in the forehead. In Egypt, the men carry burdens on their (= the) head, but the women on their shoulders. The soldiers returned home. After the battle Croesus fled to Sardis. Under Cecrops and the first kings until Theseus, Attica was inhabited in cities. All the children of the better (sup.) Persians were educated at the court (al  $\vartheta i \rho a \iota$ ) of (the) king. Strive not after that which (§ 148, 6) is not  $(\mu \hat{\eta})$  in thy power. Macedonia was in the power of the Athenians, and brought tribute. Dost thou consider that which  $(\tau \dot{a}, w. part.)$ happens for thy (= the) advantage, as the work (plur.) of chance or of intelligence? For epic poetry we most admire Homer, for tragedy, Sophocles, for statuary, Polycletus, for painting, Zeuxis. We ought  $(\chi \rho \dot{\eta})$  not to be displeased at (the) good fortune of others, but rejoice for the sake of  $(\delta \iota \dot{\alpha})$  our (= the) common origin. The Nile flows (= is borne) from south to north. Xerxes collected (part. aor.) an innumerable army and marched against Greece. Socrates not only exhorted men to virtue, but also led them onward ( $\pi \rho o \dot{\alpha} \gamma \epsilon \iota \nu$ , aor.) Jupiter permitted (aor.) Sarpedon, the king of (the) Lycians, to live for three generations.

4. Μετά (from μέσος) denotes the being in the midst of something. A. With the Gen. to denote association, connection, and participation with; e. g. μετ ἀνθοώπων είναι, to be among men. Είναι μετά τινος, to be with, on the side of one. Ύμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων, with many and great dangers;—to denote conformity: μετὰ τῶν νόμων, μετὰ τοῦ λόγον, in conformity with the laws, with reason.—B. With the Dat., only poetic: among, e. g. μετ ἀθανάτοις.—C. With the Acc., in prose it is used almost exclusively to denote that one thing follows another in space, time and order; e. g. ἔπεσθαι μετά τινα, after; μετὰ τὸν βίον, after life; ποταμὸς μέγιστος μετὰ Ἰστοον, the greatest after the Ister, and in the phrase μετὰ χεῖρας ἔχειν τι, to hold something between, in the hands.

5.  $\Pi \alpha \varrho \alpha'$  signifies the being near something: by, near, by the side of. A. With the Gen. to denote a removal from near, from beside a person: from, e. g. έλθεῖν παρά τινος, to come from some one. -To denote the author, e. g. πεμφθηναι παρά τινος, to be sent by some one (§ 150, Rem. 4), άγγελοι, πρέσβεις παρά τινος, envoys from any one; άγγελλειν παρά τινος, τὰ παρά τινος, commissions, commands, etc. of any one; -- μανθάνειν παρά τινος, ακούειν παρά τινος, to learn, to hear from.—B. With the Dat. to denote rest near a place or object, e. g. ἔστη παρὰ τῷ βασιλεῖ. -C. With the Acc. to denote direction or motion so as to come near a person or thing, e. g. ἀφικέσθαι παρὰ Κροῖσον, to Croesus; -direction or motion along by a place: along near, by, beyond, e. g. παρὰ τὴν Βαβυλῶνα παριέναι, to go by Babylon. Hence, παρά δόξαν, praeter opinionem; παρ' έλπίδα, contrary to hope; παρὰ φύσιν, παρὰ τὸ δίχαιον, παρὰ τοὺς ὄρκους, παρά δύναμιν, beyond one's power; also, besides, praeter, παρὰ ταῦτα, praeter haec, besides these things;—to denote local extension near an object: along, e. g. παρὰ τὸν Ασωπόν, along the A.—To denote the extension of time, e. g. παρ' ἡμέραν, παρὰ τὸν πόλεμον, during the day, the war; παρὰ τὴν πόσιν, inter potandum, while drinking. So also of particular, important points of time, during which something takes place, e, g.  $\pi \alpha \varrho' \alpha \dot{\nu}$ TOY TOY XIVOUVOV, in ipso discrimine, in the very moment of danger.—In a causal relation to denote a comparison, e. g. ήλίου ἐκλείψεις πυχνότεραι ήσαν παρά τὰ ἐχ τοῦ πρὶν χρόνου μνημοvev όμενα, eclipses of the sun were more frequent compared with (than) those mentioned in former time.

## XCI. Exercises on § 167, 4, 5.

Strive (pursue) after reputable pleasures. No one deliberates safely in (= with) anger. It is noble to fight with many and brave allies. The good after death (= dead) lie not in (= with) oblivion, but ever bloom in memory. The Athenians, amid very many hardships and very famous contests, and dangers very honorable, liberated Greece, and highly exalted ( $\mu e \gamma i \sigma \tau \eta \nu \ a \pi o \delta e i e \nu i \nu a o o$ .) their native country. The judge ought to render judgment conformably to the laws. After life the wicked await their punishment (plur.), but the virtuous are forever happy (= abide in happiness). After the sea-fight at Salamis, Sophocles, who (part.) was still a boy, having been anointed, danced naked. The Chians, first of the Greeks after the Thessalians and Lacedaemonians, made use of slaves. Of all things ( $\kappa \tau \tilde{\eta} \mu a$ ) in life, after the gods, the soul is most divine. A messenger came from Cyaxares, who (part.) said that an embassy of Jews had arrived (= was present), and brought a very beautiful dress from him

to Cyrus. Prometheus stole (part. aor.) fire from the gods and brought (aor.) it in a reed to men. The praises of good men are very pleasant. The gods rejoice most in honors from the most pious men. What is not  $(\mu \dot{\eta})$  manifest to men, it is allowable (for them) to ascertain from the gods by divination. It is said, that (acc. w. inf.) the invention of the sciences was given (acr.) by Jupiter to the Muses. In  $(\kappa \alpha \tau \dot{\alpha})$  the war against the Messenians, the Pythia gave as a response  $(\chi \rho \dot{a}\omega, aor.)$  to the Spartans, that they should ask (= to ask, aor.) a general from the Athenians. Minos pretended to have learned his (= the) laws from Jupiter himself. The Persian boys (= of the Persians) are educated not with (the) mother but with a (= the) teacher. The good are honored among gods and men. Cyrus sent ambassadors to the king of the Persians. Osiris is said to have travelled from Egypt through Arabia to the Red Sea. The river Selinus flows by the temple of Diana in Ephesus. The Amazons dwelt (aor.) on the river Thermodon. A word unseasonably (= against season) thrown out, often destroys (= subverts) life. Paris, contrary to all justice (δίκαιον, plur.), carried off (aor.) the wife of his (= thc) host Menelaus to Troy. The Roman lawgiver (= of the Romans) gave (aor.) to (art.) fathers full power over ( $\kappa a \tau a$ , w. gen.) their (= the) sons during their (= the) whole life-time (= time of life). No man (= no one of men) will be fortunate during his (= the) whole life. In comparison with (art.) other creatures, men live as gods, since (part.) by (their) nature, body and mind, they are superior  $(\kappa \rho a \tau \iota \sigma \tau \epsilon \hat{\nu} \omega)$ .

6.  $\Pi \varrho \acute{o} \varsigma$  (arising from  $\pi \varrho \acute{o}$ ) signifies before (in the presence of). A. With the Gen. to denote direction or motion from the presence of an object, especially in reference to the situation of a place, e. g. οίχεῖν πρός νότου ἀνέμου, towards the south, like ab oriente. Sometimes it is to be translated by in the view of, in the eyes of, etc. (properly before one), e. g. ο τι δικαιότατον καὶ πρὸς θεων καὶ πρὸς ἀνθρώπων, τοῦτο πράξω, in the eyes of, in the judgment of gods and men; -also, for the advantage of any one, on the side of, for some one, e.g. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν, to speak for me.—To denote the cause, occasion and author, hence with passive and intransitive verbs, e. g. ἀτιμάζεσθαι πρὸς Πεισιστράτον, to be dishonored by Pisistratus;—in oaths, e. g. πρὸς ϑεων, per deos, by the gods, properly before the gods.—B. With the Dat. to denote local rest before, near or by an object, e. g. προς τη πόλει, before, by the city,  $\pi \varrho \circ \varsigma \tau \circ i \varsigma \times \varrho \iota \tau \alpha i \varsigma$ , before the judges,  $\varepsilon i \nu \alpha \iota$ , γίγνεσθαι πρός τινι, to be earnestly engaged in something, e. g. πρὸς πράγμασι, πρὸς τῷ λόγφ, in business, in conversation. Then, in addition to, besides, e. g. προς τούτω, προς τούτοις. praeter ea.—C. With the Acc. to denote the local limit, direction or motion before an object, both in a friendly and hostile sense, e. g. έλθεῖν πρός τινα, το, ἀποβλέπειν πρός τινα, upon, λέγειν πρός τινα, to, συμμαχίαν ποιείσθαι πρός τινας, with, μάχεσθαι, πο-

λεμεῖν πρός τινα, against, πρὸς μεσημβρίαν, towards, ἄδειν πρὸς αὐλόν, to sing to the flute, i. e. to the flute's accompaniment. -To denote indefinite time, e. g. προς ήμέραν, towards daybreak. Also in reference to indefinite number.—In a causal sense to denote purpose, e. g. παντοδαπά εύρημένα ταῖς πόλεσι πρὸς φυλακην καὶ σωτηρίαν, various schemes were devised to guard and save the cities; -- conformity, conformable, according to, e. g. πρός την όψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, according to this view. So κρίνειν τι πρός τι, to judge according to something. Also, πρὸς βίαν, by force, against one's will, πρὸς ἀνάγuην, necessarily, forcibly;—hence, on account of, propter, e. g. πρòς ταῦτα, properly, in conformity with these things, hence, on this account, therefore;—hence to denote a comparison, usually with the idea of superiority (prae): in relation to, in comparison with, before, e. g. ληρός έστι πρός Κινησίαν, he is mere talk, nonsense, compared with Cinesias;—in general to denote a respect, e. g. σχοπεῖν, βλέπεις πρός τι, διαφέρειν πρός άρετήν, to differ in respect to virtue.

7.  $\Upsilon \pi \, \acute{o}$ , sub, original signification, under. A. With the Gen. to denote motion from a depth out: out from under, forth from, e. g. ὑπ' ἀπήνης λύειν ἵππους, to loose the horses from the chariot;—to denote rest under an object, e. g.  $\dot{v}\pi\dot{o}$   $\gamma\tilde{\eta}s$  oixer.—To denote the author, with passive and intransitive verbs, e. g. κτείνεσθαι ὑπό τινος, αποθανεῖν ὑπό τινος, to be put to death by some one;the cause, occasion, active influence, e. g. ὑπὸ καύματος, for, on account of, because of the heat,  $\dot{v} \vec{n}$  of  $\varrho \gamma \tilde{\eta} \varsigma$ , from, out of anger;—to denote the means and instrument, particularly with reference to the accompaniment of musical instruments, e. g. ἐστρατεύοντο ὑπὸ σαλπίγγων, they marched by the sound of trumpets; ὑπ' αὐλοῦ χοosvew, to dance by the music of the flute.—B. With the Dat., e. g. υπο γη είναι, etc. as with the Gen.—C. With the Acc. to denote direction or motion towards and under, e. g. iéval  $\dot{v}\pi\dot{o}$   $\gamma\tilde{\eta}v$ ; extension under an object, e. g. ὖπεστιν οἰκήματα ὑπὸ γῆν, are under the earth.—To denote time approximately, e. g. νπο ννκτα, sub noctem, towards night;—to denote extension of time, e. g. ύπὸ τὴν v ν x τ α, during.

#### XCII. Exercises on § 167, 6, 7.

Rhampsinitus, a king of Egypt, erected (= placed, aor.) two statues, of which the Egyptians call the (one) standing (perf.) towards (the) north, summer, the (one) towards (the) south, winter. Arabia is the most remote of the inhabited countries towards the south. (It is) time for us to deliberate about ourselves, that we may not (that not =  $\mu \hat{\eta}$ ), in the judgment both of gods and of men, appear (ἀποφαίνεσθαι) very mean and dishonorable. The Persians were deprived (apr.) by the Lacedaemonians of the supremacy of Asia. It is not for the advantage of your reputation, to sin against the public (= common) laws and against our (= the) ancestors. By the gods, abstain from injustice. Stesichorus, the poet, was magnificently interred (aor.) in Catana, near the gate called from him (the) Stesichorean. Near the dwelling of the king, a lake affords an abundance of water. Socrates was zealously employed in discourse. Alcibiades was beautiful, and more than this, also very brave. Aristippus, the Thessalian, comes to Cyrus, and asks of him about two hundred mercenaries. The Megareans buried their (= the) dead, turning them towards the east, but the Athenians towards the west. Nicocles demeaned himself (aor.) towards the citizens with  $(\mu \epsilon \tau \dot{a})$  very great (= much) lenity. The Greeks fought (aur.) against the Persians. Towards evening the enemy retreated. Socrates was very much hardened (= very enduring) against winter and summer and all hardships. (All) estimable men have the same disposition towards their (= the) inferiors as their (= the) superiors have towards them. The Thracians danced to the flute with their (= the) arms. The exercise (plur.) of the body is useful for the health. Let us not judge happiness by (= according to) money, but by virtue and wisdom. Socrates despised everything human, in comparison with (art.) counsel from the gods. A very beautiful fountain flows under the plane-tree. Hector was slain by Achilles. Already many masters had been violently (= with violence) put to death  $(a\pi o \vartheta v \eta \sigma \kappa \epsilon \iota v, a o r.)$  by the slaves. chestratus travelled over (aor.) all lands and seas from a love of pleasure. rich often do not enjoy their (= the) prosperity from its (= the) unvarying The soldiers go to the battle to the sound of trumpets. All (the) gold upon earth and under earth (acc.) is not equivalent to virtue. Dionysius founded a city in Sicily just  $(aiv\tau \delta \varsigma)$  at the foot of mount Aetna, and called it Adranum. Towards night the enemy retreated. Towards the end of the war there arose a violent famine.

- § 168. Remarks on the construction of Verbal Adjectives in -τέος, -τέα, -τέον, and on the construction of the Comparative and Superlative.
- 1. Verbal adjectives derived from transitive verbs, i. e. from such as govern the Acc., are used either like the Lat. verbal in -dum, impersonally in the neuter,  $-\tau \acute{\epsilon}ov$  or  $-\tau \acute{\epsilon}\alpha$  [§ 147, (c)], or personally, like the Lat. participle in -dus; but verbal adjectives derived from intransitive verbs, can be used only impersonally.

2. The verbal adjective when used impersonally takes its object in the same Case as the verb from which it is derived. The person acting stands in the Dat., called the Dat. of the agent [§ 161, 2, (d)].

'Ασκητέον (or -τέα) ἐστί σοι τὴν ἀρετήν or ἀσκητέα ἐστί σοι ἡ ἀρετή, you must practise virtue, or virtue must be practised by you. Έπιθυμητέον ἐστί σοι τῆς ἀρετῆς, you must desire virtue. Ἐπιχειρητέον ἐστί σοι τῷ ἔργω, you must attempt the work. Κολαστέον (or -τέα) ἐστί σοι τὰν ἄνθρωπον or κολαστέος ἐστί σοι ὁ ἀνθρωπος, you must punish the man. So with deponent verbs; e. g. Μιμητέον (or -τέα) ἐστί σοι τους ἀγαθούς (from μιμεῖσθαί τινα) or μιμητέοι εἰσί σοι οἱ ἀγαθοί, you must imitate the good.

3. When two objects are compared, the one by which the comparison is made, is put either in the Gen. [§ 158, 7,  $(\beta)$ ], or is connected by the conjunction  $\tilde{\eta}$  (than); e. g.  $\delta \pi \alpha \tau \dot{\eta} \rho \mu \epsilon i \zeta \omega \nu \dot{\epsilon} \sigma \tau \dot{\iota} \tau o \tilde{\nu}$   $\nu \dot{\iota} o \tilde{\nu}$  or  $\delta \pi$ .  $\mu$ .  $\dot{\epsilon} \sigma \tau \dot{\iota} \nu$ ,  $\dot{\eta}$   $\delta \nu \dot{\iota} \delta \varsigma$ , is greater than the son.

REMARK. When two qualities belonging to an object are compared with each other, both are expressed by the comparative adjective and are connected by ή; e. g. θάττων, ἡ σοφώτερός ἐστιν, celerior, quam prudentior, he is more swift than prudent. So also with adverbs; e. g. τοῦτο θᾶττον, ἡ σοφώτερον ἐποίησας, celerius, quam prudentius, you did this with more dispatch than prudence.

## XCIII. Exercises on § 168.

We must shun a (= the) dissolute friend. The citizens must obey the laws We must attempt noble actions. We must despise dangers for the sake of virtue. We must avoid (= keep ourselves from) him who (part. pres.) is governed by (art.) evil passions. We must put the hand even to difficult undertakings.

## § 169. Remarks on the use of the Pronouns.

- 1. The subject, predicate, attribute and object are expressed by pronouns, when the parts of the sentence containing the pronouns, are not to represent the ideas of objects or qualities, but when it is merely to be shown, that an object or quality refers either to the speaker himself or to another (second or third) person or thing (§ 55).
- 2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, a few remarks are here necessary on the use of the personal pronouns.
- 8. The substantive personal pronouns in the Nom., viz. ἐγώ, σύ, αὐτός, -ή, -ό, ἡμεῖς, etc., and the adjective (possessive) pronouns as attributives, e. g. ἐμὸς πατήρ, are, in Greek, as in Latin, expressed only when they are specially emphatic, hence particularly in anti-theses; e. g. καὶ σὸ ταῦτα ἔπραξας; καὶ σὸς πατὴρ ἀπέθανεν: --

ἐγοὶ μὲν ἄπειμι, σὲ δὲ μένε. But where this is not the case, they are omitted, the substantive pronouns being supplied by the endings of the verb, and the adjective pronouns by the article prefixed to the substantive; e. g. γράφω, γράφεις, γράφει — ἡ μ ἡ τ η ρ εἶπέ μοι (my mother) — οἱ γονεῖς στέργουσι τὰ τέκνα (love their children). See above, § 56 and § 59, also § 148, 3.

- Rem. 1. A  $\dot{v}$   $\dot{v}$   $\dot{c}$  in the Nom. is not generally used as the subject of the verb. but for the most part as an intensive pronoun (self, very), agreeing with another pronoun expressed or understood, or with a substantive. In some instances, however, it seems to be used as the simple subject of the verb, though even then retaining something of its intensive force; e. g.  $\dot{v}$   $\dot{v}$
- Rem. 2. The difference between the accented and enclitic forms of the personal pronouns, e. g. ἐμοῦ and μου, lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always used, e. g. in antitheses; e. g. ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπήνεσεν, he derided me, but praised you.—On the use of the Gen. of substantive, instead of adjective (possessive) pronouns, see § 148, Rem. 8 and § 59.—On the possessive pronouns taking the word in apposition, in the Gen., e. g. ἡμέτερος αὐτῶν πατήρ, see Rem. 4, below.
- 4. The reflexive pronouns always refer to something before named, this being opposed to itself as an object (in the Gen., Dat., Acc., or in connection with a preposition) or as an attribute.

Ο σοφός έ αυτοῦ κρατεῖ, the wise man rules himself. Σὰ σε αυτῷ ἀρέσκεις, you are pleased with yourself. 'Ο παῖς ἐ αυτὰν ἐπαινεῖ, the boy praises himself. Οἱ γονεῖς ἀγαπῶσι τοὺς ἐ αυτῶν παῖδας. Γνῶθι σε αυτόν. Οὐτος ὁ ἀνὴρ πάντα δι' ἐ αυτοῦ μεμάθηκεν. 'Ο στρατηγός ὑπὸ τῶν ἐ αυτοῦ στρατιωτῶν ἀπέθανεν, was killed by his own soldiers.

- 5. The object before named, to which the reflexive pronouns refer, is:
  - (a) The subject of the sentence, as in the examples of No. 4;
  - (b) An object of the sentence, e. g. Κῦρος διήτεγκε τῶν ἄλλων βασιλέων, τῶν ἀρχὰς δι ἑ αυτῶν κτησαμένων, C. differed from other kings, who acquired sovereignty by themselves. Musovi τοὺς ἀνθρώπους τοὺς φθονοῦντας ἑ αυτοῖς, we hate

men who bear ill-will towards themselves. Απὸ σαυτοῦ ἐγώ σε διδάξω.

- 6. In Greek, as in Latin, the reflexive pronoun may be used in the relations above named, with the construction of the Acc. and the Inf., or of the Part., and even when it stands in a subordinate clause. In this case, the English language often uses the personal pronouns him, her, it, instead of the reflexive pronouns.
- 'Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, the tyrant thinks that the citizens are subject to him. Πολλῶν ἑθνῶν ἡρξεν ὁ Κῦρος οὐθ' ἑαυτῷ ὁμογλώττων ὁντων, οὕτε ἀλλήλοις, Cyrus governed many nations, not speaking the same language with him nor with each other. 'Ο κατήγορος ἔφη τὸν Σωκράτην ἀναπείθοντα τοὺς νέους, ὡς αὐτὸς εἶη σοφώτατός τε καὶ ἄλλους ἰκανώτατος ποιῆσαι σοφούς, οὕτω διατιθέναι τοὺς αὐτῷ συνόντας, ὡςτε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἰναι πρὸς ἑαυτόν, the accuser said that Socrates, by persuading the youth that he himself was the wisest of men, and most capable of making others wise, so influenced the minds of those who associated with him, that others were of no account, in comparison with him.
- 7. On the contrary, the oblique Cases of the pronoun αὐτός, -ή, -ό: viz. αὐτοῦ, -ῆς, αὐτῷ, -ῆ, αὐτόν, -ήν, -ό, αὐτῶν, etc., or of a demonstrative, are universally used, when an object is not opposed to itself, but to another object; e. g. Ὁ πατὴρ αὐτῷ ἔδωκε τὸ βιβλίον, gave the book to him (the son). Στέργω αὐτόν (him). Απέχομαι αὐτοῦ, I abstain from him. The pronoun αὐτοῦ, etc. is here nothing else than the pronoun of the third person.
- Rem. 8. The personal pronoun où, ol, etc. has commonly a reflexive sense in the Attic writers. But in this case, it is regularly employed, only when the reflexive relation has respect, not to the nearest, but to the more remote subject; e. g. Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ο ἱ (but not τύραννος χαρίζεται ο ἱ).
- 8. In the instance mentioned under No. 6, the corresponding forms of  $\alpha \vec{v} \vec{z} \acute{o} \varsigma$  are very frequently used instead of the reflexive pronoun; and this is always the case, where a member of a sentence or a subordinate clause, is not the expression or sentiment of the person to whom the pronoun refers, but the expression of the speaker (writer).

Κῦρος ἐδεῖτο τοῦ Σάκα πάντως σημαίνειν αὐτ ῷ, ὁπότε ἐγχωροίη εἰςιέναι πρὸς τὸν πάππον, C. rogabat Sacam, ut indicaret SIBI, quando tempestivum esset. Οἱ πολέμιοι εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὰν ἰδωσί τινας ἐπ' αὐτο ὺς ἐλαύνοντας, the enemy will stop plundering, as soon as they see any coming against them. Τὴν ἐαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτ ῷ, Socrates expressed his views to those who associated with him. Σωκράτης ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτ ῷ κρεῖττον εἶναι, S. knew that death was better for him than a longer period of life.

- 9. In the compound reflexive pronouns,  $\alpha \dot{v} \tau \dot{o} \varsigma$  either retains its exclusive force or it does not, i. e. it is sometimes emphatic, and sometimes not.
- (a)  $\Delta$ ikaióv ἐστι φίλους μὲν ποιεῖσθαι τοὺς ὁμοίως αὐτοῖς τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβεῖσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or ἑ αντούς) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἀλλοτρίως, it is proper to make friends of those who treat themselves and others alike, but to fear those who are very friendly to themselves, but hostile to others; here the reflexives αὐτοῖς and σφᾶς αὐτοὺς, each being compounded of αὐτός, are emphatic = se ipsis and se ipsos.—(b) Οἱ στρατιῶται παρεῖχον ἑ αντοὺς (or σφᾶς αὐτοὺς) ἀνδρειστάτους (se), showed themselves very brave. Οἱ πολέμιοι παρέδοσαν ἑ αντοὺς (or σφᾶς αὐτοὺς) τοῖς Ἑλλησιν (se), delivered themselves to the Greeks; in these two examples, the αὐτός contained in the reflexives is not emphatic.
- Rem. 4. The reflexive possessive pronouns are either used alone, e. g. μεταδίδωμί σοι τῶν ἐμῶν χρημάτων, I share with you my effects; δικαιότερόν ἐστι τὰ ἡμέτερα ἡμᾶς ἔχειν ἡ τούτους, it is more just that we should have our own than that they should have it; ὑμεῖς ἄπαντες τοὺς ὑμετέρους παῖδας ἀγαπᾶτε; οἱ πολῖται τὰ σφέτερα σώζειν ἐπειρῶντο; or with the addition of the Gen. of αὐτός (according to § 154, 3); or instead of the possessives, the Gen. of the compound substantive-reflexives is employed; and indeed in the common language, the last form is always used with the singular pronoun, and more frequently than the possessives with the third Pers. Pl., but the Gen. of αὐτός is usually employed with the plural of the possessives (except the third person). Thus:
- S. 6 έμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) πατήρ not έμος (σος, ος) αύτοῦ 🛪 την έμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) μητέρα not την έμην (σην, ην) αύτοῦ μ. τοις έμοις (σοις, οίς) αύτου λ. τοῖς ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) λόγοις not ήμῶν αὐτῶν π. ημέτερος αὐτῶν πατήρ extremely rare b extremely rare την ύμῶν αὐτῶν μ. την υμετέραν αυτών μητέρα τὰ ἡμέτερα αὐτῶν ἁμαρτήματα extremely rare τὰ ἡμῶν αὐτῶν ά. έαυτῶν πατήρ, but not σφέτερος αὐτῶν πατήρ more frequent b σφῶν αὐτῶν π.

Here also,  $a \dot{v} \tau \dot{o} \zeta$  is sometimes emphatic, sometimes not: (a) 'O  $\pi a i \zeta$   $\dot{v} \beta \rho i \zeta e \iota$   $\tau \dot{o} v$   $\dot{e} a v \tau o \tilde{v}$   $\pi a \tau \dot{e} \rho a$ , suum ipsius patrem, his own father,  $\dot{v} \mu \epsilon i \zeta$   $\dot{v} \beta \rho i \zeta \epsilon \tau \epsilon$   $\tau o \dot{v} \zeta$   $\dot{v} \mu \epsilon \tau \dot{e} \rho o v \zeta$   $a \dot{v} \tau \tilde{\omega} v$   $\pi a \tau \dot{e} \rho a \zeta$ , vestros ipsorum patres, your own parents, of  $\pi a i \dot{e} \zeta$   $\dot{v} \beta \rho i \zeta o v \sigma i \tau o \dot{v} \dot{c} a v \tau \tilde{\omega} v$   $\pi a \tau \dot{e} \rho a \zeta$ , suos ipsorum patres; (b)  $\Sigma \tau \rho a \tau o v i \kappa \eta v$ ,  $\tau \dot{\eta} v$   $\dot{e} a v \tau o \tilde{v}$   $\dot{a} \dot{o} \epsilon \lambda \phi \dot{\eta} v$ ,  $\dot{o} i \dot{o} \omega \sigma i \Sigma \epsilon \dot{v} \partial \eta$ , suam sororem, his sister;—in the examples under (a),  $a \dot{v} \tau \dot{o} \zeta$  retains its emphatic force, in the one under (b), it does not.

Rem. 5. A $\dot{v}\tau\dot{o}\varsigma$  with a reflexive meaning, regularly stands after the substantive and adjective pronouns; e. g.  $\dot{\eta}\mu\tilde{\omega}\nu$  a $\dot{v}\tau\tilde{\omega}\nu$ ,  $\dot{v}\mu\tilde{\iota}\nu$  a $\dot{v}\tau\tilde{o}\bar{\iota}\varsigma$ ,  $\dot{o}$   $\dot{v}\mu\dot{\epsilon}\tau\epsilon\rho\sigma\varsigma$  a $\dot{v}\tau\tilde{\omega}\nu$   $\pi a\tau\dot{\eta}\rho$ , etc. But when the personal pronoun is used with the reflexive sense, then a $\dot{v}\tau\dot{o}\varsigma$ , used in its exclusive sense, may precede or follow the personal pronoun; e. g. a $\dot{v}\tau\tilde{o}\tilde{v}$   $\dot{\epsilon}\mu\tilde{o}\tilde{v}$  ( $\mu\sigma\bar{v}$ ), a $\dot{v}\tau\tilde{\phi}$   $\dot{\epsilon}\mu\tilde{o}$  ( $\mu\sigma\bar{v}$ ), a $\dot{v}\tau\dot{o}\bar{v}$   $\dot{\epsilon}\mu\dot{\epsilon}$  ( $\mu\epsilon$ ), or  $\dot{\epsilon}\mu\tilde{o}\tilde{v}$  a $\dot{v}\tau\tilde{o}\tilde{v}$ , etc.

Rem. 6. For the sake of perspicuity, or rhetorical emphasis, a demonstrative pronoun, particularly  $a\psi\tau\delta\varsigma$ , is frequently put in the same sentence after a pre-

ceding substantive or pronoun, when a long intermediate clause separates the Case from the verb which governs it. This pronoun again resumes the preceding substantive or pronoun; e. g. Κλέαρχος δὲ Τολμίδην Ἡλεῖον, δν ἐτύγχανεν ἔχων παρ' ἐαυτῷ κήρυκα ἄριστον τῶν τοτέ, τοῦτον ἀνειπεῖν ἐκέλευσε, Clearchus commanded Tolmides of Elis, whom he happened to have with him, and who was the most distinguished herald of his time, that he should make proclamation. Ἐγὰ μὲν οὐν βασιλέα, ῷ πολλὰ οὕτως ἐστὶ τὰ συμμαχα, εἰπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἰδα, ὅ τι δεῖ α ὑ τ ὸ ν ὁμόσαι καὶ δεξιὰν δοῦναι.

#### XCIV. Exercises on § 169.

The dissolute (man) makes himself the slave of himself. Care for all, but The passions ( $\dot{\eta}\delta\sigma\nu ai$ ), implanted in the soul, do not persuade most for thyself. it to be considerate, but forthwith to render service both to themselves and to the body. I should (§ 153, 2, c) be ashamed (aor.) if I cared more for my reputation than for the common welfare. (Those) whom (oûç av, w. subj.) we esteem (aor.) as better than ourselves, those we are willing to obey and (that) without compulsion. To those who (§ 148, 6) do not  $(\mu \hat{\eta})$  command themselves to do right (= the good), God assigns others (as) masters (= commanders). The Chaldaeans came and prayed (part.) Cyrus to make (aor.) peace The Athenians thought they ought (inf.) not to thank others ( $\varepsilon \tau \varepsilon$ ρος) for (art.) deliverance, but the other Greeks them. In the Peloponnesian war, Grecian cities were destroyed (aor.), some by (the) Barbarians, others by themselves. Enrich thy (= the) friends; then thou wilt enrich thyself. Phrixus as soon as (part.) he learned (aor.) that his father was about ( $\mu \epsilon \lambda \lambda \epsilon \iota \nu$ , opt.) to sacrifice him, took (part. aor.) his sister, and mounting (aor.) a ram with her, came (aor.) through the sea into the Pontus Euxinus. The Persians went through the whole country of the Eretrians, binding (aor.) their (= the) hands, that they might be able (Exeiv) to tell (uor.) the king, that no one had escaped them.

## § 170. The Infinitive.

## § 171. A. Infinitive without the Article.

1. The Inf. without the article is used, in the first place, as the subject.

Οὐ κακὸν βασιλεύειν, to be a king is not eml. 'Αεὶ ἡβῷ τοῖς γέρουσιν εὐ u α θεῖν, the ability to learn always remains young even to the old. Μόχθος μέγιστος γῆς πατρίας στέρεσθαι.

- 2. In the second place, the Inf. is used as the object in the Acc., to express something effected, wished, aimed at, the purpose, object or result, with the following classes of verbs\* and adjectives:
- (a) With verbs which denote an act or expression of the will; e. g. to wish, to desire, to long for, to dare, to ask, to command, to counsel, to permit, to fear, to delay, to prevent;—(b) with verbs which denote the exercise of the intellectual powers or their manifestation; e. g. to think, to intend, to hope, to seem, to learn, to say, to deny;—(c) with verbs which contain the idea of being able, effecting, of power or capacity;—(d) with many other verbs and adjectives to express a purpose or object, a consequence or result.

Βούλομαι, μέλλω γράφειν. Έπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Οὐτος τοὺς δούλους ἔπεισεν ἐπιθέσθαι τοῖς δεσπόταις. Τῷ ἄλλη στρατιῷ ἄμα παρεσκευ άζετο βοηθεῖν ἐπ' αὐτούς. Κωλύω σε ταῦτα ποιεῖν. Φοβοῦμαι διελέγχειν σε. Νομίζω ἀμαρτεῖν. Ἑλπίζω εὐτυχήσειν. Ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι. "Εφη εἰναι στρατηγός. Λέγω εἰδέναι ταῦτα. Μανθάνω ἰππεύειν. Διδάσκω σε γράφειν. Δύναμαι ποιεῖν ταῦτα. Ποιῶ σε γελῷν. "Αξιός ἐστι θαυμάζεσθαι. "Ηκομεν μανθάνειν.

REMARK. It is a peculiarity of the Greek, that with these adjectives, it commonly uses the Inf., Act. or Mid., instead of the passive Inf. Such Infinitives may be translated both actively and passively into English; e. g. καλός ἐστιν ἰδεῖν, he is beautiful to see, or to be seen, ἄξιός ἐστι θαυμάσαι, worthy to be admired, λόγος δυνατός ἐστι κατανοῆσαι, able to be understood.

## § 172. Nom., Gen., Dat. and Acc. with the Infinitive.

1. Most verbs which take an Inf., have, in addition to this object, also a personal object, which is put in the Case that the principal

<sup>\*</sup> The verbs which take an Inf. after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf. therefore, is the complement of the verb on which it depends. Comp. what is said on the Part. as a complement of the verb, \$ 175.—Tr.

verb requires; e. g. δέομαί σου έλθεῖν, I beg you to come. Συμβουλεύω σοι σωφρονεῖν, I advise you to be discreet. Έποτούνω σε μάχεσθαι, I urge you to fight. Κελεύω σε γράφειν.

2. But when the principal verb is a verbum sentiendi\* or declarandi, governing the Acc., and the subject of the principal verb is at the same time its object (or in English, when the subject of the principal verb is the same as the subject of the dependent clause, e. g. I think that I have erred), then the Acc. of a personal pronoun is not joined with the Inf., as in Latin, but is wholly omitted.

Olopai άμαρτεῖν (instead of οἰομαι ἐμαυτὸν ἄμαρτεῖν), I think that I have erred, credo ME errasse; οἰει άμαρτεῖν (instead of οἰει σεαυτὸν άμαρτεῖν), you think that you have erred, credis TE errasse; οἰεται άμαρτεῖν (instead of οἰεται ἐαυτὸν ἀμαρτεῖν), he thinks that he has erred, credit BE errasse.

3. When adjectives or substantives are joined with the Inf., as explanations of the predicate, they are put, by attraction, in the same Case as the object of the principal verb, viz. in the Gen., Dat. or Acc.; and when the subject of a verbum sentiendi or declarandi is also its object, i. e. when the subject of the principal verb and of the Inf. is the same, the explanatory word is put in the Nom. by attraction.

Nom. with Inf. 'Ο στρατηγός έφη πρόθυμος elvas έπιβοηθεῖν, the commander said that he was zealous to render aid.

Gen. with Inf. Δέομαί σου προθύμου είναι, I wish you to be zealous.

Dat. with Inf. Συμβουλεύω σοι προθύμφ είναι.

Acc. with Inf. Έποτρύνω σε πρόθυμον είναι. "Εφη σε εὐδαίμονα είναι.

Rem. 1. When the subject of the principal verb and of the Inf. is the same, and the subject of the Inf. is to be made emphatic, which is the case particularly in antitheses, then the subject of the Inf. is expressed in the Acc.; e. g. Κροίσος ἐνόμιζε ἐαυτὸν είναι πάντων δλβιώτατον, Crocsus thought that he was the most happy of all men.

Rem. 2. Very frequently the predicative explanations which are joined with the Inf., and refer to the object of the principal verb, are not put in the same Case as this object, but in the Acc; this is explained by considering the object of the principal verb, at the same time as the subject of the Inf.; e. g. δέομαι ὑμῶν (ὑμᾶς) βοηθοθς γενέσθαι. 'Αθηναίων ἐδεήθησαν σφίσι βοηθοθς γενέσθαι, they requested the Athenians to assist them; here the word 'Αθηναίων stands in a two-fold relation, first as the object of ἐδεήθησαν, in the Gen., and second, as the subject of γενέσθαι, in the Acc.; Ξενία ἡκειν παρήγγειλε λαβόντα τοὺς ἄνδρας; ἔξεστι ὁ' ὑμῖν, εἰ βούλεσθε λαβόντας δπλα εἰς κίν-δυνον ἐμβαίνειν.

<sup>\*</sup> Verba sentiendi are such as signify to believe, think, see, perceive, hope, hear, and the like;—verba declarandi, such as signify to say, affirm, show, announce, etc.—Tr.

Rem. 3. When the Inf. is used as the subject (§ 171, 1), and has a subject of its own or predicative explanations, connected with it, both the subject of the Inf. and the predicative explanations are put in the Acc.; e. g.  $\Upsilon \pi \epsilon \rho \tau \tilde{\rho} \zeta \pi a \tau \rho i \delta o \zeta \mu \alpha \chi o \mu \epsilon \nu o \nu \zeta \dot{\alpha} \pi o \vartheta a \nu \epsilon \tilde{\nu} \nu \kappa \alpha \lambda \delta \nu \dot{\epsilon} \sigma \tau i \nu$ , it is honorable to die fighting for our country; here  $\dot{\alpha} \pi o \vartheta a \nu \epsilon \tilde{\nu} \nu$  which is the subject of  $\dot{\epsilon} \sigma \tau i$ , has for its own subject the Acc.  $\tau \iota \nu \dot{\alpha} \zeta$  or  $\dot{\eta} \mu \tilde{\alpha} \zeta$  understood, and for its predicative explanation,  $\mu a \gamma o \mu \dot{\epsilon} \nu o \nu \zeta$ , also in the Acc.

## XCV. Exercises on §§ 171, 172.

Critias and Alcibiades believed that, if they should associate (aor. opt.) with (art.) Socrates, they might (§ 153, 2, d.) become very competent both to speak and to act (= in speaking and in acting). Endeavor to be a lover of labor with thy (= the) body, a lover of wisdom with thy mind, that (lva, w. subj.) thou mayest execute thy (= the) purposes ( $\tau a \delta \delta \xi a \nu \tau a$ ) with the one, foresee that which is for thy advantage (= the advantageous) with the other. The Persians thought they were invincible by  $(\kappa a \tau a)$  sea. Thou wilt find many tyrants who (part.) have been destroyed by those who (§ 148, 6) seemed most to be (their) Socrates said, that those who (§ 148, 6) consult an (= the) oracle (for that) which the gods have given (aor.) men (the ability) to learn (part. aor.) and to decide, were insane. It becomes every ruler to be discreet. I believe that men have (art.) riches and (art.) poverty not in their houses (sing.) but in their minds. Their (= the) common dangers made the allies kindly disposed towards each other. Some philosophers (= of the philosophers) believe ( $\delta o \kappa \epsilon \tilde{\iota}$ , w. dat.) that everything (plur.) is in motion (= moving itself), but others that nothing can ever move (§ 153, 2, d.), and some, that everything is coming into existence (= becoming) and perishing, but others that nothing can ever either (= neither) come into being (aor.) or (= nor) perish (aor.). Men, when they are sick (part.), submit (= present) their bodies both to be amputated (act.) and cauterised (act.) amid ( $\mu \epsilon \tau \dot{a}$ ) sufferings and pains. Cyrus ordered the enemy to deliver up (aor.) their arms. It is better to learn late than to be ignorant.

## § 173. B. Infinitive with the Article.

- 1. The Inf. with the article (τό) is treated in all respects as a substantive, and is such, since by means of the article, it can be declined, and is capable of expressing all those relations, which are indicated by the Cases of the substantive. On the contrary, it here also, as in the Inf. without the article, retains the nature of a verb; e. g. τὸ ἐπιστολήν γράφειν, τὸ καλῶς γράφειν, etc., τὸ καλῶς ἀποθνήσκειν, an honorable death, τὸ ὑπὲρ τῆς πατρίδος ἀποθανεῖν, death for one's country.
- 2. When the Inf., whether used as a subject or object, has a subject and predicative explanations belonging to it, then both these, as in case of the Inf. without the article (§ 172, A.), are put in the

Acc. When, however, the subject of the Inf. is the same as that of the principal verb, it is not expressed, and the predicative explanations are put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (§ 172, 2 and 3).

Τὸ ἀποθανεῖν τινα ὑπὲρ τῆς πατρίδος καλή τις τύχη, that one should die for his country is a happy lot. Τὸ άμαρτάνειν άνθρώπους δντας οὐδέν, οίμαι, θαυμαστύν, that those who are men should err, I think, is not surprising. or it is not surprising that, etc. Κλέαρχος μικρον έξέφυγε τοῦ καταπετρωθηναι, C. barely escaped being stoned to death. Σωκράτης παρεκάλει έπιμελείσθαι τοῦ ώς φρονιμώτατον είναι καὶ ώφελιμώτατον, Socrates exhorted each one to make it his object to be (to have a care for being) as wise and as useful as possible; here φρονιμώτατον, etc. agrees with εκαστον understood, which is the subject of the Inf. elval, while the whole clause is used as a substantive. (Very often τοῦ or τοῦ μή with the Inf. is used to denote a purpose or object. e. g. Δύναμιν παρασκευάζεται τοῦ μη ἀδικεῖσθαι, he is preparing a force in order that he may not be injured). Of any  $\rho\omega\pi$ 01 and  $\pi\omega\tau$ 12  $\mu\eta\chi$ 22 and  $\tau\omega\tau$ 2 e  $\tau$ 2  $\tau$ 3. χείν, use every expedient in order to be prosperous. 'Ο Κύρος διά τὸ φιλομαθής είναι πολλά τούς παρόντας άνηρώτα, καὶ δσα αὐτός ὑπ' ἄλλων (sc. άνηρωτᾶτο), διὰ τὸ άγχίνους είναι ταχὸ ἀπεκρίνετο, on account of his fondness for learning, Cyrus was in the habit of proposing many questions to those about him, and whatever he himself was asked by others, he readily answered, on account of his quickness of perception; in this sentence, the subject of the Infinitives being the same as that of the principal verb, the predicative explanations  $\phi i \lambda o$ μαθής and ἀγχίνους, are put in the Nom. by attraction, agreeing with the implied subject of the Infinitives. So in τοῦτο ἐποίει ἐκ τοῦ χαλεπός είνας this he effected by being severe.

#### XCVI. Exercises on § 173.

The huntsmen cheerfully toil in hope of game ( $\lambda a\mu\beta \acute{a}\nu\epsilon\nu$ , fid.). Prometheus was bound in Scythia, because ( $\delta\iota\acute{a}$ ) he had stolen fire. The Spartans are proud of  $(\dot{\epsilon}\pi\acute{\iota})$  showing (= offering) themselves submissive and obedient to magistrates. Avarice, besides  $(\pi\rho\acute{o}\varsigma)$  conferring no advantage (= benefiting nothing), often deprives even of present possessions. In order that the hares may not escape from the nets, the hunters station scouts. So far from  $(\dot{a}\nu\tau\acute{\iota})$  corrupting young men, Socrates incited them, in  $(\dot{\epsilon}\kappa)$  every way to practise virtue.

## § 174. The Participle.

1. The Participle is used, in the first place, as the complement of verbs and adjectives, e. g. χαίρω τὸν φίλον ωφελήσας, I rejoice that I have assisted a friend, where the Part. ωφελήσας explains or completes the idea of the verb, which is imperfectly expressed without it; in the second place, the Part. serves not merely to denote an immediate attributive qualification of a substantive, e. g. τὸ θ άλ-

λον φόδον or το φόδον το θάλλον, the blooming rose, but it can also express the adverbial relations of time, causality, manner and way, and, in general, every explanatory circumstance, as well as a more remote attributive of a substantive.

2. The Part represents the idea of the verb as that of an adjective, and is like the adjective both in its form and in its attributive use; but, in the same manner as the Inf. (§ 170), it exhibits the nature or quality of the action ( $\gamma \rho \alpha \phi \omega \nu$ ,  $\gamma \epsilon \gamma \rho \alpha \phi \omega \varsigma$ ,  $\gamma \rho \alpha \psi \omega \varsigma$ ,  $\gamma \rho \alpha \psi \omega \varsigma$ ), and retains the construction of the verb ( $\gamma \rho \alpha \phi \omega \nu \epsilon \pi \iota \sigma \tau \sigma \lambda \dot{\gamma} \nu$ ,  $\kappa \alpha \lambda \tilde{\omega} \varsigma \gamma \rho \dot{\alpha} \phi \omega \nu$ ). As the Part has an attributive form and signification, it can never be used independently, but always depends on a substantive, agreeing with it in gender, number and Case.

## § 175. The Participle as the complement of the Verb.

- 1. As the Part is an attributive, and therefore represents the action as already belonging to an object, only such verbs can have a Part. for their complement, as require for a complement an action, in the character of an attribute, so attached or belonging to an object, that this object appears in some action or state. the following classes of verbs have a Part. for their complement. (a) Verba sentiendi, i. e. such as denote a perception by the senses or by the mind, e. g. to hear, to see, to observe, to know, to perceive, to remember, to forget;—(b) Verba declarandi, e. g. to declare, to show, to make manifest, to appear, to be known, to be evident;— (c) Verba affectuum, i. e. such as denote an affection of the mind, e. g. to rejoice, to grieve, to be contented, happy, to be displeased, to be ashamed, to regret;—(d) Verbs signifying to permit, to endure, to persevere, to continue, to be weary (περιοράν, ἐπιτρέπειν, ἀνέχεσθαι, καρτερεῖν, κάμνειν, etc.; but έᾶν always with the Inf.);—(e) Verbs signifying to begin and cease, to cause to cease, to omit, to be remiss in something;—(f) Verbs signifying to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, to do wrong, to enjoy, to be full of something.
- REM. 1. The Part. used with the preceding classes of verbs, is often equivalent to a subordinate clause introduced by  $\delta\tau\iota$  or  $\epsilon i$ , and in English, must often be translated by that or if, or by the Inf.
- 2. The construction is here evident. The Part agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. But when the sub-

ject of the principal verb is, at the same time, its object, as olda (ἐγω) ἐμαυτὸν θνητὸν ὅντα, then the personal pronoun which represents the subject as an object, is not expressed, and the Part. is put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (comp. § 172, 2).

Όρῶ τὸν ἄνθρωπον τρέχοντα, I see the man running. Olδα ἀνθρωπον θνητὸν δντα, I know that man is mortal. Olδα θνητὸς ών, I know that I am mortal. 'Ακούω αὐτοῦ λέγοντος, I hear him say. Ot 'Αθηναῖοι ἐφαίνοντο ὑπεραχθεσθέντες τῷ Μιλήτου ἀλώσει, the Athemians seemed to have been exceedingly grieved at the capture of M. Pαδίως ἐλεγχθήση ψενδόμενος, you will easily be confuted if you falsify. Ol θεοί χαίρουσι τιμώμενοι ὑπὸ τῶν ἀνθρώπων, the gods rejoice, if they are honored, at being honored. Χαίρω σοι ἐλθόντι, I rejoice that you have come. Ol πολῖται περιεῖδον τὴν γῆν ὑπὸ τῶν πολεμίων τμηθεῖσαν, the citizens permitted the country to be laid waste by the enemy. II αύω σε ἀδικοῦντα, I make you cease to do wrong, or doing wrong. II αύομαί σε ἀδικῶν, I cease to injure you. 'Αρχομαι λέγων, I begin to speak. II ἐποίησας ἀφικόμενος, you have done well that you have come. 'Αμαρτάνεις ταῦτα ποιῶν, you err in doing these things. II λήρης εἰμὶ ταῦτα θεώμενος, II am satisfied with seeing these things.

Rem. 2. Yet attraction is omitted, and the Acc. of the personal pronoun, as the object of the principal verb, is expressed, when the subject as an object is emphatic; e. g.  $\pi \epsilon \rho \iota \epsilon i \delta o \nu a \nu \tau o \nu c$ ,  $\gamma \rho \rho a \delta v \nu a \tau o \nu c$ , they permitted themselves to become enfeebled by old age.

Rem. 3. With σύνοιδα, συγγιγνώσκω ἐμαυτῷ, the Part. can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat.; e. g. σύνοιδα (συγγιγνώσκω) ἐμαυτῷ εὖ ποιήσας οr σύνοι-δα ἐμαυτῷ εὖ ποιήσαντι, I am conscious that I have done well. But when the subject is not at the same time the object, but is different from the object, then the object with its Part. is either put in the Dat., σύνοιδά σοι εὖ ποιήσαντι, I am conscious that you have done well; or (though more seldom) the substantive is put in the Dat., but the Part. in the Acc.; e. g. ἐγώ σοι σύνοιδα εὖ ποιήσαντα.

REM. 4. Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

- (a) ἀκούειν, with the Part., implies an immediate perception by one's own senses; with the Inf., one not immediate, but obtained by hear-say; e. g. ἀκούω αὐτοῦ διαλεγομένου, i. e. ejus sermones auribus meis percipio; but ἰδεῖι ἐπεθύμει ὁ ᾿Αστυάγης τὸν Κῦρον, ὅτι ἡκουε (ex aliis audiverat) καλὸν κάγαθὸν αὐτὸν εἰναι;
- (b) είδεναι, ἐπίστασθαι, with a Part., to know, with the Inf., to know how to do something (to be able); e. g. οίδα (ἐπίσταμαι) θεούς σεβόμενος, I know that I reverence the gods, but σέβεσθαι, I know how to reverence the gods;
- (c) μανθάνειν, with the Part., to perceive; with the Inf., to learn; e. g

- μανθάνω σοφός ών, I perceive that I am wise, σοφός είναι, I learn to be wise;
- (d) γιγνώσκειν, with the Part., to know, to perceive; with the Inf., to learn, to judge, to conclude; e. g. γιγνώσκω άγαθοθς δντας τοῖς στρατιώταις τοὺς ἀγῶνας, I know that the prize-fights are useful; but ἀγαθοθς εlναι, I judge that, etc.;
- (e) μεμνησθαι, with the Part., to be mindful, to remember; with the Inf., to contemplate doing something, to intend, to endeavor; e. g. μέμνηται εὐ ποιήσας τοὺς πολίτας, he remembers that he did good to the citizens; εὐ ποιησαι, he strives (wishes) to do good;
- (f) φαίνεσθαι, with the Part., to appear, apparere, to show one's self; with the Inf., to seem, videri; e. g. έφαίνετο κλαίων and κλαίειν;
- (g) ἀγγέλλειν, with the Part., denotes the annunciation of actual events; with the Inf., the annunciation of things still uncertain, merely assumed; e. g. ὁ ᾿Ασσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται, it is announced that the Assyrian has made an irruption into the country (a fact); but ἐμβάλλειν ἀγγέλλεται (whether he has made an actual irruption or not, is not certain);
- (h) δεικνύναι or ἀποφαίνειν, with the Part, to show, to prove; with the Inf., to teach; e. g. ἔδειξά σε ἀδικήσαντα, I proved that you had done wrong; but ἡ βουλὴ Αἰσχίνην καὶ προδότην εἰναι καὶ κακόνουν ὑμὶν ἀπέφαινεν (docuit);
- (i) ποιεῖν, with the Part, to represent; with the Inf., to cause, to suppose;
  e. g. ποιῶ σε γελῶντα, I represent you laughing; but ποιῶ σε γελῶν, I cause you to laugh, or I will suppose that you laugh;
- (k) alσχύνεσθαι and alδεῖσθαι, with the Part, to be ashamed on account of something which one does; with the Inf., to be ashamed or afraid to do something, to omit something from shame; e. g. alσχύνομαι κακὰ πράττων τὸν φίλον, I am ashamed of doing evil to a friend; but alσχύνομαι κακὰ πράττειν τὸν φίλον, I am ashamed to do evil to a friend; àρχεσθαι, with the Part, to be in the beginning of an action; with the Inf., to begin to do something (something intended); e. g. ἤρξαντο τὰ τείχη οἰκοδομοῦντες and οἰκοδομεῖν.
- REM. 5. Instead of the impersonal phrases, δηλόν ἐστι, φανερόν ἐστι, φαίνεται, it appears, it is evident, the Greek uses the personal construction, and makes the Part. agree with the subject; such phrases, however, are generally rendered into English as if they were impersonal; e. g. δηλός είμι, φανερός είμι, φαίνομαι την πατρίδα εὐ ποιήσας, it is evident that I have done well for my country.
- 3. Finally, the Part is used as a complement with the following verbs: (a) τυγχάνω, to happen; (b) λανθάνω, to be concealed, unobserved; (c) διατελῶ, διαγίγνομαι, διάγω, which express a continuance; (d) φθάνω, to come before, to anticipate; (e) οἴχομαι, to go away, to depart. With these verbs, the English often changes the construction, the verbs being frequently rendered by an adverb, and the Part connected with them by a finite verb

Κροῖσος φονέα τοῦ παιδὸς ἐλάν ϑ αν ε βόσκων, Croesus nourished the unur derer of his son unwittingly (without knowing it). Διάγω, διατελῶ, διαγίγνο μαι καλὰ ποιῶν, I always, continually do what is honorable. "Ωιχετο φεύγων, went away quickly, or flew away, ὅχοντο ἀποπλέοντες, saiked away, οἶχο μαι φέρων, celeriter abstuli. "Ετυχον ὁπλῖται ἐν τῷ ἀγορῷκα ϑ ε ὑ δοντες ὡς πεντήκοντα, about fifty heavy armed soldiers were then, just then, by chance, sleeping in the market-place. (Τυγχάνω is always used, where an event has not taken place by our intention or design, but by the accidental co-öperation of external circumstances, or by the natural course of things; it may sometimes be translated by just, just now, just then, by chance, but often cannot be translated at all into English). Χαλεπὸν ἡν ἄλλον φθάσαι τοῦτο ποιή σαντα, it was difficult for another to do this before him, or to anticipate him in doing it.

#### XCVII. Exercises on §§ 174, 175.

I hear (w. gen.) that some are commended, because they are men observant of law. It is pleasant to learn (w. acc.) that a friend is prosperous. I once heard Socrates discoursing upon friendship. No one repents (aor.) of having been silent (aor.), very many of having talked. Remember that thou art a man. (They) will fight more boldly against the enemy, who (οι ἀν) are conscious that they are well trained. Socrates was well known to be humane. had been convicted of having deceived (aor.) us. It is evident that the enemy will besiege the city, at the same time, by sea and by land. Industrious pupils rejoice to be commended. Xerxes repented of having scourged (aor.) the Helle-The citizens repented that they betrayed the city. It is hard to suffer friends to be ruined. Be not weary (aor., § 153, Rem. 3) of benefiting a friend. Socrates never ceased both to seek for and to learn the good. The enemy left off (aor.) besieging the city. Endeavor to surpass thy friends in kindness. was conscious of having done no wrong (aor.) to my friend. The Persians learn betimes, while (part.) they are still children, both to govern and to obey (= tc be governed). A kindly-disposed friend understands (how) to alleviate (the) grief of a friend. If (part.) thou art rich, remember to do good to the poor Let us not be ashamed that we learn that which is useful from a stranger. The Lacedaemonians, believing (aor.) that war would benefit them, resolved (aor.) to render aid to Cyrus. Philip seems to have enlarged his dominion by gold rather than by arms. Death is (the) greatest of all blessings to man. The soldiers were at this very time drawn up (in order of battle). Canst thou tell me what thou thinkest? He who  $(\delta \zeta \tau \iota \zeta)$  fears others  $(\epsilon \tau \epsilon \rho o \zeta)$  is, without knowing it, himself a slave. Callixenus, the Athenian, who (part.) had been confined (aor.) in the prison (of the state), secretly dug through (aor.) it and escaped to the enemy. Socrates did good continually (part.). Benefactors are always beloved. If (táv, w. subj. aor.) we first kill (aor.) the enemy, no one of us will die. After death the body indeed will be dead, but the soul immortal and never growing old, will soar swiftly apward (aor.). The prisoners dug through (part. aor.) the prison and speedily escaped.

- § 176. B The Participle used to express Adverbial Relations and Subordinate Explanatory Circumstances.
- 1. In the second place, the Part. denotes the adverbial relations (a) of time: when, after, while;—(b) cause: since, because, as, inasmuch as;—(c) conditionality and concession: if, although;—(d) manner and way;—(e) purpose, object: to, in order to, for the purpose of;—(f) and, in general, both every explanatory circumstance which we translate by who, which, and a more remote attributive of a substantive.
- (α) Ήν δε δπότε καὶ αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρεῖχον οί  $\beta$ áp $\beta$ apoi  $\pi$ á $\lambda$ iv  $\kappa$  a  $\tau$  a  $\beta$  a iv o v  $\sigma$ iv, sometimes also after they had ascended, the barbarians again annoyed them much, while descending; άκούσασι ταῦτα τοῖς στρατηγοῖς τὸ ἐνθύμημα χαρίεν ἐδόκει εlvai, when the generals heard this, they ρότερον παίσομεν, but we, inasmuch as we stand upon the ground, will be able to strike a more severe blow; Ἱερώνυμος, πρεσβύτατος ὢν τῶν λοχαγῶν, ἤρχετο λέγειν, because he was the oldest of the captains;  $\tau \hat{a} \in \pi i \tau \hat{n} \delta \epsilon_i a \in \pi \hat{n} \delta \epsilon_i a \in \pi i \tau \hat{n} \delta \delta_i a \in \pi i \tau \hat{n} \delta \epsilon_i a \in \pi i \tau \hat{n} \delta_i a \in \pi i \tau \hat{n} \delta_i a \in \pi i \tau \hat{n} \delta_i a \in \pi \hat{n}$  $\lambda \tilde{\eta} \varsigma$  καὶ ἀγαθ $\tilde{\eta} \varsigma$  ο  $\tilde{v}$   $\sigma$   $\eta$   $\varsigma$ , they might obtain supplies from the place, because it was ex-- tensive and fertile;—(c) φοβούμενοι την όδον δμως οί πολλοί συνηκολούθησαν, although they feared the journey, yet many followed; τους φίλους εὐεργετο ῦντες έχθρους δυνήσεσθε κολάζειν, if you confer benefits on friends, you will be able to punish your enemies;—(d)  $\gamma \in \lambda \tilde{\omega} \nu \in l\pi \in \nu$ , he spoke laughing;  $\tau i$  où ξποίησε πρέσβεις πέμπων, καὶ παρέχων τὰ ἐπιτήδεια ἔςτε σπονδῶν ἔτυxev, what did he not do, by sending enveys and by furnishing supplies, until he obtained a truce?—(e) τοῦτο ἔρχομαι φράσων, I come to (in order to) say this; στρατιαν πολλην άγων ώς βοηθήσων βασιλεί, leading a large army to assist the king: —(f)  $\lambda \dot{\epsilon} \xi \omega \tau o \partial \zeta \pi \rho \partial \zeta \dot{\epsilon} \mu \dot{\epsilon} \lambda \dot{\epsilon} \gamma o \nu \tau a \zeta \dot{\omega} \zeta$ , etc., I will mention those who say to me, that.
  - 2. Here two different constructions of the Part. must be distinguished. The Part., like the attributive Part., either agrees with its subject (i. e. the word to which it belongs) in gender, number and Case; e. g. ὁ Κῦρος γελῶν εἶπεν; τοῖς Πέρσαις εἶς τὴν γῆν εἰς βαλοῦσιν οἱ Ελληνες ἦναντιώθησαν, etc.; or the Part. and its subject are put in the Gen., called the Genitive Absolute; e. g. τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, the child laughing, C. said.
  - Rem. 1. In English, the explanatory Part is more seldom used, than in Greek, the place of it being supplied either by subordinate clauses introduced by the conjunctions when, since, after, because, inasmuch as, if, although, etc.; or by a substantive with a preposition; e. g.  $\dot{a}\pi o \vartheta a \nu \dot{o} \nu \tau o \zeta \tau o \tilde{v}$  K  $\dot{v}\rho o v$ , after the death of C.,  $\phi \varepsilon \dot{v} \gamma \omega v$ , in flight; or by an adverb, e. g.  $\tau a \tilde{v} \tau a \pi o \iota \dot{\eta} \sigma a \zeta$ , thereupon, then. Very often also, we use the finite verb, where the Greek uses a Part; e. g. of

πυλέμων φυγόντες ἐδιώχθησαν, FLED and were pursued. But, where several actions are combined into one whole, the Greek very carefully distinguishes the principal action from the accompanying subordinate circumstances, by expressing the former by means of the finite verb, but the latter by the Part.

3. Instead of the Gen. absolute, the Acc. also is used, but for the most part, only when the Part. has no definite subject, consequently, where the verb from which the Part. comes is impersonal, e. g. ἐξόν (from ἔξεστι, it is lawful, possible), or with impersonal phrases, e. g. αἰσχρὸν ὅν (from αἰσχρόν ἐστιν, it is shameful). The subject is sometimes expressed by a neuter pronoun.

II a  $\rho$  d  $\nu$  a  $\delta \tau \tilde{\rho}$   $\beta$  a  $\delta \iota \tilde{\rho}$   $\delta \iota \tilde{\rho}$ 

- Rem. 2. The particle of comparison,  $\dot{\omega}_{\zeta}$ , is joined with the simple Part., and also where it stands in the Gen. or Acc. absolute, when the idea expressed by the Part. is to be indicated as something merely supposed, as the subjective view of the agent; hence where the view expressed is that of the agent, and not that of the writer or speaker. In English the force of the Part. with  $\dot{\omega}_{\zeta}$  can be translated by as if, as though, since for sooth, because, thinking, intending, etc. The particle  $\ddot{a} \tau s$ , on the contrary, is used when a cause or reason is to be represented as an objective one, i. e. really existing, in opposition to what is merely supposed.
- a. Simple Participle. Οἱ ἄρχοντες, κὰν ὁποσονοῦν χρόνον ἄρχοντες διαγένωνται, θαυμάζονται, ὡς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι, are admired, being thought to have been wise and fortunate  $= v \circ \mu \iota \zeta \circ \mu \varepsilon v \circ \iota \sigma \circ \phi \circ \iota \tau \varepsilon \kappa \alpha \iota \varepsilon \upsilon \tau \upsilon \chi \varepsilon \iota \zeta \circ \mu \varepsilon v \circ \iota \sigma \circ \phi \circ \iota \tau \varepsilon \kappa \alpha \iota \varepsilon \upsilon \tau \upsilon \chi \varepsilon \iota \zeta \circ \mu \varepsilon v \circ \iota \sigma \circ \phi \circ \iota \tau \varepsilon \kappa \alpha \iota \varepsilon \upsilon \tau \upsilon \chi \varepsilon \iota \zeta \circ \mu \varepsilon v \circ \iota \zeta \circ$

prived of some great things. Of  $\pi \circ \lambda \in \mathcal{L}$  in  $\mathcal{L}$  
b. Genitive Absolute. Παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὡς μάχης ἐσου ενης (i. e. νομίζων μάχην ἔσεσθαι), he ordered them to get in readiness, as (in his opinion), thinking that, there would be a battle. Ἐκήρυττον ἐξιέναι πάντας Θηβαίους, ὡς τῶν τυράννων τεθνεώτων, they announced that all the Thebans should come out, because (as they thought) the tyrants were dead. Ατε πυκνοῦ ὁντος τοῦ ἄλσους, οὐχ ἑώρων οἱ ἐντὸς τοὺς ἐκτός, because the grove was thick, those within did not see those without (a fact).

#### XCVIII. Exercises on § 176.

The enemy burned (aor.) the city and immediately sailed to  $(k\pi i)$  the islands. If the body (plur.) is rendered effeminate, the mind (plur.) also becomes far weaker. If agriculture prospers, the other arts also flourish. Should we say of all unintelligent men that they were insane, we should (§ 153, 2, c.) speak (= say) correctly. Be assured (= believe) that you would (§ 153, 2, c.) be able to live more securely, if there were peace, than if you were waging war. If thou dost not labor (aor.), thou canst not be happy. All things (sing.) may (§ 153, 2, c.) happen (aor.), if God (so) disposes. Tyrtaeus, the poet, was given by the Athenians to the Spartans at their request (as) a leader. Alexander killed Clitus while supping, because he had ventured (aor.) to praise the deeds of Philip. The soldiers break up their encampment in order to march against the enemy. These seem to be the actions of a man fond of war, who (ogres) while it is in his power to have peace without injury or (= and) disgrace, prefers to carry on While it was in his power to become (aor.) king himself, he gave the sovereignty to another. Although it was possible to have taken (aor.) the city, the enemy retreated. When the generals had resolved (δοκεῖ, w. dat., aor.) to fight, the enemy hastily fled. The Athenians sent out colonies to Ionia, because Attica was not sufficiently spacious (= sufficient). Socrates enjoined on - men to endeavor to begin every action with the (approbation of the) gods, since the gods controlled all actions. Endeavor so to live as if thou wert to live a short as well as a long (= much) time.

#### § 177. The Adverb.

1. The objective relation, finally, is expressed by adverbs. Adverbs denote the relation of place, time, manner and way of a predi-

cate or attribute; e. g.  $\dot{\epsilon}\gamma\gamma\dot{\upsilon}\vartheta\epsilon\nu$  ηλθεν,  $\chi\vartheta\dot{\epsilon}\varsigma$  ἀπέβη, καλώς ἀπέθανεν.

- 2. Besides adverbs of place, time, manner and way, there are still other adverbs, which do not, like those above-named, define the predicate more precisely, but they point out the relation of the predicate to the subject. These are called *modal adverbs*. They denote certainty or uncertainty, affirmation or negation. Only those expressing negation will be treated here, viz. o  $\vec{v}$  and  $\mu \dot{\eta}$ . On  $\vec{a}$  see § 153, 2.
- 3. Où (as well as its compounds, e. g. où ô é, où t e, où ô e i e, etc.), is used when something is denied absolutely, by itself; µ ή (and its compounds), on the contrary, when something is denied in reference to the conception or will of the speaker or some one else. Both are commonly placed before the word which is to be made negative.
- 4. Hence ov is used in all sentences containing a direct assertion, whether these are expressed by the Ind. or Opt., e. g. o v γίγνεται, ο v κ ἐγένετο, ο v γενήσεται τοῦτο ο v κ ᾶν γίγνοιτο ταῦτα; also in subordinate clauses with ὅτι, ὡς, that, e. g. οἰδα, ὅτι ταῦτα ο v κ ἐγένετο; in clauses denoting time, with ὅτε, ἐπειδή, etc., and ground or reason, with ὅτι, διότι, etc., and consequence, with ὥςτε and the Ind., e. g. ὅτε ο v κ ἢλθεν ἐπεὶ ταῦτα ο v κ ἐγένετο; finally, when the idea of a single word in the sentence is to be negatived absolutely, e. g. ο v κ ἀγαθός, ο v κακῶς; in this last case, ον remains even when the relation of the sentence would otherwise require μή, e. g. εἰ ο ν δώσει (recusabit).
- 5. M ή, on the contrary, is used with the Imp. and with the Imp. Subj., e. g. μ η γράφε, μ η γράψης (comp. § 153, Rem. 3); with wishes and exhortations, e. g. μ η γράφοις, may you not write; μ η γράφωμεν, let us not write; in all clauses denoting purpose, with îνα, etc.; in conditional clauses, with εἰ, ἐάν, ὅταν, ἐπάν, ἔως ἄν, etc., e. g. λέγω, ἵνα μ η γράφης εἰ μ η γράφεις; in clauses denoting effect or consequence, with ωςτε and the Inf., e. g. οἱ πολῖται ἀνδρείως ἐμαχέσαντο, ωςτε μ η τοὺς πολεμίους εἰς την πόλιν εἰςβαλεῖν, so that the enemy did not fall upon the city; in all relative clauses, which imply a condition or purpose, e. g. ος μ η ἀγαθός ἐστι, τοῦτον οὐ φιλοῦμεν (i. e. εἴ τις μη ἀγ. ἐ.), whoever is not good, if any one is not, etc.; in interrogative clauses, which express anxiety on the part of the inquirer, and hence demand a negative answer, e. g. μ η νοσεῖς; ἀρα μη νοσεῖς; you are not sick, are you? (in other in-

terrogative clauses où is used, and an affirmative answer expected); usually with the Inf. also; and finally with participles and adjectives, which may be resolved by a conditional clause; e. g.  $\delta \mu \dot{\eta}$  nioteúw, si quis non credit, if any one does not believe (but  $\delta$  où nioteúw = is, qui non credit, or quia non credit, he who does not believe (absolute), or because he, etc.

- 6. When a negative sentence contains indefinite pronouns or adverbs, e. g. any one, any how, any where, at any time, ever, etc., these are all expressed negatively. The negatives must all be of the same kind, i. e. all compounded of οὐχ οι μή; e. g. μικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὖτε ἰδιώτην οὖτε πόλιν δρᾶ, a mean nature never does ANYTHING either for ANY private individual or for the State; ἡμεῖς οὐδ ἐπινοοῦμεν οὐδὲν τοιοῦτον, we do not intend ANY such thing; ἄνευ γὰρ ἀρχόντων οὐδὲν ᾶν οῦτε καλόν, οῦτε ἀγαθὸν γένοιτο οὐδα μοῦ, for without leaders, nothing great or advantageous could ANY WHERE be accomplished.
- 7. After expressions of fear, timidity, anxiety, uncertainty, doubt, distrust—denying—hindering—forbidding, prohibiting, the Inf. usually follows with  $\mu \dot{\eta}$ , instead of the Inf. without  $\mu \dot{\eta}$ . This  $\mu \dot{\eta}$  is not expressed in English; e. g.  $\times \omega \lambda \dot{\nu} \omega \sigma \varepsilon \mu \dot{\eta} \tau \alpha \tilde{\nu} \tau \alpha \pi o \iota \varepsilon \tilde{\iota} v$ , I prevent you from doing this. Anyóqevor  $\Sigma \kappa \dot{\nu} \vartheta \alpha \iota \varsigma \mu \dot{\eta} \dot{\varepsilon} \pi \iota \beta \alpha \dot{\iota} \nu \varepsilon \iota v$   $\tau \tilde{\omega} \nu \sigma \varphi \varepsilon \tau \dot{\varepsilon} \varphi \omega \nu o \tilde{\nu} \varphi \omega \nu$ , they forbade the Scythians to pass their boundaries.

Remark. When expressions of fear, anxiety, doubt and the like, are followed by μή with the Ind. or Subj. (Opt.), μή must be considered as an interrogative, numne, whether not, and may often be translated by that; e. g. δέδοικα, μη ἀποθάνη, metuo, ne moriatur, I fear whether he will not die = that he will die; ἐδεδοίκειν, μη ἀποθάνοι, metuebam, ne moreretur; δέδοικα, μη τέθνηκεν, ne mortuus sit, I fear whether he has not died, is not dead = I fear that he has died, is dead. On the contrary, μη ο ψ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will not take place, or has not taken place; e. g. δέδοικα μη ο ψ κ ἀποθάνη, ne non moriatur, I fear that he will not die; ἐδεδοίκειν μη ο ψ κ ἀποθάνοι, ne non moreretur, I feared that he would not die; δέδοικα, μη ο ψ τέθνηκεν, ne non mortuus sit, that he is not dead.

8.  $M \hat{\eta}$  o  $\hat{v}$  with the Inf. is used instead of the Inf. without negation, with expressions of hindering, denying, ceasing, abstaining, distrusting and the like, when the negative  $o\hat{v}$ , and in general, any negative expression precedes  $\mu\hat{\eta}$  o $\hat{v}$ .

Οὐδὲν κωλύει σε μη ο  $\dot{v}$  κ  $\dot{a}$ ποθανεῖν, nothing prevents you from dying, οὐδεὶς  $\dot{a}$ ρνεῖται, την  $\dot{a}$ ρετην μη ο  $\dot{v}$  καλην είναι, no one denies that virtue is lovely; οὐκ  $\dot{a}$ πεσχόμην μη ο  $\dot{v}$  ταῦτα λέγειν, I did not refrain from saying this.—Also after the expressions  $\dot{o}$ ειν  $\dot{o}$ ν είναι,  $\dot{a}$ ίσχον,  $\dot{a}$ ίσχύνην είναι,  $\dot{a}$ ίσχύν  $\dot{e}$ ν  $\dot{e}$ 

σθαι, which contain a negative idea, the Inf. follows with  $\mu$  η ο  $\dot{v}$ , when it is to be made negative; e. g.  $\dot{\omega}$ ςτε πᾶσιν αἰσχύνην εἰναι,  $\mu$  η ο  $\dot{v}$ χί συσπουδάντου, so that all were ashamed NOT to be busy.

9.  $O\vec{v}$   $\mu \dot{\eta}$  with the Subj. or Fut. Ind., is elliptical, since with  $o\vec{v}x$  a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and  $\mu \dot{\eta}$  must be referred to this verb. Hence  $o\vec{v}$   $\mu \dot{\eta}$  is used, when the idea to be expressed is, it is not  $(o\vec{v})$  to be feared that  $(\mu \dot{\eta})$  something will happen; e. g.  $o\vec{v}$   $\mu \dot{\eta}$   $\gamma \acute{e}$ - $v\eta \tau \alpha \iota \tau o \bar{v} \tau o$ , non vereor, ne hoc fiat, this CERTAINLY will not happen.

#### XCIX. Exercises on § 177.

The truly wise will never be the slaves of base desires. What might (§ 153, 2, c.) not happen in a long period? What evidence did they employ (to prove) that Socrates did not believe (in) the gods, (in) which the state believed. As  $(\ell \pi \epsilon i)$  the Persians did not hold out, the Greeks took the city. If  $(\ell \dot{a} \nu)$ , w. subj.) thou hast not heard (aor.) from thyself, that what is right (= the right) is useful, then trust (aor.) not another, who so says. Let us not flee before the enemy. He who  $(\delta \zeta \tau \iota \zeta)$  does not believe a man on his oath (= trusts  $[\pi \epsilon i \vartheta \epsilon$ σθαι] nothing to one swearing), can  $(k\pi i \sigma \tau a \sigma \theta a \iota)$  easily swear falsely himself. It is a great misfortune not to be able to endure misfortune. No one is free, who (part.) does not control himself. Give (aor.) to friends, even if (part.) they do The Sophists were not willing  $(\dot{\epsilon}\vartheta\dot{\epsilon}\lambda\epsilon\iota\nu)$  to converse with those who (§ 148, 6) had no money to give. What is not manifest to men, they endeavor to ascertain from the gods by the art of divination. What one neither earned (= wrought out) nor saw, nor heard, nor executed for himself, friend often furnished (aor.) friend. I might (§ 153, 2, c.) affirm that no one gains (elvai, w. dat.) any cultivation from one who (§ 148, 6) does not please. You affirm that you need no man for  $(\epsilon l \varsigma)$  any purpose (= thing). If (part.) thou doest (aor.) anything shameful, never hope to remain concealed (fut.). No envy at anything ever arises in (=to) a good (man). What is beautiful never anywhere appears to any one as deformed. The Thirty Tyrants forbade Socrates to converse with the young men. Prexaspes denied that he killed (aor.) Smerdis. Clearchus then scarcely escaped being stoned (= to be stoned, aor.). All laws prohibit inscribing (the name of) any liar in the public decrees. I fear that the city is already taken by the enemy. I am doubtful (= fearful) whether it is not best for me to be silent. Neither snow-storms (sing.), nor rain, nor heat, nor darkness (= night) hinder the Persian couriers from most rapidly accomplishing (aor.) the journey (= course) before (= lying before) them. No fear shall prevent me from saying what I think. Be of good courage; surely nothing unjust will be done (= happen, aor.), if there is justice at heart (= if justice is present). The bad you will certainly never make better. If  $(\dot{\epsilon}\dot{a}\nu)$  we conquer (aor.), the Peloponnesians will certainly never enter (aor.) the country. Socrates said: As long as (ξωςπερ άν, w. subj.) I breathe and am able, I surely shall not cease (aor.) to philosophize.

# SYNTAX OF COMPOUND SENTENCES, OR THE CONNECTION OF SENTENCES.

#### CHAPTER I.

## § 178. A. COÖRDINATION.

1. When two or more sentences stand in an intimate connection with each other, there is a two-fold relation to be distinguished. They are either related to each other in such a manner as to form one thought, each, however, being in a measure independent of the other, e. g. Socrates was very wise, Plato also was very wise; or they are wholly united, inasmuch as the one defines and explains the other, or appears as the dependent member of the other, e. g. When the spring comes, the flowers blossom. The first kind of connection is called Coördination, the last, Subordination, and the sentences, Coördinate and Subordinate.

I came, I saw, I conquered.—Coördinate. When I came, I conquered.—Subordinate.

- 2. Coördination consists either in expanding or restricting the thought. The former is called copulative coördination, the latter, adversative. Copulative coördination is either a simple succession of words, or it is an enhancing or strengthening of the thought.
- Rem. 1. Kaí also signifies even, etiam, with which the negative où  $\delta$   $\dot{\epsilon}$ , not even, ne—quidem, corresponds; e. g. kaì  $\sigma$  $\partial$   $\tau$ a $\tilde{\nu}$ \tau a  $\tilde{\epsilon}\lambda\epsilon\xi$ a $\varsigma$  (etiam tu), even you said this; où  $\delta$  $\dot{\epsilon}$   $\sigma$  $\partial$   $\tau$ a $\tilde{\nu}$ \tau a  $\tilde{\epsilon}\lambda\epsilon\xi$ a $\varsigma$  (ne tu quidem), not even you, etc.
- 4. The enhancing or strengthening of the idea is expressed by the simple  $\kappa\alpha i$ , but still more definitely by,—(a)  $o\vec{v}$   $\mu \acute{o} \nu o \nu \mathring{a} \lambda \lambda \acute{a} \kappa \alpha i$  ( $\mathring{\alpha} \lambda \lambda i$ );—(b)  $o\vec{v} \chi \ddot{o} \tau i$  ( $\mathring{o} \pi \omega \varsigma$ ) or  $\mu \mathring{\eta} \ddot{o} \tau i$  ( $\mathring{o} \pi \omega \varsigma$ ) [i. e.  $o\vec{v} \kappa \acute{e} \varrho \tilde{\omega}$ ,  $\mathring{o} \tau i$ ,  $\mu \mathring{\eta} \lambda \acute{e} \gamma \kappa$ ,  $\mathring{o} \tau i$ ]  $\mathring{a} \lambda \lambda \grave{a} \kappa \alpha i$  ( $\mathring{a} \lambda \lambda i$ )

o  $\vec{v}$   $\delta$   $\vec{\epsilon}$ ), not only — but also (but not even), when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other.

Σωκράτης ο  $\dot{v}$  μόνον σοφός  $\dot{\eta}$ ν,  $\dot{a}$  λλά καὶ ἀγαθός, not only wise, but also good. Καὶ μὴν ὑπεραποθνήσκειν γε μόνοι ἐθέλουσιν οἱ ἐρῶντες, ο  $\dot{v}$  μόνον ὅτι ἄνδρες,  $\dot{a}$  λλά καὶ γυναῖκες (non modo — sed etiam), indeed, only lovers are ready to die for each other, not only men, but also women. Ο  $\dot{v}$  χ ὅπως τοὺς πολεμίους ἐτρέψαντο οἱ Ἑλληνες,  $\dot{a}$  λλά και τὴν χώραν αὐτῶν ἐκάκωσαν, I do not vay that the Greeks = the Greeks not only put the enemy to flight, but even destroyed their country. Αἰσχίνης ο  $\dot{v}$  χ ὅπως χάριν τοῖς 'Αθηναίοις εἰχεν,  $\dot{a}$  λλὰ μισθώτας ἑαυτὸν κατὰ τουτωνὶ ἐπολιτεύετο (non modo non — sed etiam). Μὴ ὅπως ρχεῖσθαι ἐν ἡυθμῷ,  $\dot{a}$  λλ' ο  $\dot{v}$  δ ρθοῦσθαι ἐδύναντο (non modo non), they were at only not able to dance to the tune, but not even to stand erect.

- 5. Adversative coördination consists in restricting or in entire abrogation; e. g. he is indeed poor, but brave—he is not brave, but covardly; (here the clause but brave restricts the one preceding, and but cowardly wholly denies the idea of brave). Restriction is most generally expressed by δ έ, autem. With this δ έ there usually corresponds the connective μέν, standing in the preceding contrasted sentence. Mέν primarily signifies, in truth, truly, indeed, yet commonly its force is so slight that it cannot be translated at all into Engüsh. M έν —δ έ is particularly used in divisions, e. g. οἱ μέν οἱ δέ, some others, τὸ μέν τὸ δέ, on this side on that, partly partly; also where the same word is repeated in two different sentences, e. g. ἐγῶ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.
- 6. The tollowing words also are to be noticed, viz. α ὖ, commonly in connection with δέ (δ' αὖ) rursus, on the contrary; κα ἱ τοι, and yet, yet, verum, sed tamen; μ έντοι, yet, however; ὅμως, although, nevertheless; mully ἀλλά, but, which according to the nature of the preceding member, denotes either the opposite of that which is expressed in the first member, so that the first member is abrogated by the last, and one cannot exist at the same time with the other, e. g. οὺχοὶ πλούσιοι εὐδαίμονές εἰσιν, ἀλλ' οἱ ἀγαθοί, not the rich are happy, but the good; or it merely denotes something different from what is contained in the first member, so that the first member is only abrogated in part, i. e. it is only restricted (still, yet, but), e. g. τοῦτο τὸ πρὰγμα οἰφέλιμον μέν ἐστιν, ἀλλ' οὐ καλόν.
- 7. The succession of negative sentences is made by o τ ε o τ ε (μ ή τ ε μ ή τ ε), nec nec, neither nor, e. g. ο τ ε θεοί, ο τ ε ανθρωπω, neither gods nor men. Ο τ δ ε expresses either contrast

(bid not), or it serves to annex a new additional clause (and not. also not).

- Rem. 2. When a negative sentence follows a positive one, it is regularly formed in prose by  $\kappa a i$  o i or  $\kappa a i$   $\mu \eta$ ; e. g.  $\Phi a i \nu o \mu a \iota \chi \dot{a} \rho \iota \tau o \varsigma$   $\tau \epsilon \tau \nu \chi \eta \kappa \dot{\omega} \varsigma$ ,  $\kappa a i$  o  $\dot{v}$   $\dot{\iota} \dot{\iota} \dot{\epsilon} \mu \psi \epsilon \omega \varsigma$ , o  $\dot{v}$   $\delta \dot{\epsilon}$   $\tau \iota \mu \omega \rho \dot{\iota} a \varsigma$ , I seem to have met with fuver, and not blame nor punishment.
- 8. Disjunctive coördination consists in combining into one whole, sentences, the one of which excludes the other, so that the one can be considered as existing, only when the other does not. This relation (disjunction) is expressed by the disjunctive conjunctions, viz. η η, aut aut or vel vel, either or; ε ι τ ε ε ι τ ε (with Ind.), ε άντε ε άντε or ηντε ηντε (with Subj.), sive sive, whether or, either or; e. g. η ὁ πατηρ η ὁ νίὸς ἀπέθανεν, either the father or son died (the first η can also be omitted, e. g. ὁ πατηρ η ὁ νίὸς ἀπ.); ε ι τ ε καινὰ ε ι τ ε παλαιὰ ταῦτά ἐστιν, whether these are new or old; ἐ άν τ ε πατηρ γράψη, ἐ άν τ ε μήτηρ, whether father or mother will write.
- 9. Finally, those sentences also can be coordinate with each other, the last of which denotes either the cause of the preceding sentence, or the conclusion, inference from it. The clause denoting the cause is expressed by γάρ, for, enim, nam, and that denoting the conclusion, by οὖν, consequently, therefore, ἄρα, then, therefore, τοίννν, then, so then, τοίγαρ, ergo, therefore, τοίγαρτοι, for that very reason and no other, therefore, τοιγαροῦν, for that reason then, wherefore; e. g. Θαυμάζομεν τὸν Σωκράτη· ἀνὴργὰρ παλὸς καὶ ἀγαθός. Σ. ἀνὴρ ἦν καλὸς καὶ ἀγαθός· θαυμάζομεν ἄρα αὐτόν.

#### CHAPTER II.

#### B. SUBORDINATION.

## § 179. Principal and Subordinate Clause.

1. When sentences, which together present one united thought, are so related, as to their import, that the one appears as a dependent and merely completing member of the other, then their connection may be expressed either by coördinate conjunctions, as καί, δέ, γάρ, ἄρα, etc., e. g. τὸ ἔαρ ηλθε, τὰ δὲ ῥύδα ἀνθεῖ, the spring has come, and the roses blossom; or in such a manner that the sentence

which, as to its import merely completes the other, is manifestly in its outward form, a dependent, or a simply completing member of the other; e. g.  $\ddot{o} \tau \varepsilon \tau \dot{o} \ \ddot{\varepsilon} \alpha \varrho \ \dot{\eta} \lambda \vartheta \varepsilon$ ,  $\tau \dot{\alpha} \dot{\varrho} \dot{o} \dot{\partial} \alpha \ \dot{\alpha} \iota \vartheta \varepsilon \ddot{\iota}$ , when the spring has come, the roses blossom. This mode of connection is called Subordination.

- 2. The clause to which the other as a complementary member belongs, is called the *principal* clause; but the completing one, the subordinate clause, and the two together, a compound sentence; e. g. in the compound sentence, ore to each of the clause the devocation of the principal clause, and other to each of the principal clause, and other to each of the subordinate clause.
- 3. Subordinate clauses stand in the place of the subject, the attribute, or the object of a whole sentence, and hence must be regarded as substantives, adjectives or adverbs expanded into a sentence. Accordingly there are three classes of subordinate clauses: substantive, adjective and adverbial clauses.

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz. "That Cyrus had conquered the enemy, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive far-wandering, may be expanded into a subordinate sentence, who has wandered far. Comp., "He announced the victory of Cyrus over the enemy," with "He announced that Cyrus had conquered the enemy;" "In the spring the roses bloom," with "when the spring has come, the roses bloom."

## § 180. I. Substantive-Sentences.

1. Substantive-sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.

## A. Substantive-Sentences introduced by $\delta \tau \iota$ or $\dot{\omega} \varsigma$ , that.

- 2. Substantive-sentences introduced by the conjunctions oτ and ως, that, express the object (Acc.) of verba sentiendi and declarandi (p. 250), i. e. of such verbs as express either a sensation or perception; e. g. ὁρᾶν, ἀκούειν, νοεῖν, μανθάνειν, γιγνώσκειν, etc., or such as denote an expression of a sensation and perception; e. g. λέγειν, δεικνύναι, ἀγγελλειν, δῆλον είναι, etc.
- 3. The predicate of this substantive-sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with  $\tilde{a}\nu$ , (d) in the Ind. of historical tenses with  $\tilde{a}\nu$ .

- 4. The Ind. of all the tenses is used, when what is affirmed is to be represented as a fact or phenomenon, something certain or actual. In particular the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut.
- 5. The Opt., on the contrary, is used, when what is affirmed, is to be represented as a mere conception or supposition, hence, particularly, when what is stated as the sentiment of another, is to be indicated as such.

Έλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη πλησιάσαντας ὅιέφ ϑ ειραν, they said that bears had already destroyed many. 'Ότε δὴ ταῦτα ἐνεθυμούμεθα, οῦτως ἐγιγνώ σκομεν περὶ αὐτῶν, ὡς ἀνθρώπω πεφυκότι πάντων τῶν ἄλλων ῥᾶον εἴη ζώων ἢ ἀνθρώπων ἄρχειν, when we were reflecting upon these things, we concluded that it was easier for man, as he is, to rule all other animals than men.

6. The Opt. with  $\tilde{\alpha} \nu$  is used, when the affirmation is to be indicated as a conditional supposition, assumption, conjecture, or as an undetermined possibility (§ 153, 2, c.).

Λέγω, δτι, εἰ ταῦτα λέγοις, ἀμαρτάνοις ἄν, I say that if you say those things, you would err. Μέμνημαι ἀκούσας ποτέ σου, δτι εἰκότως ἃν καὶ παρὰ θεῶν πρακτικώτερος εἴη, ὡςπερ καὶ παρὰ ἀνθρώπων, ὅςτις μή (= εἴ τις μή), ὁπότε ἐν ἀπόροις εἴη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἀριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῷτο, I remember once to have heard you remark, that he would reasonably be most likely to obtain what he wished from gods, as well as from men, who should, etc.

7. The Ind. of the historical tenses with  $\tilde{\alpha} r$  is used, when the affirmation is to be represented as conditional, as one whose existence or possibility is denied [§ 153, 2, a. (a)]; e. g.  $\delta \tilde{\eta} \lambda \delta r$  is evident that if you said this, you erred, but you did not say it, hence you did not err.

## C. Exercises on § 180.

We know, that the kings of the Lacedaemonians are descendants from Hercules. The Athenians fortified the city in a short (= little) time, and it is even now evident, that the construction was done (= took place, aor.) in  $(\kappa a\tau a)$  haste. I have often wondered (aor) by what  $(\delta \varsigma \tau \iota \varsigma)$  arguments the accusers of Socrates convinced (aor) the Athenians, that he was deserving  $(a\xi\iota or \epsilon lva\iota)$  of death from (dat) the State. Tissaphernes traduced Cyrus to  $(\pi \rho \delta \varsigma, w. acc.)$  his brother, (saying) that he was plotting against him. Brasidas not only  $(\tau \epsilon)$  showed himself prudent (= moderate) in other (respects), but  $(\kappa ai)$  in his speeches also be

everywhere manifested that he was sent forth to liberate (part. fix.) Greece. Many of those who (§ 148, 6) pretend to philosophize, might (§ 153, 2, c.) perhaps say (aor.) that the just (man) could never become (aor.) unjust, nor the sober-minded arrogant. It is evident that we may be delivered (aor.) far more speedily, if (part.) we say (aor.) nothing, than if we defend ourselves poorly. I pray you to observe beforehand that, if (part.) Aeschines had not brought forward ( $\kappa a \tau \eta \gamma o \rho \epsilon i \nu$ , aor.) something foreign to (= besides) the indictment, neither would I (= I also would not) say ( $\pi o \iota \epsilon i \sigma \vartheta a \iota$ ) a single (= any) word.

## § 181. B. Final Substantive-Sentences introduced by ως, Ινα, etc.

- 1. The second kind of substantive-sentences, are the final sentences, i. e. those which denote a purpose, intention, end. These sentences are introduced by the following conjunctions,  $\omega \varsigma$ ,  $\tilde{\sigma} \pi \omega \varsigma$ ,  $\tilde{\tau} \pi \alpha$ ,  $\tilde{\omega} \varsigma$ ,  $\tilde{\sigma} \pi \omega \varsigma$ ,  $\tilde{\sigma} \pi \omega \varsigma$ ,  $\tilde{\tau} \pi \alpha$ ,  $\tilde{\omega} \varsigma$ ,  $\tilde{\sigma} \pi \omega \varsigma$ ,  $\tilde{\sigma} \pi \omega \varsigma$ ,  $\tilde{\tau} \pi \alpha \varphi \omega \varphi$ ,  $\tilde{\tau} \pi \omega \varphi \omega \varphi$ ,  $\tilde{\tau} \pi \omega \varphi \omega \varphi$ ,  $\tilde{\tau} \pi \omega \varphi \omega \varphi \omega \varphi$ ,  $\tilde{\tau} \pi \omega \varphi \omega \varphi \omega \varphi \omega \varphi$ .
- 2. The mode used in final sentences is commonly the Subj. or Opt. When the verb of the principal sentence is a principal tense—Pres., Perf. or Fut., or an Aor. with the signification of the Pres. (§ 152, 12.)—the final conjunctions are followed by the Subj. mode; but when the verb of the principal sentence is an historical tense—Impf., Plup. or Aor.—the final conjunctions are followed by the Opt. (but never by the Opt. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, lν' 
REMARK. Hence what in Latin is the sequence or dependence of tenses, in Greek is the sequence of modes. For example; if in Latin the principal verb is in the Pres., the verb of the subordinate clause is generally in the Pres. also; and if the principal verb is a past tense, so is the verb of the subordinate clause. But in Greek, if the principal verb is a Pres., Perf. or Fut., the Subj. is used in the subordinate clause; and if the principal verb is a past tense, the Opt. is generally used in the subordinate clause; e. g. ταῦτα γράφω, γέγραφα, etc., lν έλθης, haec scribo, scripsi, ut venias;—ταῦτα ἔγραφον, ἐγεγράφειν lν ἔλθοις, scribebam, scripseram, ut venires.—On the Subj. after an historical tense, see § 188, 4.

- 3. With the final conjunctions  $\omega \varsigma$  and  $\delta \pi \omega \varsigma$ , also  $i \nu \alpha$ , the modal adverb  $\tilde{\alpha} \nu$  is sometimes joined, which refers to a conditional sentence, commonly not expressed, but to be supplied; e. g.  $\delta \iota \dot{\alpha} \tau \tilde{\eta} \varsigma$   $\sigma \tilde{\eta} \varsigma \chi \omega \iota \omega \varsigma \tilde{\alpha} \xi \epsilon \iota \varsigma \dot{\eta} \mu \tilde{\alpha} \varsigma$ ,  $\delta \pi \omega \varsigma \tilde{\alpha} \nu \epsilon \iota \delta \tilde{\omega} \mu \epsilon \nu$ ,  $\tilde{\alpha} \tau \epsilon \delta \epsilon \tilde{\iota} \tau \tilde{\eta} \iota \omega \kappa \omega \tilde{\iota}$   $\pi o \lambda \dot{\epsilon} \mu \iota \alpha \nu o \mu \dot{\iota} \zeta \epsilon \iota \nu$ , you will lead us through your territory in order that (when we set our foot on it) we may know, both what it is necessary to regard as friendly and what hostile.
- 4. Verbs of care, anxiety, considering, endeavoring, striving, effecting and admonishing, e. g. ἐπιμελεῖσθαι, φροντίζειν, φυλάττειν, σχοπεῖν, βουλεύεσθαι, ὁρᾶν, ποιεῖν, πράττειν, curare, μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἄγε, and the like, are followed by the conjunction ὅπως (ὅπως μή) either with the Subj. and Opt. (according to No. 2.), or, what is more usual, with the Ind. Fut., not only after a principal tense, but very often also after an historical tense; in the latter case, the accomplishment of the purpose is represented as really occurring and continuing.

Ol Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἰοι πονηροῦ ἡ αἰσχροῦ ἔργου ἐφίεσθαι, the Persian laws take care, that the citizens shall by no means be such as to desire any wieked or shameful act;  $\Sigma$  κοπεὶσθε τοῦτο, ὡ ἄνδρες ᾿Αθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργου τι δεικνύειν ἔξουσιν, consider this, that our envoys will not speak only, but they will be able, etc.

5. The final conjunctions  $i \nu \alpha$  and  $\omega \varsigma$  (more seldom  $\delta \pi \omega \varsigma$ ), are followed by the Ind. of the historical tenses, when a *purpose* is to be expressed, which has not been accomplished or which cannot be accomplished.

Έχρην σε Πηγάσου ζεῦξαι πτερόν, δπως ἐφαίνου τοῖς θευῖς τραγικώτερος, it would be necessary for you to mount your Pegasus, that you might appear more majestic to the gods; ἐβουλόμην δ' ἄν, Σίμωνα τὴν αὐτὴν γνώμην ἐμοῖ ἔχειν, ἱν ἀμφοτέρων ἡμῶν ἀκούσαντες τάληθη ῥαδίως ἔγνωτε τὰ δίκαια, I would that Simon were of the same opinion as I am, that having heard both of us, you might easily judge what is just.

## CI. Exercises on § 181.

Contemplate thine actions as in a mirror, that thou mayest adorn the beautiful, hide the unseemly. The Lacedaemonians were not permitted (impers. w. dat.) to travel abroad, lest the citizens should be filled with frivolity by  $(\dot{a}\pi\dot{o})$  foreigners. Remember absent as well as (= besides,  $\pi\rho\dot{o}\varsigma$ , w. acc.) present friends, lest it may seem that you would neglect the latter also in their absence (part.). Agesilaus took care that the soldiers should be able to endure hardships. The president of the city must  $(\chi\rho\dot{\eta}, w. acc. and inf.)$  see to it, that the best (men) have the greatest honors. Noble (= honor-loving) and high-souled men (= of men) do everything, that they may leave behind an immortal remembrance of

themselves Endeavor to fight with all ardor, that you may surpass your fore-fathers in renown. Would that  $(\epsilon l \ \gamma d\rho \ \tilde{\omega}\phi\epsilon\lambda\sigma\nu)$  the multitude  $(ol \ \pi\sigma\lambda\lambda\sigma i)$  were able to effect the greatest evils, that they might also be able (to effect) the greatest good (plur.); then (= and) it would be well (= have itself well, § 153, 2, a). Why  $(\tau i)$  didst thou not seize  $(part.\ aor.)$  and slay me, that I might never show (aor.) myself to men?

## § 182. II. Adjective-Sentences.

- 2. The relative pronoun agrees in gender and number with the substantive (standing in the principal sentence) to which it refers, in the same manner as the attributive adjective with its substantive; but its Case is determined by the predicate standing in the subordinate sentence; e. g. ὁ ἀνὴρ ὁ ν είδες ἡ ἀρετὴ, ἡ ς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν οἱ στρατιῶται, ο ἱ ς μαχόμεθα, etc.
- Rem. 1. When a predicative substantive stands in an adjective-sentence, very frequently the relative does not agree, in gender and number, with the substantive to which it refers, but, by means of a kind of attraction, with the predicative substantive. The verb of the adjective-sentence is usually a verb signifying to be, to name, to call; e. g. H  $\delta\delta\delta\varsigma$  πρ $\delta\varsigma$  εω τρέπεται,  $\delta$  καλείται Πηλούσιον στ $\delta\mu$  a, the course turns to the east, which is called the Pelusian mouth; here  $\delta$  takes the gender of the predicative στ $\delta\mu$ a, instead of that of its antecedent  $\delta\delta\delta\varsigma$ . Ακρα, α  $\delta$  καλοῦνται κλε $\delta$  δε $\delta$  τῆς Κύπρου. Περσικὸν  $\delta$  φος,  $\delta$ ν ἀκινάκην καλοῦσιν. Λόγοι μήν εἰσιν ἐν ἑκάστοις ἡμῶν,  $\delta$ ς ἐλπ $\delta$  δας ὁνομάζομεν.
- Rem. 2. There is an exception in respect to number in the formula εστιν οί e. g. λέγουσι, sunt, qui dicant. This formula is treated in all respects as a substantive-pronoun, inasmuch as neither the number of the relative has any influence on that of the verb εστιν, nor is the tense changed, when the discourse relates to past or future time.

3. The person of the verb in the adjective-sentence, is determined by the substantive or pronoun (expressed or understood), to which the relative refers.  $E\gamma\omega$ ,  $\delta\varsigma\gamma\varrho\dot{\alpha}\varphi\omega-\sigma\dot{\nu}$ ,  $\delta\varsigma\gamma\varrho\dot{\alpha}\varphi\omega$ 

ὁ ἀνήρ οι ἐκεῖνος, δς γράφει. Hence after a Vocative Case, the second person is commonly used; e. g. ἄνθρωπε, δς ἡμᾶς τοιαῦτα κακὰ ἐποίησας, Ο man, who inflicted such evils on us.

4. The relative is plural, when it refers to two or more objects; and when the gender of the substantives is the same, the relative agrees with these in gender; often, however, it is neuter, when the substantives denote inanimate objects.

Έν ἐκείνη τῆ φωνῆ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἰςπερ ἐτεθράμμην. 'Ορῶ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῆ, καὶ χρώματος ἐντρίψει, καὶ κόμαις προςθέτοις, ὰ δὴ νόμιμα ἡν ἐν Μήδοις.

- 5. When the substantives are of different gender, the relative, when persons are spoken of, agrees with the masculine rather than the feminine; but when things are spoken of, it is usually neuter.
- 'Ο ἄνηρ καὶ η γυνή, ο ε παρὰ σὲ ηλθον. 'Ηκομεν ἐκκλησιάζοντες περί τε πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίω.
- 6. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., it is commonly put in the same Case as its substantive, when the adjective-sentence has nearly the force of an attributive adjective or participle. This construction is called attraction of the relative. The substantive frequently stands in the relative sentence.

'Αρίων διθύραμβον πρῶτος ἀνθρώπων ών ἡμεῖς ἴσμεν ἐποίησεν (instead of οὖς ἴσμεν), Arion was the first among men known to us, to invent the dithyramb. 'Ο στρατηγός ἡγε τὴν στρατιὰν ἀπὸ τῶν πόλεων ὧν (instead of ἄς) ἔπεισεν (= τῶν πεισθεισῶν), the general led the army from the cities, which he had persuaded. Σὰν τοῖς θησανροῖς οἰς (instead of ούς) ὁ πατὴρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσιν), with the treasures which his father left. Κῦρος προςῆλθε σὰν ἢ εἰχε δυνάμει, Cyrus came with the force which he had. 'Εγὼ σοὶ ὑπισχνοῦμαι, ἡν ὁ θεὸς εὖ διδῷ, ἀνθ' ὼν (= ἀντὶ τούτων, ἄ) ἂν ἐμοὶ δανείσης, ἄλλα πλείονος ἄξια εὐεργετήσειν.

7. The relatives olos, osos, osotisov, hlixos, both as Accusatives and Nominatives, are attracted, when the verb elval and a subject formally expressed are in the relative clause; e.g. olos ov el, olos exeños or o Suxpáths estí. This attraction is made in the following manner. The demonstrative in the Gen., Dat. or Acc. to which the relative refers, is omitted, but the relative is put in the Case of the preceding substantive or of the (omitted) substantive demonstrative, and the verb elval of the adjective-clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective-clause, has, in all respects, the force of an inflected adjective; the connec

tion of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; e. g. in the full and natural form of the sentence χαρίζομαι ἀνδρὶ τοιούτφ, οἶος σὺ εἶ, by omitting the demonstrative τοιούτφ, το which the relative οἶος refers, by attracting οἶος into the Case of the preceding substantive ἀνδρί, and by omitting εἶ of the relative sentence, and attracting the subject σύ into the Case of the relative, re have the common form χαρίζομαι ἀνδρί οἷφ σοί, or by transposition χαρίζομαι οἷφ σοὶ ἀνδρί. In English the above relatives may be translated by as or such as.

Gen.	ἐρῶ οἴου σοῦ ἀνδρός.	έρῶ οῖου σοῦ.
	χαρίζομαι οίψ σοὶ ἀνδρί.	χαρίζομαι οί φ σοί.
Acc.	ἐπαινῶ οἰον σὲ ἄνδρα.	έπαινῶ οἰον σέ.
Gen.	έρῶ οἴων ὑμῶν ἀνδρῶν.	έρῶ οἰων ὑμῶν.
	χαρίζομαι οίοις ύμιν άνδράσιν.	
Acc.	έπαινῶ οἰους ὑμᾶς ἄνδρας.	έπαινῶ οἴους ὑμᾶς.

Rem. 3. Attraction also takes place, when olog or ológ τε is used instead of ως τε with the Inf., signifying I am of such a nature, character that (is sum qui, with the Subj.), hence, I can; e. g. Διελέχθην Στωϊκῷ τοιούτω οἰω μήτε λυπεῖσθαι, μήτ' ὀργίζεσθαι, I conversed with such a Stoic as could neither be grieved nor irritated. The demonstrative is commonly omitted; e. g. Μόνην τὴν τῶν ἀνθρώπων γλῶτταν ἐποίησαν οἱ θεοὶ οἰαν ἀρθροῦν τὴν φωνήν, the gods made the human tongue only, capable of uttering articulate sounds; here the demonstrative τοιούτην, to which οἶαν refers, is omitted.

Rem. 4. Sometimes an attraction takes place directly the opposite of that mentioned in the adjective-clause, since the relative does not take the Case of its substantive, but the substantive, the Case of the relative which refers to it. This may be called inverted attraction; e. g.  $T \hat{\eta} \nu \ o \hat{\upsilon} \sigma \hat{\iota} a \nu$  (instead of  $o \hat{\upsilon} \sigma \hat{\iota} a$ ),  $\hat{\eta} \nu \kappa a \tau \hat{\epsilon} \lambda \iota \pi \epsilon \tau \tilde{\varphi} \nu l \tilde{\varphi}$ ,  $o \hat{\upsilon} \pi \lambda \epsilon \hat{\iota} o \nu o \sigma \hat{\iota} \hat{\epsilon} \hat{\iota} a \hat{\epsilon} \sigma \tau \hat{\iota} \nu$ , the property which he left to his son is worth no more. This inverted attraction is very common with  $o \hat{\upsilon} \delta \epsilon \hat{\iota} \varsigma \delta \varsigma \tau \iota \varsigma$  o  $\hat{\upsilon}$  (no one, who not = every one), after an omitted  $\hat{\epsilon} \sigma \tau \hat{\iota}$ .

Nom.	οὐδεὶς	δςτις	οůκ	ὰν ταῦτα ποιήσειεν.
Gen.	ούδενὸς	δτου	o i	κατεγέλασεν.
Dat.	ούδενὶ	δτω	οίκ	ἀπεκρίνατο.
Acc.	οὐδένα	δντινα	o i	κατέκλαυσεν.

- 8. On the use of the modes in adjective-sentences, the following is to be observed:
- (a) The Ind. is used, when the attributive qualification (i. e. the idea contained in the predicate) is represented as something actual or real; e. g. ή πόλις, η κτίζεται, η ἐκτίσθη, η κτισθήσεται. The Ind. Fut. is very frequently used, even after an historical tense (§ 188, 4), to denote what should be done, or the purpose (§ 152, 6); e. g. στιατηγούς αἰροῦνται, οἱ τῷ Φιλίππφ πολεμήσουσι, who should fight, or to fight with P. Also after negations the Greek

uses the Ind., where the Latin has the Suhj.; e. g. παρ' ἐμοὶ ο ὐ-δεὶς, ὅςτις μὴ ἰκανός ἐστιν ἴσα ποιεῖν ἐμοί, nemo, qui non possit.

(b) The relative with  $\tilde{a}v$ , e. g.  $\tilde{o}s$   $\tilde{a}v$ ,  $\tilde{\eta}$   $\tilde{a}v$ ,  $\tilde{o}$   $\tilde{a}v$ ,  $\tilde{o}s\tau\iota\varsigma$   $\tilde{a}v$ , etc., is followed by the Subj., when the verb of the principal clause is one of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification is to be represented as merely conceived or assumed. Hence it is also used to designate quality and size indefinitely, and also to express indefinite frequency (as often as). The adjective-sentence can commonly be considered as a conditional sentence, and the relative with  $\tilde{a}v$  can be resolved into the conjunction  $\tilde{s}av$  with  $\tilde{z}i\varsigma$  or any other pronoun and the Subj.

Ο  $\hat{v}$ ς  $\hat{a}$ ν (=  $\hat{\epsilon}$  $\hat{a}$ ν τιν $\hat{a}$ ς)  $\hat{\beta}$ ελτίους τιν $\hat{\epsilon}$ ς  $\hat{\epsilon}$  $\hat{a}$ υτ $\hat{u}$ ν  $\hat{\eta}$   $\hat{\gamma}$  $\hat{\eta}$   $\hat{\sigma}$  $\hat{\omega}$ ν ται, τούτοις πολλάκις καὶ ἀνευ ἀνάγκης ἐθέλουσι πείθεσθαι, whomsoever any persons think (if any persons think any) superior to themselves, these they, etc. "Ανθρωποι  $\hat{\epsilon}$ π οὐδένας μᾶλλον συνίσταντα:,  $\hat{\eta}$   $\hat{\epsilon}$ πὶ τούτους, ο  $\hat{v}$ ς  $\hat{a}$ ν (=  $\hat{\epsilon}$  $\hat{a}$ ν τιν $\hat{a}$ ς) α  $\hat{i}$ σθων ται  $\hat{a}$ ρχειν αὐτῶν  $\hat{\epsilon}$ πιχειροῦντας, men combine against none more than against those whom they see endeavoring to rule them.

(c) The relative (without  $\tilde{a}r$ ) is used with the Opt., in the first place, with the same signification as with the Subj. and  $\tilde{a}r$ , but referring to an historical tense. Hence, it is used in general and indefinite statements; so also in expressing indefinite frequency,—in which case the verb of the principal sentence is commonly in the Impf. Here also the adjective-sentence may be resolved by si with the Opt.

Οἱ πολέμιοι πάντας ἐξῆς, ὅτφ (= εἰ τινὶ) ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας ἔκτεινον, the enemy killed all, one after another, both children and women, whomsoever they fell in with (= if they fell in with any). Φίλους, ὅσους ποιήσαιτο καὶ εὐνους γνοίη ὄντας, καὶ ἰκανοὺς κρίνειε συνεργοὺς εἰναι, ὅτι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος ὅη γενέσθαι θεραπεύειν.

(d) In the second place, the Opt. is used, when a present or future uncertainty, an undetermined possibility, a mere supposition, conjecture, assumption, is to be denoted. The adjective-sentence is then considered as an uncertain or doubtful condition [§ 153, 1, b,  $(\beta)$ ], or forms a part of a sentence expressing a wish.

Τοῦ αὐτὸν λέγειν, â μη σαφῶς εἰδείη, φείδεσθαι δεῖ, he must avoid saying, what he does not fully know (= if he does not fully know). "Ερδοι τις, ην εκαστος εἰδείη τέχνην, any one can practise the art with which he is acquainted (= if he is acquainted with it).

(e) The Opt. with dr is used, when the attributive qualification

is to be represented as a conditional supposition, conjectuse, assumption, an undetermined possibility (§ 153, 2, c.).

Τοὺς λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἐαυτῶν ἀπεκάλει Σωκράτης, διὰ τὸ ἀναγκαῖον αὐτοῖς είναι διαλέγεσθαι, παρ' ὧν ὰν λάβοιεν τὸν μισθόν, Socrates said that those who receive a reward for their instruction, bartered their own freedom, because it was necessary for them to converse with those from whom they might receive a reward. Οὐκ ἔστιν ὅ τι ἄν τις μεῖζον τούτον κακὸν πάθοι, there is no evil which any one can experience, greater than this.

(f) The Ind. of the historical tenses (Impf., Plup., Aor.) is used with αν, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled [§ 153, 2, a, (α)]; e. g. η πόλις, ην οἱ πολέμιοι οὐκ αν ἐπόρ θησαν, εἰ οἱ στρατιῶται ἐβοή-θησαν, quam hostes non diruissent, si milites auxilio venissent.

#### CII. Exercises on § 182.

Many acts have become (the) occasions of very great advantages, which at first (= at the beginning), all supposed (aor.) to be calamities (sing.). Who would (§ 153, 2, c.) not praise you (aor.), who have fought (aor.) boldly for the freedom of your native land? The ungrateful (men) forgot us, who conferred on them great benefits. There are men who (or some) are esteemed happy by all more than by themselves. Cannot thy brother, O Chaerecrates, said Socrates, please (aor.) any one, or doth he please some very highly? Cleopompus ravaged some (tracts, neut. plur.) of sea-coast. In the young man there dwells a fear which we call shame. For the acquisition of a friend, which we say is a very great blessing, we see that the multitude care little. There arose confused noises, cries and shoutings, which is (a) common (thing) to all who (§ 148, 6) engage in a naval battle. Of the nations with which we are acquainted in Asia, the Persians rule, but the Syrians, Phrygians and Lydians are dependent (= are ruled). I have never yet esteemed a rich man happy (aor.), who (purt.) enjoys nothing of that which he possesses. We must remember not only the death of the departed, but also the virtue, which they have left behind. Many mdeed commend fair words, but nevertheless do otherwise (another, neut.) and opposite to that which they have commended (aor.). Do nothing which thou dost not understand. A rational man, if (part.) he has lost (aor.) a son or anything else which he prizes very highly, will bear (it) more easily than others. I have sent (aor.) thee this wine, said Cyrus, and I pray thee to drink it (aor.) to-day with those whom thou most lovest. The tyrant has given sufficient satisfaction for what he has done (aor.). The general led (aor.) the army away from the cities, which he had subjected (aor.) to himself. The Persians were not able to fight (aor.) courageously against men so brave as were the Athenians and Lacedaemonians. In a man such as thou art, the citizens of the State will cheerfully confide. It is no trivial matter to engage in single combat (aor.) with a man like thee. Socrates was one of those who listen only to reason ( = was such as to listen, etc.). The barbarians had dwellings (so built)

as to be fitted to shelter (them) both in winter and in summer. There was no peril which our forefathers did not undergo for the freedom of their native land. There was no one present (= of the present) except Socrates, whom Apollodorus did not move (aor.) by his weeping (part.) and complaining (ἀγανακτείν). What one does not  $(\mu \dot{\eta})$  possess, he cannot (§ 153, 2, c.) give (aor.) another. (It is) not the golden sceptre (that) preserves royal dominion, but faithful friends, that are the truest and surest sceptre for kings. The Phaeacians gave Ulysses treasures, more than he would ever (= so many as he would never) have gained (aor.) from Troy, if (el, w. ind. aor.) he had come unharmed to his native land. There was then not a Spartan (gen. plur.), who, if the country had been in danger, would not have been ready to die for it. States are called very fortunate, that continue most of the time in peace. It is a great mark of a sovereign, if the citizens voluntarily obey him and are ready to abide by (him) in dangers. A man is truly great, who can accomplish (aor.) a great (object) by intellect (γνώμη) rather than by strength of body. He, at sight (part. aor.) of whom men are stirred (aor.) and ardor and emulation seize ( $\ell\mu\pi\ell\pi\tau\epsilon\nu$   $\tau\nu\ell$ , cor. sing.) every one, he I might assert has something of a kingly nature. Assyrians prayed all whom ( $\delta \zeta \tau \iota \zeta$ , sing.) they might meet, that they would not flee and leave them behind (part. aor.), but succor (aor.) them. We cannot (§ 153, 2, c.) enjoy (aor.) a man, who delights in dainty food and wine more than in friend. Who could hate (one), whom he knew to be considered noble? Socrates always said, that there was no  $(o\dot{v})$  better way to a (= the) good reputation, than (that) by which one should become (aor.) versed (= good) in (acc.) that in which he wished to appear so. Those who (§ 148, 6) took pay for their instruction, Socrates called man-sellers of themselves, because (did to) they were obliged to converse with those from whom they could receive pay. There was no (ob) city there, by which they could defend themselves.

## § 183. III. Adverbial Sentences.

Adverbial sentences are adverbs, or participles used adverbially (§ 176, 1), formed into a sentence, and, like adverbs, denote an adverbial object, i. e. such an object as merely defines the predicate, but does not, like the object expressed by the substantive-sentence, complete it; e. g.  $\delta \tau \varepsilon \tau \delta \tilde{\varepsilon} \alpha \rho \tilde{\eta} \lambda \vartheta \varepsilon$ ,  $\tau \alpha \tilde{\omega} \tilde{\omega} \vartheta \eta \vartheta \tilde{\omega} \lambda \delta \varepsilon$  (=  $\tau o \tilde{v} \tilde{\varepsilon} \alpha \rho \sigma \tilde{\varepsilon} \lambda \vartheta \tilde{\sigma} \sigma \sigma \sigma \tilde{\omega}$ ).

#### A. ADVERBIAL SENTENCES OF PLACE AND TIME.

1. Adverbial sentences of place are introduced by the relative adverbs of place, οῦ, ἡ, ὁπη, ὁπου, ἔνθα, ἴνα (ubi); ὁθεν, ἔνθεν (unde); οῖ, ὁποι, ἡ, ὁπη (quo), and, like adverbs of place, express the three relations, where, whence, whither. The use of the modes in adverbial sentences of place, is in all respects, like that in adjective-sentences.

- 2. Adverbial sentences of time are introduced by the following conjunctions:
- a. To denote that one action is contemporary with another, by  $\delta \tau e$ ,  $\delta \pi \dot{o} \tau e$ ,  $\dot{\omega} \zeta$ ,  $\dot{\eta} \nu i \kappa a$ , which designate a point of time, and  $\dot{e}\nu \dot{\phi}$ ,  $\dot{e}\omega \zeta$ , while, which designate a space of time.
- b. To denote that one action is prior to another, by  $\ell\pi\epsilon i$ ,  $\ell\pi\epsilon i\delta \eta$ , postquam,  $\ell\xi$  ov,  $\ell\xi$  ovov, ex quo, and  $d\phi'$  ov, since.
- c. To denote that one action succeeds another, by  $\pi \rho i \nu$ , priusquam,  $\xi \omega \varsigma$ ,  $\xi \omega \varsigma$  ob,  $\xi \zeta \tau \varepsilon$ ,  $\mu \dot{\varepsilon} \chi \rho \iota$  où,  $\mu \dot{\varepsilon} \chi \rho \iota$  o  $\dot{\tau}$  ov,  $\mu \dot{\varepsilon} \chi \rho \iota$ .
  - 3. On the use of the modes, the following is to be observed:
- (a) The Ind. is used, when the statement is to be represented as a fact; hence in mentioning actual events or occurrences.
- \*Ως ἡμέρα τάχιστα έγεγόνει, ἀπῆλθον (ως τάχιστα, quum primum, as soon as it was day, they departed). Οὐ πρότερον ἐπαύσαντο, πρὶν τόν τε πατέρα \ ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκ τειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον, they did not cease, before they sent for their father from the camp, and put to death some of his friends and banished others ΓΕμάχοντο, μέχρι οἱ 'Αθηναῖοι ἀνέπλευσαν.
  - (b) The Subj. is used, when the statement of time or the assertion of the predicate, is represented as something conceived and general, and refers to a predicate of the principal sentence, the verb of which is in one of the principal tenses. The modal adverb αν is united with the conjunctions; e. g. ὅταν, ὁπόταν, ἡνίκ αν, ἐπάν (ἐπήν), ἐπειδάν, πρὶν αν, ἔως αν, μέχρι αν, ἔςτ αν. Accordingly, the Subj. is used with the above conjunctions from ὅταν to πρὶν αν, when the statement of time is also to be represented as the condition, under which the predicate of the principal sentence will take place. But with the conjunctions, which signify till, the Subj. expresses an object expected and aimed at. In like manner also, the Subj. is used to denote indefinite frequency; the conjunctions are then translated by as often as.

Έπειδὰν σὰ βούλη διαλέγεσθαι, ὡς ἐγὰ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι, whenever you (if you) wish to discourse so that I can follow, then I will discourse with you. Οὐ πρότερον παύσομαι, πρὶν ἃν ἔλω τε καὶ πνρώσω τὰς ᾿Αθήνας, I will not cease, before I take and burn Athens (unless I take, etc.). Έως ἃν σώζηται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους εἰναι (dum servari possit), while the ship can be saved, the sailor and the pilot should be active (if the ship, etc.). Ὁ πόταν στρατοπεδεύωνται οἱ βάρβαροι βασιλεῖς, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν, as often as the barbarian kings make an expedition, they easily intrench themselves by means of the great rumber of workmen.

(c) The Opt. is used with conjunctions of time,--(x) when the

statement refers to an historical tense in the principal clause. When the Opt. is used to denote indefinite frequency [as often as, comp. N(b)], the Impf. generally stands in the principal sentence;  $(\beta)$  when the statement of time is to be considered also as a condition of the principal sentence, and such a condition as appears as a present or future uncertainty, as a mere supposition, conjecture, assumption or undetermined possibility [§ 153, 1, b.  $(\beta)$ ]. With the Opt. the conjunctions are used without  $\tilde{\alpha} v$ ; e. g.  $\tilde{\alpha} v \in \pi v$ ,  $\tilde{\epsilon} \pi v \in \pi v$ , etc.).

Οὐ πρότερον ἐπαύσατο, πρὶν ἔλοι τε καὶ πυρώσειε τὰς 'Αθήνας. Ο πότε (as often as, whenever, if ever) στρατοπεδεύοιντο οἱ βάρβαροι βασιλεῖς, τάφρον περιεβάλλοντο εὐπετῶς διὰ τὴν πολυχειρίαν. 'Ο πότε τὸ φιλοσοφεῖν αἰσχρὸν ἡ γ η σαίμην εἰναι, οὐδ' ὰν ἄνθρωπον νομίσαιμι ἐμαυτὸν εἰναι (if I believed it disgracefùl to be a philosopher, I would not think myself a man). So also, ὅτε μή with Opt, nisi.

#### CIII. Exercises on § 183.

The soul is freest when it leaves the body. Agesilaus offered sacrifice and waited until the fugitives had brought (aor.) a sacrifice to Neptune. The Athenians did not cease to be angry  $(\dot{\epsilon}\nu \ \delta\rho\gamma\tilde{\eta} \ \dot{\epsilon}\chi\epsilon\iota\nu)$  with Pericles, until they had punished (aor.) him by a fine. If men have robbed (aor.) or stolen, they are punished. Do not decide (aor.) before thou hast heard (aor.) both parties (= the plea of both). We must  $(\delta \epsilon \tilde{\iota}, w. acc. and inf.)$  resolutely perform  $(\dot{a}v\dot{v}$ eiv) the journey, till we have reached (aor.) the goal. What does it profit some to be rich, who do not (§ 177, 5.) understand how to use riches? Those who (§ 148, 6) have received favors ( $\varepsilon v \pi a \sigma \chi \varepsilon \iota v$ , aor.) we call ungrateful, if (when) able to requite (aor.) they do not. No one was permitted (= it was not permitted) to go (εἰςέρχεσθαι, aor.) to the general, if he was not (§ 177, 5) at leisus. The Chalcidians gave way (ἐνδιδόναι), as often as the enemy charged, and as they fell back ( $\dot{a}\pi o\chi\omega\rho\epsilon\bar{i}\nu$ , part. pres.) the energy pressed on and threw javelins. Whenever young men associated with Socrates they made progress in virtue. He who (§ 148, 6) is voluntarily hungry, can (§ 153, 2, c.) eat (aor.) when he will, and he who is voluntarily thirsty, can drink (aor.) when he will; but he who suffers this by necessity, has not the power (Execut, w. dat.) to cease to hunger and thirst, when he will. Eat not, before

thou art hungry, and drink not, before thou art thirsty. That (= the) death is without pain, which (part.) happens (aor.) ere (one could) think (dokelv, aor.) of (it). The tradition is, that the island (of) Delos, before Apollo appeared (aor.) to men, was concealed by the sea  $(\tau \partial \pi \hat{\epsilon} \lambda a \gamma o \varsigma)$ .

#### B. CAUSAL ADVERBIAL SENTENCES.

# § 184. a. Adverbial Sentences denoting Cause.

- 1. Such as are introduced by the conjunctions of time, ὅτε, ὁπότε, ὡς, ἐπεί, quoniam, since, ἐπειδη, quoniam, since the cause is considered contemporary (ὅτε, ὁπότε, ὡς), with the predicate of the principal sentence, or prior (ἐπεί, ἐπειδή) to it. The Ind. is the prevailing mode in these adverbial sentences; e. g. Μή με κτεῖτ, ἐπεὶ οὐχ ὁμογάστριος Εκτορός εἰμι, quoniam non sum, do not slay me, since I am not a brother of Hector. Ὁτε τοίνυν ταῦθ' οὕτως ἔχει, προςήκει προθύμως ἐθέλειν ἀκούειν, since these things are so, etc.
- 2. Such as are introduced by the conjunctions ὅτι and διότι, because. With these also, the Ind. is the prevailing mode; e. g. Αρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἣ, ὅτι φιλεῖται, ὅσιόν ἐστιν, is what is holy, loved by the gods because it is holy, or is it holy because it is loved?

# § 185. b. Conditional Adverbial Sentences.

- 1. The second kind of causal adverbial sentences, are those which express a condition, and are introduced by the conjunctions  $\varepsilon i$  and  $\dot{\varepsilon} \dot{\alpha} \nu$  ( $\ddot{\eta} \nu$ ,  $\ddot{\alpha} \nu$ , which must not be confounded with the modal adverb  $\ddot{\alpha}\nu$ , see § 153, 2). The principal clause expresses that which is conditioned by the subordinate clause. As the conditioning clause precedes the conditioned, the former is called the *Protasis*, the latter, the *Apodosis*.
- 2. The Greek language has four different ways of expressing conditionality:
- (1) The protasis has  $\epsilon i$  with the Ind., and the apodosis likewise the Ind. (sometimes also the Imp.). Then both the condition and that which is subject to the condition, are represented as a reality or fact, and hence as certain.

El τοῦτο λέγεις,  $\dot{a}$  μαρτάνεις, if you say this (admitted or assumed as a fact), you err. El είσὶ βωμοί, εἰσὶ καὶ θεοί, if there are also gods. El ἔστι θεός, σοφός ἐστιν. El ταῦτα πεπείηκας.

ἐπαινεῖσθαι ἄξιος εἰ. Εἴ τι εἰχε, καὶ ἐδίδου. Εἰ ἐβρόντησε, καὶ ἡστραψεν. Εἰταῦτα ἐπεποιήκει, ἡμαρτήκει. Εἰτοῦτο λέξεις, ἀμαρτήση. Εἴ τι ἔχεις, δός.

(2) The protasis has  $\varepsilon i$  with the Ind. of an historical tense, and the apodosis also the Ind. of an historical tense with  $\tilde{\alpha} v$ . This form is used, when the *reality* of the condition and of that which is subject to the condition, is to be *denied*. It is asserted that something could take place under a certain condition, but did not take place, because the condition was not fulfilled.

El  $\tau \iota$  e  $l \chi \varepsilon \nu$ , è  $\delta$  i  $\delta$  o v  $\delta \nu$ , si quid haberet, daret (nunc autem nihil habet; ergo nihil dare potest), if he had anything, he would give it (but he has nothing, consequently he can give nothing). El  $\tau \circ \tilde{\nu} \tau \circ \tilde{\varepsilon} \lambda \varepsilon \gamma \varepsilon \varsigma$  ( $\tilde{\varepsilon} \lambda \varepsilon \tilde{\xi} a \varsigma$ ),  $\tilde{\eta} \mu \acute{a} \rho \tau a \nu \varepsilon \varsigma$  ( $\tilde{\eta} \mu a \rho \tau \varepsilon \varsigma$ )  $\tilde{a} \nu$ , si hoc diceres, errares. El  $\tau \circ \tilde{\nu} \tau \circ \tilde{\varepsilon} \lambda \varepsilon \tilde{\xi} a \varsigma$ ,  $\tilde{\eta} \mu a \rho \tau \varepsilon \varsigma$   $\tilde{a} \nu$  (Aor. instead of the Plup.), si hoc dixisses, errasses, if you had said this, you would have erred (but you have not said it, consequently you cannot have erred). El  $\tilde{\varepsilon} \pi \varepsilon i \sigma \vartheta \eta \nu$ ,  $\tilde{\sigma} \nu \tilde{\nu} \rho \tilde{\nu} \omega \sigma \tau \circ \nu \nu$ , si obedissem, non aegrotarem.

(3) The protasis has  $\dot{\epsilon} \dot{\alpha} \nu$  with the Subj., and the apodosis the Ind. of a principal tense, commonly the Fut. (also the Imp.). The condition is then represented as a supposition, the accomplishment of which is, however, expected; that which results from the principal clause is represented by the Ind. as certain or necessary.

pal clause is represented by the limit of this (shall say), you will 'Eàν (ἢν, ἀν) τοῦτο λέγης, ἀμαρτήση, if you say this (shall say), you will say. (Whether you will actually say this I do not yet know; but I expect, I assume, that you will say it, and then it is a necessary consequence that you err.) Έάν τι ἔχωμεν, δώσομεν, if we have anything (which we expect is the case, or which depends on circumstances) we will give. Έὰν τοῦτο λέξης, ἀμαρτήση, si hoc dixeris, errabis.

(4) The protasis has si with the Opt., and the apodosis the Opt. with äv. (The Opt. Fut. is not then used). By this form, both the condition, and that which is subject to the condition, is represented as a present, mostly a future uncertainty, as an undetermined possibility, a mere supposition, conjecture, or assumption, without any reference to the thing supposed, being real or not real, possible or impossible.

Εἰ τι ἔχοις, δοίης ἄν, if you have anything (it neither being assumed nor denied that you have), you would give. Εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν. Οὐκ τν ὑπεν έγκαι μεν οὕτε τὸ καῦμα, οὕτε τὸ ψῦχος, εἰ ἐξαπίνης γίγνοιτο. Εἰ ἀναγκαῖον εἴη ἀδικεῖν ἡ ἀδικεῖσθαι, ἑλοίμην ὰν μᾶλλον ἀδικεῖσθαι, ἡ ἀδικεῖν.

Rem. 2. El with the Opt. is frequently used instead of a conjunction of time [§ 183, 3, (c)] to denote indefinite frequency in relation to what is past. Then el is translated by as often as, and the principal clause has the Ind. of an historical tense, usually the Impf., with and without ἀν; e. g. Εἰ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἔπαιεν ἄν, as often as any one of those appointed to this work, seemed to him to be indolent, he would beat him. Εἰ τις Σωκράτει περί του ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἔπανῆγεν ἀν πάντα τὸν λόγον.

Rem. 3. With the Ind. of the historical tenses,  $\check{a}v$  is commonly omitted in the conclusion with expressions which denote the idea of necessity, duty, justice, possibility, freedom, inclination, thus, e. g. with  $\chi\rho\eta\nu$ ,  $\check{\epsilon}\delta\epsilon\iota$ ,  $\check{\omega}\phi\epsilon\lambda\nu\nu$ , with verbal adjectives in  $-\tau \, \check{\epsilon} \, o \, \varsigma$ ,  $\pi\rho\sigma\varsigma\tilde{\eta}\kappa\epsilon(\nu)$ ,  $\kappa a\iota\rho\delta\varsigma \, \dot{\eta}\nu$ ,  $\epsilon \dot{k}\delta\varsigma \, \dot{\eta}\nu$ ,  $\kappa a\lambda\delta\nu \, \dot{\eta}\nu$ ,  $a\dot{l}\sigma\chi\rho\delta\nu \, \dot{\eta}\nu$ ,  $\kappa a\lambda\tilde{\omega}\varsigma \, \epsilon \dot{l}\chi\epsilon(\nu)$ ,  $\dot{\epsilon}\xi\tilde{\eta}\nu$ ,  $\dot{\epsilon}\beta\sigma\nu\lambda\delta\mu\eta\nu$ ; e. g. El alaxpóv  $\tau\iota \, \dot{\epsilon}\mu\epsilon\lambda\lambda\sigma\nu \, \dot{\epsilon}\rho\gamma\dot{\alpha}\sigma\alpha\sigma\vartheta\alpha\iota$ ,  $\vartheta\dot{\alpha}\nu\alpha\tau\nu \, \dot{\alpha}\nu\tau$  ab $\tau\sigma\tilde{\nu} \, \eta \, \rho \, \sigma \, a\iota \, \rho \, \epsilon \, \tau \, \dot{\epsilon} \, \sigma \, \nu \, \dot{\eta}\nu$ , mors praeferenda erat. What is here expressed absolutely by the Greek, is expressed with an implied condition in English, e. g.  $\epsilon \dot{\iota}\kappa\delta\varsigma \, \dot{\eta}\nu$ , it would be just,  $a\dot{\iota}\sigma\chi\rho\delta\nu \, \dot{\eta}\nu$ , it would be shameful.

#### CIV. Exercises on § 185.

If we strive after virtue, we are happy. If thou wilt follow me, said Virtue to Hercules, thou wilt become a good artificer of noble (deeds). If thou wishest the gods to be gracious to thee, thou must honor them. If thou art eager to learn, thou wilt learn much  $(\pi o \lambda \nu \mu a \vartheta \tilde{\eta} \epsilon l \nu a \iota)$ . For all men death is (the) boundary of life, even though one shut (aor. part.) himself in a cell and keep watch. That which is (= the) unexpected, if it be good, delights men the more, but if it be fearful, it terrifies the more. If thou callest to mind the past, thou wilt decide better upon the future. If we have money, we shall have friends. The possession is nothing, if it is not used (= if there is not using therewith). If men supposed (aor.) that thou wert ungrateful towards thy (= the) parents, nc one would believe that he would be repaid (= receive back a favor), if (part.) he did thee a favor (aor.). The whole time would fail (aor.) us, if we should enumerate all the deeds of Hercules. If we should banish (aor.) from life the love of fame, what then would become (aor.) of virtue (= what would the good become to us), or who would strive to do (aor.) anything illustrious? If thou shouldst be ready to take hold (aor.) of philosophy, thou wilt shortly see how much thou wilt be distinguished from others. Wisdom would awaken (= afford) a vehement love (plur.), if it were seen by the eyes. Said Alexander: It I were not Alexander, I would be Diogenes. If Socrates had not himself been (impf.) very temperate, how would be have made (xor.) others temperate? If ever Astyages demanded anything, Cyrus observed it first. If ever any one served (xor.) Cyrus, when (part.) he had given a command ( $\pi\rho o_{\zeta}\tau\acute{a}\tau\tau e \iota \nu$ , xor.), in no case (= to no one) did he ever leave (xor.) his readiness unrewarded. It would not be (= have itself) well, if the gods delighted more in great offerings, than in small. If a greater danger were to ( $\mu\acute{e}\lambda\lambda\omega$ ) threaten (= be to) us there than here, then we must perhaps prefer the greatest security (= the most secure, neut.).

# § 186. Adverbial Sentences denoting Consequence or Effect.

/ 1. Adverbial sentences of consequence or effect, are introduced by the conjunction  $\omega \varsigma \tau s$  (more seldom  $\omega \varsigma$ ). On the use of the modes the following is to be observed:

(a) The Ind. is used, when the consequence or effect is to be represented as a fact, something actually accomplished; the Inf., on the contrary, is used, when the consequence or effect is to be represented as merely conceived, not actually accomplished, but merely as possible or aimed at, or as the condition of the affirmation in the principal clause (on condition that, supposing that).

"Αργος ἀνδρῶν ἐχηρώθη ο ὕτως, ὡςτε οἱ δοῦλοι αὐτῶν ἔσχον πάντα τὰ πράγματα, Argos was left so destitute of men, that the slaves had all their effects. Σωκράτης πρὸς τὸ μετρίων ὁεῖσθαι πεπαιδευμένος ἡν ο ὕτως, ὡςτε πάνυ μικρὰ κεκτημένος πάνυ ῥαδίως ἔχειν ἀρκοῦντα, Socrates was so educated to have moderate desires, that although he possessed very little, he very easily had a sufficiency (here the consequence is not carried into effect, but is founded only on the nature of Socrates).

- REM. 1. If the Inf. after  $\omega_{\mathcal{C}}\tau_{\mathcal{E}}$  has a special subject, different from that of the principal sentence, this is put in the Acc., but if the subjects of both sentences are the same, then attraction takes place (§ 172, 3).
- Rem. 2. Instead of  $\omega_{\zeta}\tau\varepsilon$  with an Inf., a relative, particularly olog,  $\delta\sigma\sigma_{\zeta}$ , is often used in connection with an Inf.; this relative corresponds to a demonstrative in the preceding clarse, though sometimes the demonstrative is to be supplied; e. g.  $\tau \circ \iota \circ \tilde{v} \tau \circ \zeta$  o  $\Sigma \tau \dot{u} \sigma \iota \pi \pi \sigma \zeta$  hv, o  $\iota \circ \zeta$  hh  $\beta \circ \dot{v} \lambda \varepsilon \sigma \vartheta \circ \iota$  rollog anoktivival  $\tau \tilde{\omega} v$  molitav, Stasippus was such, as not to desire to put many of the citizens to death.
- (b) The Opt. with  $\tilde{a}v$  is used, when the consequence or effect is to be represented as a contingent conjecture, supposition or assumption (§ 153, 2, c.).
- (c) Finally, the Ind. of the historical tenses with  $\tilde{\alpha}\nu$ , or the Inf. with  $\tilde{\alpha}\nu$  is used, when it is to be indicated, that the consequence or effect would take place only under a certain condition [§ 153, 2, a. (a) and d.].

Τοξικήν καί ἰατρικήν καὶ μαντικήν 'Απόλλων ἀνεῦρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὡς τε καὶ οὐτος 'Ερωτος ὰν εἰη μαθητής, Apollo discovered archery, medicine and the prophetic art, under the instruction of desire and love, so that he was a disciple of Eros. Πάντες οἱ πολῖται πολεμικὰ ὅπλα κατεσκεύαζον, ὡςτε τὴν πόλιν ὄντως ἡ γ ἡ σ ω ὰν πολέμου ἔργαστήριον εἰναι (sc. εἰ εἰδες), all the citizens were preparing weapons of war, so that you would think that the city was actually a manufactory for war. Οἱ θεοὶ οὕτω μοι ἐν τοῖς ἱεροῖς ἐσήμηναν, ὡς τ ε καὶ ἰδιώτην ὰν γνῶναι, ὅτι τῆς μοναρχίας ἀπέχεσθαί με δεῖ, so that even a private man (if he had been present) might have perceived.

- Rem. 4. ' $\Omega_{\zeta}$  is used with the Inf. in independent or parenthetic clauses; e. g.  $\dot{\omega}_{\zeta}$   $\varepsilon i \pi \varepsilon \bar{\imath} \nu$ , so to speak;  $\dot{\omega}_{\zeta}$   $\gamma \dot{\varepsilon}$   $\mu o \iota \delta o \kappa \varepsilon \bar{\imath} \nu$ , as it seems to me;  $\dot{\omega}_{\zeta}$  is also often omitted in such clauses; e. g.  $o \dot{\upsilon} \pi o \lambda \lambda \tilde{\varphi} \lambda \dot{\sigma} \gamma \varphi \varepsilon i \pi \varepsilon \bar{\imath} \nu$ , to speak briefly.
  - d. Adverbial Sentences denoting Comparison.
- 2. Comparative adverbial sentences of manner and way, are introduced by the relative adverbs,  $\omega \varsigma$ ,  $\omega \varsigma \tau \varepsilon$ ,  $\omega \varsigma \pi \varepsilon \varrho$ ,  $\delta \pi \omega \varsigma$ , as. The use of the modes in these sentences corresponds with that in adjective-sentences (§ 182, 8).
- 3. Comparative adverbial sentences of quantity or degree, are introduced by the relative  $\tilde{o} \sigma \varphi$  ( $\tilde{o} \sigma \sigma v$ ), and with this the demonstrative  $\tau \sigma \sigma \sigma \dot{v} \tau \varphi$  ( $\tau \sigma \sigma \sigma \ddot{v} \tau \sigma v$ ) in the principal clause corresponds; these are translated so much as, but with a comparative or superlative, by the the.

Το σοῦ τον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, δσον οἱ μὲν δοῦλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν, we ought to differ so far from slaves, as slaves unwillingly obey their masters. "Ο σ $\varphi$  (δσον) σοφώτερός τίς ἐστι, το σού τ $\varphi$  (τοσοῦτον) σωφρον έστερός ἐστιν, the wiser any one is, the more discreet will he be. "Ο σ $\varphi$  (δσον) σοφώτατός τίς ἐστι, το σού τ $\varphi$  (τοσοῦτον) σωφρον έστατός ἐστιν.

#### CV. Exercises on § 186.

Cyrus had soon killed off  $(\dot{a}\nu a\lambda i\sigma\kappa\omega)$  the beasts in the park, so that Astyages could no longer collect others for him. The Greeks were obliged  $(\delta\epsilon\tilde{\iota}, w. acc.$  and inf.) to go back so far while fighting, that (during) the whole day they went  $(\delta\iota\dot{\epsilon}\rho\chi\epsilon\sigma\vartheta a\iota)$  not more than twenty-five stadia, and  $(\dot{a}\lambda\lambda\dot{a})$  came into the villages in the evening. In process of time  $(\dot{\omega}\varsigma \pi\rho\sigma\tilde{\eta}\gamma\epsilon\nu \dot{\sigma}\chi\rho\dot{\sigma}\nu\sigma\varsigma)$ , Cyrus became (so) filled with modesty, that he even blushed, if he met his parents. God provided for men eyes that they (might) see the visible, and ears that they (might) hear the audible. What law is full of so gross injustice, as to deprive him of recompense who (§ 148, 6) gives away (aor.) something from his own (store, plus.)

and does (nor.) a humane deed? The Athenians were permitted to rule over the rest of the Greeks, provided that they themselves obeyed the Persian king. Cyrus was very eager for honor, so that he underwent everything for the sake of being praised. The generals stood firm, that the enemy might not throw the wings into disorder. There are vessels at your command, so that you can sail wherever  $(\delta\pi\eta\ \dot{a}\nu)$  you will. The excellence of Nestor is well known to all the Greeks, so that, if I should speak of  $(\lambda \dot{\epsilon} \gamma \epsilon \iota \nu)$  it, I should speak to (those) acquainted (with it). The cup was so strong, that it could not be broken. The barbarians had invested (aor.) the city so that the Greeks could not escape from it unobserved  $(\lambda a \nu \vartheta \dot{a} \nu \epsilon \iota \nu)$ . The intestines of the sick burned  $(\kappa a \dot{\epsilon} \epsilon \sigma \vartheta a \iota)$  so, that they would very gladly have plunged themselves in cold water.

#### § 187. Interrogative Sentences.

- 1. Questions are either independent of a preceding sentence or dependent upon it; e. g. Is the friend come? and I do not know whether the friend has come. The first is called a direct question, the last, an indirect. Both may consist either of one member, or of two or more members; e. g. Is the friend come, or is he not come? Knowest thou not whether he is coming, or whether he is not coming? According as the question refers to an object (person or thing) or to a predicate, the questions are divided into nominal and into predicative questions; e. g. who has done this? (nominal question), and hast thou written the letter? (predicative question).
- 2. The nominal questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by substantive or adjective interrogative pronouns, τίς, ποῖος, πόσος, or such interrogative adverbs as πότερος, πῶς, πῆ, ποῦ, πόθι, πόθεν; e. g. τίς ταῦτα ἐποίησεν;—the predicative questions, i. e. those where the inquirer desires only an affirmation or denial of his inquiry, are introduced by adverbial interrogatives, as, ἀρα; e. g. ἀ ρ α ταῦτα ἐποίησας;
- REM. 1. Predicative questions are frequently indicated by the mere tone and by the position of the words, the predicate, or that word on which the force of the question rests, standing first in the sentence. Thus particularly in the case of negatives; e. g. ο ἐκ ἐθέλεις ἰέναι, do you not wish to go?
- 3. On the use of the interrogatives, the following is to be observed:
- (1) 'H, commonly in connection with other particles, implies an assertion, asseveration, since it supposes that that in regard to which the question is asked, actually exists, e. g.  $\hbar$  oùtoi  $\pi$ o $\lambda$ é $\mu$ ioí  $\epsilon$ i $\sigma$ i $\nu$ , are these enemies?  $\hbar$   $\pi$  o  $\nu$ , num forte, trily? indeed? when the inquirer expects a negative answer; e. g.  $\hbar$   $\pi$  o  $\nu$  retó $\lambda$  $\mu$  $\eta$  $\kappa$ '  $\epsilon$  $\rho$  $\gamma$ o  $\nu$  alogatoro  $\nu$  tó $\epsilon$ , has Jason indeed dared this thing?  $\hbar$   $\gamma$   $\alpha$  $\rho$ , is it

not so, is it not true? e.g. h  $\gamma$   $\dot{\alpha}$   $\rho$ ,  $\dot{\alpha}$  'I- $\pi$ ( $\alpha$ ,  $\dot{\alpha}$  $\dot{\alpha}$  $\nu$   $\dot{\alpha}$   $\nu$   $\dot{\alpha}$   $\dot{\alpha$ 

- (2) 'A ρ a is properly used with questions of doubt, uncertainty and wonder, but often, also, with a degree of modesty with questions wholly definite; e. g. ἀρ οἰσθά τινας, οῖ ἀνωφελεῖς ὄντες ἀφελίμους δύνανται φίλους ποιεῖσθαι, do you know any persons destitute of all recommendation, who are able to acquire valuable friends? (to which a negative answer is expected).
- (3) Où or  $\mu\dot{\eta}$  is joined with  $\dot{a}\rho a$ , according as the inquirer expects either an affirmative or negative answer; e. g. 'A $\rho$ ' où  $\kappa$  for  $\iota\nu$  dove  $\iota\nu$ , ; nonne aegrotat? (he is not sick, is he?) Ans. Aegrotat. 'A $\rho$  a  $\mu$  $\dot{\eta}$  for  $\iota\nu$  dove  $\iota\nu$ , ; numnam aegrotat? (he is not sick, is he?) Ans. Non aegrotat.
- (4) Mή always expresses apprehension or anxiety on the part of the inquirer, and hence expects a negative answer; e. g. 'Αλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; Ο ὑ κ οὖν ἔγωγ', ἔφη, do you not wish to become an architect? by no means, said he. 'Αλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός; Ο ὑ δ ὲ γεωμέτρης, ἔφη, κ. τ. λ.
- (5) M  $\tilde{\omega} \nu$  (arising from the interrogative  $\mu \hat{\eta}$  and  $o \tilde{v} \nu$ ), corresponds in all respects with the Lat. num, and hence always requires a negative answer; e.g.  $\mu \tilde{\omega} \nu \tau \epsilon \tau \delta \lambda \mu \eta \kappa a \zeta \tau a \tilde{v} \tau a \delta \rho \tilde{a} \sigma a \iota$ , you have not dared to do these things, have you? For the sake of perspicuity, the particles  $o \tilde{v} \nu$  and  $\mu \hat{\eta} \mu \tilde{\omega} \nu$  o  $\tilde{v} \nu$ ,  $\mu \tilde{\omega} \nu$   $\mu \hat{\eta}$ —are often joined with it; e.g.  $\mu \tilde{\omega} \nu$  o  $\tilde{v} \nu$   $\tau \epsilon \tau \delta \lambda \mu \eta \kappa a \zeta$ —; or  $\mu \tilde{\omega} \nu$   $\mu \hat{\eta}$   $\tau \epsilon \tau \delta \lambda \mu \eta \kappa a \zeta$ —; but when the negative  $o \tilde{v}$  is joined with  $\mu \tilde{\omega} \nu$ , the question is affirmative (nonne); e.g.  $\mu \tilde{\omega} \nu$  o  $\tilde{v} \tau \epsilon \tau \delta \lambda \mu \eta \kappa a \zeta$ —; nonne ausus es—?
- (6) O v, non, nonne? and o v κ o v v, non or nonne ergo? with the collateral idea of conclusion from what precedes, always denote affirmative questions; e. g. o v-κ o v γέλως ήδιστος εἰς ἐχθροὺς γελῷν, is it not then the sweetest laughter to laugh at one's enemies?
- (7) Elta and  $\ell \pi \epsilon \iota \tau a$  are used in questions expressing indignation, astonishment and irony, and denote opposition or contrast, and yet, since an unexpected conclusion has been drawn from what precedes; e.g.  $\ell \pi \epsilon \iota \tau'$  où  $\kappa$  oi  $\epsilon \iota \phi \rho o \nu \tau i \zeta \epsilon \iota \nu \vartheta \epsilon o \vartheta \zeta \dot{a} \nu \vartheta \rho \dot{\omega} \pi \omega \nu$ , and yet do you not suppose that the gods care for men?
  - (8) Direct double questions are introduced:
- - (9) Single indirect questions are introduced:
- a. By the interrogative pronouns δςτις, ὁποῖος, ὁπόσος, ὁπότερος, ὅπως, ὅπου, ὅπη, ὁπότε, etc. (§ 62, Rem. 1.); e. g. οὐκ οἰδα, ὅςτις ἐστίν οὐκ οἰδα, ὅπως τὰ πρᾶγμα ἔπραξεν.
- Rem. 2. But often the direct interrogatives  $\tau i \zeta$ ,  $\pi o i o \zeta$ ,  $\pi \tilde{\omega} \zeta$ , etc., take the place of the indirect question, the indirect question then assuming the character of the direct; e. g.  $o i \kappa$   $o i \delta a$ ,  $\tau i \zeta$   $\tau a \tilde{v} \tau a$   $\tilde{\varepsilon} \pi \rho a \xi \varepsilon \nu$  (instead of  $\delta \zeta \tau i \zeta$ ).
  - b. El, whether, like  $\eta$ , is properly used only in double questions, and denotes

- a wavering between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence εἰ is used after verbs of reflecting, deliberating, inquiring, asking, trying, knowing, sayiny: ὁρᾶν, σκοπεῖν, σκοπεῖνθαι, εἰδέναι, φοβεῖσθαι, etc.—πειρᾶσθαι, ἐπινοεῖν, ἐρωτἄν—λέγειν, φράζειν, etc.; e. g σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, consider whether the Greek custom is not better. Also ἐάν with the Subj. is used in such questions, when things expected and yet to be proved, are spoken of; e. g. σκέψαι, ἐὰν τόδε σοι μᾶλλον ἀρέσκη, consider whether this would please you better.
- c. M  $\hat{\eta}$ , as in direct questions, whether not, is used after expressions of reflecting, considering, inquiring, asking, as well as after those of anxiety and fear, which also have the idea of reflection. In English, this  $\mu\hat{\eta}$  after verbs of fear and anxiety is translated by that; e. g.  $\delta\rho a$ ,  $\mu\hat{\eta}$   $\tau o \tilde{v} \tau o o \tilde{v} \tau \omega \varsigma$   $\tilde{\epsilon} \chi \epsilon \iota$ , see, whether this is not so.  $\Phi \rho o v \tau \iota \zeta \omega$ ,  $\mu\hat{\eta}$   $\kappa \rho \iota \iota \tau \sigma \tau v \tilde{\eta}$   $\mu o \iota \sigma \iota \gamma \tilde{q} v$ , I am considering whether it is not best for me to be silent.
- (10) An indirect double question is introduced by, (a)  $\pi \delta \tau \epsilon \rho \sigma \nu$  ( $\pi \delta \tau \epsilon \rho a$ )  $\tilde{\eta}$ , e. g.  $\sigma \delta \kappa$  olda,  $\pi \delta \tau \epsilon \rho \sigma \nu$   $\zeta \tilde{\eta}$   $\tilde{\eta}$   $\tau \epsilon \vartheta \nu \eta \kappa \epsilon \nu$ ; (b)  $\epsilon i$   $\tilde{\eta}$ , the same as  $\pi \delta \tau \epsilon \rho \sigma \nu$   $\tilde{\eta}$ , yet with this difference, that  $\epsilon i$   $\tilde{\eta}$  expresses uncertainty and choice; (c)  $\epsilon i \tau \epsilon$   $\epsilon i \tau \epsilon$ , in the same signification as  $\epsilon i$   $\tilde{\eta}$ , except that by  $\epsilon i \tau \epsilon$   $\epsilon i \tau \epsilon$ , the corresponding relation of the two members is denoted, and the indecision of the speaker between two possibilities is made more prominent; e. g.  $\kappa a i \delta \epsilon i \xi \epsilon \iota \zeta \tau \delta \tau a \epsilon i \tau' \epsilon i \gamma \epsilon \nu i \gamma \epsilon \nu i \zeta \epsilon 
- REM. 3. On the use of the modes the following is to be observed: The Ind. is used in direct and indirect questions; the Subj. and Opt. are used in doubtful questions, and differ only as they are affected by the tense of the verb in the principal sentence; e. g.  $o\dot{v}\kappa$   $\dot{\epsilon}\chi\omega$ ,  $\delta\pi\sigma\iota$   $\tau\rho\dot{a}\pi\omega\mu\alpha\iota$  and  $o\dot{v}\kappa$   $\epsilon\dot{l}\chi\sigma\nu$ ,  $\delta\pi\sigma\iota$   $\tau\rho\dot{a}\pi\sigma\dot{\iota}\mu\eta\nu$  [§ 153, 1, b. (a)]. On the Ind. and Opt. of the historical tenses with  $\dot{a}\nu$ , see § 153, 2, a. (a) and c.

REM. 4. The answer is expressed:

• :

- a. By the repetition of the interrogative word; e. g.  $O \rho \tilde{a} \zeta \mu \epsilon$ ,  $\delta \epsilon \sigma \pi o \iota \nu$ ,  $\delta \zeta \epsilon \chi \omega$ ,  $\tau \partial \nu \tilde{a} \theta \lambda \iota o \nu$ ; Ans.  $O \rho \tilde{\omega}$ . In a negative answer, a negative is joined with the interrogative word; e. g.  $O I \sigma \vartheta$  o  $\delta \nu \beta \rho \sigma \tau o \tilde{\iota} \zeta \delta \zeta$  καθέστηκεν νόμος; Ans.  $O \delta \kappa o I \delta a$ .
  - b. By φημί, φήμ' έγώ, έγωγε; negative, οὐ φημί, οὐκ έγωγε, οὐ.
- c. Very frequently by  $\gamma \in$ , quidem, utique, assuredly, certainly, which denotes that the answer completes the thought contained in the question, extends it further, continues and strengthens it, or by an additional clause, limits and corrects it. Also by  $\gamma \acute{a} \rho$ , though still stronger.
  - d. By  $\nu a i$ ,  $\nu \hat{\eta} \tau \hat{\sigma} \nu \Delta i a$ ,  $\pi \hat{\alpha} \nu \nu$ ,  $\kappa \hat{\alpha} \rho \tau a$ ,  $\epsilon \hat{\nu} \gamma \epsilon$ , and the like.

# § 188. Oblique or Indirect Discourse.

1. The words or thoughts of a person,—whether this be a third or second person, or the speaker himself—may be repeated again, either without change, in precisely the same form as they were at first stated by the person who uttered them,—then the discourse or thought quoted is independent of the representation of the narrator.

and is called direct (oratio recta); e. g. I thought, "all men are mortal,"—he announced to me, "peace has been concluded,"—and without a preceding verb, all men are mortal;—or, in the second place, the discourse is made to refer to the representation of the speaker or some one else, and thus depends on a verb of perception or communication (verbum sentiendi or declarandi) in the principal sentence. The statement is then quoted as the sentiment of the person spoken of, i. e. of the person by whom it was originally uttered. This is called indirect or oblique discourse (oratio obliqua); e. g. he announced, that peace was concluded.

I will make peace with the enemy.—Oratio recta.

He said that he would make peace with the enemy.—Oratio obliqua.

2. The principal sentences of direct discourse, and also sentences introduced by the coördinate conjunctions, e. g. γάρ, οὖν, καίτοι, etc., are expressed, in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, (a) either by the Acc. with Inf. (§ 172, 1), or by ὅτι and ως with the finite verb (§ 180, 2), or by the participial construction (§ 175, 1); e. g. ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν—ὅτι οἱ πολέμιοι ἀποφύγοιεν οr ἀπέφυγον—τοὺς πολεμίους ἀποφυγόντας— or, (b), when they express a command, wish or desire, by the Inf. (§ 171, 2), e. g. ἔλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμίοις, he commanded the soldiers to attack the enemy; in oratio recta this would be expressed by the Imp. ἐπίθεσθε.

Ήδομαι, & Κλέαρχε, ἀκούων σου φρονίμους λόγους (oratio recta), I am pleased, Clearchus, to hear you make these sensible remarks. Τισσαφέρνης έλεξεν, ὅτι ἡδοιτο ἀκούων Κλεάρχου φρονίμους λόγους, Tissaphernes said that he was pleased to hear Clearchus, etc.

3. The subordinate clauses of direct discourse are not changed in indirect discourse, except that, after an historical tense in the principal sentence, they take the Opt., in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. έὰν τοῦτο λέγης, ἀμαρτήση, in oratio obliqua becomes ἔλεξέ σε, εἰ τοῦτο λέγοις, ἀμαρτήσεσθαι. Τελευτῶν ἔλεγεν, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι (fecisset), he finally mentioned what advantages C. had conferred on the Persians. Τισσαφέρνης ὡμοσεν ᾿Αγησιλάψ, εἰ σπείσαιτο, ἔως ἔλθοιεν, οὖς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ, ἀφεθῆναι αὐτονόμους τὰς ἐν τῆ ᾿Ασία πόλεις Ἑλληνίδας, Tissaphernes took an oath to Agesilans, if

he would make a treaty, until the messengers, whom he had sent to the king should return, that he would effect that the Grecian cities in Asia should be independent.

4. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the verb of the subordinate clause is in the Ind. of one of the principal tenses, and in the Subj., as in direct discourse. Here, although the actions and representations contained in the subordinate clauses, belong to the past, they are transferred to the time present to the speaker. The use of the Ind. is regular, when the statement in the principal sentence, is present to the time of the speaker; e. g. λέγω, ὅτι ὁ ἄνθρωπος θνητός ἐστιν, or instead of ὅτι with the finite verb, the Acc. with the Inf. is used; e. g. λέγω, τὸν ἄνθρωπον θνητὸν εἶναι.

'Aεὶ ἐπεμέλειτο ὁ Κῦρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβλη ϑ ή σονται; Cyrus always took care, whenever they were with him in his tent, that the most pleasant subjects of conversation should be presented. 'Ε ὁ ο ξε τῷ ὅημφ τριάκοντα ἑλέσθαι, ο ἱ τοὺς πατρίους νόμους συγγράψουσι, καθ' οῦς πολιτεύσουσιν, the people resolved to choose thirty men, who should draw up laws for the state, in accordance with which they should administer the government. 'Ορκίοις μεγάλοις κατείχοντο 'Αθηναῖοι, δέκα ἔτη χρήσεσθαι νόμοις, ο ῦς ἄν αὐτοῖς Σόλων θῆται. Τοὺς ἱππέας ἐκέλευσε Κῦρος φυλάττειν τοὺς ἀγαγόντας, ἔως ἄν τις σημήνη.

5. The Greek can also use the Acc. with the Inf., instead of the finite verb, in every kind of subordinate clauses.

Σκύθας φασὶ τοὺς νομάδας, ἐπεὶ αὐτοῖς Δαρεῖον εἰς βαλεῖν εἰς τὴν χώραν, μετὰ ταῦτα μεμονέναι αὐτὸν τίσασθαι, they say that the Scythian nomads, after Darius had made an irruption into their country, eagerly desired to take vengeance on him.

# APPENDIX.

#### HOMERIC DIALECT.

# § 189. Introductory Remarks on the Hexameter.

1. The measure of the Homeric verse is *Hexameter*, which consists of six portions, called *feet*. Each of these feet is a *Dactyl* or *Spondee*. A dactyl consists of one long and two short syllables (-'--), a spondee of two long (-'--) The first four feet of an Hexameter verse may be either dactyls or spondees; the fifth is usually a dactyl, and the sixth a spondee or trochee (---). The following is the scheme:

2. The first syllable of the dactyl and also of the spondee, is pronounced with a stress or elevation of voice, which is called the Arsis; the short syllables following the Arsis, or the long one, if the foot be a spondee, are pronounced with a depression of voice, which is called the Thesis. The Arsis is marked in the scheme by the sign ( —').

REMARK. The fifth foot is commonly a dactyl, but sometimes a spondee; then the verse is called a spondaic verse. A succession of dactyls indicates a quick and lively motion, while a succession of spondees, a slow and heavy motion.

3. In every well constructed Hexameter, there is at least one Caesura, which is occasioned by the ending of a word in the middle of a foot. But as the harmony of the verse requires that the ending of the foot and of the word should generally not coincide, several words of an Hexameter verse may end in the middle of a foot, and hence there may be several caesuras in an Hexameter.

χωόμενον | κατά θυμόν | ἐζώνοιο | γυναικός.

In this line the ending of the foot and of the word coincide only in the word  $\kappa a\tau \dot{a}$ . In a dactyl the word may end with a long syllable in the arsis ( $-' \mid - \mid - \mid$ ), or with the first short in the thesis ( $-' \mid - \mid - \mid$ ). In the former case, the caesura is called *masculine*, in the latter, *feminine*. The principal caesuras are the following:

(a) The most usual and most emphatic caesura is the masculine after the arsis of the third foot; e. g.

(b) Often also a less emphatic feminine caesura occurs in the thesis of the third foot; e. g.

(c) A third caesura is the masculine after the arsis of the fourth foot; this is usually preceded by a masculine caesura in the second foot; e. g.

- 4. Beside these principal caesuras there are still other subordinate ones.
- 5. Beside the caesura, the Diaeresis (διαίρεσις) also is of frequent occurrence, i. e. a separation of the verse, occasioned by the ending of the word and of the foot coinciding. The following are the principal diaereses: (a) after the first foot; (b) after the second foot; (c) after the third foot; (d) after the fourth foot; e. g.
  - (a) ήσθιον | αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ήμαρ
  - (b) αλλ' δτε δη έτος | ηλθε, περιπλομένων ένιαυτών
  - (c) εννημαρ μεν άνα στρατόν | όχετο κηλα θεοίο
  - (d) άνδρα μοι Έννεπε, Μοῦσα, πολύτροπον, | δς μάλα πολλά.

## § 190. Quantity (Comp. § 9).

PRELIMINARY REMARK. Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned by unservation.

- 1. A syllable which has the vowels  $\varepsilon$  or o, followed by another vowel or a single consonant, is short by nature; e. g.  $\tau \check{\varepsilon} \kappa \delta \varsigma$ ,  $\vartheta \check{\varepsilon} \check{\upsilon} \varsigma$ ,  $\beta \check{\upsilon} \check{\eta}$ .
- 2. A syllable which has the vowel  $\eta$  or  $\omega$ , or a diphthong, is long by nature; so all contracted and circumflexed syllables are long by nature; e. g.  $\tilde{\eta}\rho\bar{\omega}\varsigma$ , obpavó $\varsigma$ ;  $\tilde{a}\kappa\omega\nu$  (instead of  $a\tilde{\epsilon}\kappa\omega\nu$ ),  $\tilde{\epsilon}\tau\tilde{\iota}\mu\tilde{a}$  (from  $\tilde{\epsilon}\tau\tilde{\iota}\mu\tilde{a}\varepsilon$ ),  $\pi\tilde{a}\varsigma$ ,  $\sigma\tilde{\iota}\tau\sigma\varsigma$ ,  $\psi\tilde{\iota}\chi\sigma\varsigma$ ,  $\nu\tilde{\iota}\nu$ .
- 3. A syllable which has a doubtful vowel, a,  $\iota$ , v, followed by another vowel or a single consonant, or at the end of a word, is short by position; e. g.  $\dot{a}\dot{\epsilon}\dot{\iota}$ δυντες, δαιμονίη, φῦή, μάχη, φίλος,  $\dot{a}\rho\gamma\dot{v}\rho\epsilon\sigma\varsigma$ .
- 4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g.  $i\kappa \delta\sigma \vartheta a\iota$ ,  $i\kappa \delta\sigma a\iota$ , i

#### Exceptions to No. 3.

- (a) a of nouns of the first Dec., which have the Gen. in  $-a_{\zeta}$ , is long in all the Cases in which it occurs; e. g.  $\dot{\eta}\mu\dot{\epsilon}\rho\dot{a}$ ,  $\phi\iota\lambda\dot{\iota}a$ ,  $-\ddot{a}_{\zeta}$ ,  $-\ddot{a}_{\gamma}$ ,  $-\ddot{a}\nu$ , etc.
- (b) a in the Dual of all nouns of the first Dec., is long; e. g. Nom. Sing. λέαινα, Dual λεαίνα.
- (c) a is long in the Gen. Sing. in -ao and Gen. Pl. in -άων; e. g. 'Ατρείδαο, ἀγοράων.
- (d) the ending -aς of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Pl.; e. g. Nom. ταμίας, Gen. σκίας, Acc. Pl. δύξας.
- (e) a of masculine and feminine participles in -aς is long; so also other words in -aς where ντ or ν have been dropped; e.g. ἀκούσας (ἀκουσαντς), ἀκούσασα, ίστας, βάς; γίγας (γιγαντς), μέλας (μελανς).
- (f) a in the third Pers. Pl. Perf. Ind. Act.; e. g. τετύφασι.
- (g) v is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in -υμι, also in the masculine and feminine Sing. of the participle; e. g. δεικνύμι. ἐδείκνυν, δεικνύς, δεικνύσα.—Other exceptions may be learned by observation.
- 5. In Homer, a mute and liquid commonly make a syllable long by position
- 6. The final syllable of a word in verse, is uniformly long by position: (a) when it ends with a consonant, and the next word begins with a consonant; e. g.  $\kappa a i \kappa a i \ell | \sigma \delta \nu T \rho \tilde{\omega} | a c$ ; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid; e. g.  $a \delta \mu i | \tau \eta \nu$ ,  $i \nu | o i \pi \omega i | \pi i | \tau i \nu$ ,  $i \nu | o i \pi \omega i | \pi i | \tau i \nu$ ,  $i \nu |  
  - 7 A long vowel or diphthong at the end of a word, is usually made short in

Homer, before a word beginning with a vowel, but it remains long when it is in the arsis, or when the following word has the digamma (§ 193); e. g.  $\dot{\eta}\mu\dot{\epsilon}\nu\ddot{\eta}$  |  $\dot{\epsilon}\nu$   $\dot{\beta}\dot{\epsilon}\nu$  |  $\vartheta\epsilon\sigma\sigma\iota\nu$ ; —  $\upsilon\dot{\epsilon}\varsigma$ ,  $\dot{\delta}$  |  $\dot{\mu}\dot{\epsilon}\nu$   $\dot{K}\tau\epsilon\dot{\alpha}$  |  $\tau\sigma\dot{\nu}$ ,  $\dot{\delta}$   $\dot{\delta}'$   $\dot{\alpha}\rho'$  |  $\dot{E}\dot{\nu}\rho\dot{\nu}\tau\dot{\epsilon}\dot{\nu}$  |  $\dot{A}\kappa\tau\sigma\rho\dot{\iota}$  |  $\omega\nu\sigma\varsigma$ ;—  $a\dot{\nu}\tau\dot{\alpha}\rho$   $\dot{\delta}$  |  $\dot{\epsilon}\gamma\nu\omega$  |  $\dot{\eta}\sigma\iota\nu$   $\dot{\epsilon}$  |  $\nu\dot{\iota}$   $\phi\rho\epsilon\sigma\dot{\iota}$  |  $\phi\omega\nu\eta$  |  $\sigma\dot{\epsilon}\nu$   $\tau\epsilon$  ( $\dot{\eta}\sigma\iota\nu$  =  $F\tilde{\eta}\sigma\iota\nu$ ).

- 8. A long vowel or diphthong in the middle of a word, before a following vowel, is but seldom shortened; e. g.  $\xi \pi \epsilon i \hat{\eta}$  ( $\sim \sim -$ ),  $\xi \mu \pi a \iota c \varsigma$  ( $-\sim \sim$ ),  $olo \varsigma$  (
- 9. The arsis can make a short syllable long, both at the beginning of a word, e. g.  $d\sigma\pi i\delta\sigma\varsigma$  |  $d\kappa a\mu a$  |  $\tau\sigma\nu$   $\pi\bar{\nu}\rho$ , and also at the end,—in which case it is generally followed by a liquid, or a  $\sigma$  or  $\delta$ , the sound of which is easily doubled in pronunciation, or by a word with the digamma; e. g.  $\kappa a\lambda \pi \epsilon \delta i$  |  $\bar{a} \lambda \omega$  |  $\tau \epsilon \bar{\nu} \nu \tau a$ ;  $\vartheta\nu\gamma a\tau\dot{\epsilon}$  |  $\rho \bar{a} \dot{n}\nu$  (=  $F\dot{n}\nu$ ).
- 10. Not unfrequently in Homer, merely from the necessities of the verse, a short vowel in the thesis is measured as long, when it stands between two long vowels; e. g.  $i\pi o \mid \delta i \xi l \mid \eta$ .

#### § 191. Hiatus.

Hiatus, i. e. a harshness in the pronunciation, arising from the concurrence of two vowels, one of which ends a word, and the other begins the following word, is generally avoided by the Greeks, but especially in verse. In the Homeric Hexameter, however, it is admitted in the following cases:

- (a) With long vowels or diphthongs, either in the arsis, e. g. ἀντιθέ | φ 'Οδυ | σῆϊ, or in the thesis, in which case the long vowel or diphthong is short;
  e. g. οἴκοι ἔ | σαν;
- (b) When the vowel does not admit elision, or but seldom; e. g. παιδὶ ἀμυνεν;
- (c) When two words are separated by a punctuation-mark; e. g. ἀλλ' ἀνα, εἰ μέμονάς γε;
- (d) In the feminine caesura (§ 189, 3), after the first short syllable in the third foot of the verse; e. g. κεινή | δὲ τρυφά | λεια || ἄμ' | ἔσπετο | χειρὶ πα | χείη;
- (e) In the diacresis (§ 189, 5) after the first and fourth foot of the verse; e.g. Εγχεϊ | Ἰδομενῆος; πέμψαι ἐπ' ᾿Ατρείδη ᾿Αγαμέμνονι | οὐλον "Ονειρον;
- (f) When the first word has the apostrophe; e. g. δένδρε' εθαλλεν.
- (g) Words which have the digamma occasion no hiatus (§ 193, 3).

## § 192. The Homeric Dialect.

The language of Homer and his school is the older Ionic; these poets, however, were not satisfied with their own dialect merely, but selected from all the dialects, in accordance with the true principles of art, those forms which were adapted to the nature of their poetry; the regular laws of versification, also had much influence in forming the language. Thus they produced a peculiar and definite poetic language, called the Epic or Homeric.

#### § 193. Digamma or Labial Breathing F.

- 1. The Greek language had originally a special labial breathing, the sound of which corresponds nearly to the English f. From its form F, which resembles one gamma standing upon another, it is called Digamma (double gamma).
- 2. The Aeolians retained this character the longest; among the other Grecian tribes it disappeared very early; its sound, however, was in some instances changed into the smooth labial  $\beta$ , e. g.  $\beta ia$ , arising from  $Fi_{\zeta}$  (later  $i_{\zeta}$ ), vis: in some instances, it was softened into the vowel v, and after other vowels coalesced with these and formed the diphthongs av,  $\varepsilon v$ ,  $\eta v$ , ov,  $\omega v$ , e. g.  $va\hat{v}_{\zeta}$  instead of  $vaF_{\zeta}$ , navis,  $\beta o\hat{v}_{\zeta}$  ( $\beta oF_{\zeta}$ ), bovs, bos, Gen. bo-vis; in others still, it was merely changed into a smooth breathing, which, at the beginning of the word, is indicated by the Spiritus lenis, but in the middle of a word and before  $\rho$ , it was not indicated by any character; e. g.  $Fi_{\zeta}$ , vis,  $i_{\zeta}$ ;  $\varepsilon i\lambda \varepsilon \omega$ , volvo,  $\delta Fi_{\zeta}$ , ovis,  $F\rho o\delta ov$ ,  $\rho o\delta ov$ ; finally, it was also changed, at the beginning of some words, into a rough breathing, which was indicated by a Spiritus asper; e. g.  $\varepsilon o\pi \varepsilon \rho o\zeta$ , vesperus,  $\varepsilon v v v u u$ , vestio.
- 3. In the Homeric poems, the character denoting the breathing F, no longer exists; but it is very clear that in the time of Homer, many words were pronounced with the digamma; e. g. ἄγνῦμι, ἀνδάνω, ἔαρ (ver), the forms of ἘΙΔΩ (video), ἔοικα, εἰμα (vestimentum), ἔννῦμι (vestio), εἰπεῖν, ἔκηλος, ἔος and δς (suus), οὐ (sui), ἔσπερος (vesperus), οἰκος (vicus), οἰνος (vinum); this is obvious from several facts: (a) words that have the digamma cause no hiatus; e. g. πρὸ ἔθεν (= πρὸ Ϝέθεν); (b) hence also a vowel capable of elision, when placed before such a word, cannot be elided; e. g. λίπεν δέ ἐ (= δέ Ϝε), instead of δ' ἔ; (c) the ν ἐφελκυστικόν is wanting before words which have the digamma; e. g. δαῖέ οἰ (= δαῖέ Ϝοι), instead of δαῖέν οἰ; (d) οὐ instead of οὐκ is found before the digamma; e. g. ἐπεὶ οῦ ἑ θ ἐν ἐστι χερείων (= οῦ Ϝεθεν), instead of οὖχ ἐθεν; (e) in compounds neither elision nor crasis takes place; e. g. διαειπέμεν (= ἔια Ειπέμεν), instead of διειπεμεν, ἀαγής, instead of ἀ Γαγής; (f) long vowels are not shortened (§ 190, 3) before words that have the digamma; e. g. κάλλεί τι στίλβων καὶ ειμασι (= καὶ Ϝείμασι).

# § 194. Change of Vowels.

Contraction .- Diaeresis .- Crasis .- Synizesis .- Apocope.

- 1. The Homeric language often varies in the use of contracted and uncontracted forms, according to the necessities of the verse; e. g. ἀέκων and ἄκων. The particular instances of contraction will be seen below, under the contract declensions and conjugations. The contraction of on into ω takes place in the verbs βοὰν, to cry, and νοεῖν, to think; e. g. βώσας, instead of βοήσας, ἀγνώσασκεν, instead of ἀγνοήσασκεν; so also, ὀγδώκοντα, instead of ὀγδοήκοντα.
- 2. Diaeresis is the separation of a diphthong into its vowels. The use of this is not rare in Homer; it occurs most frequently in those words where the two

vowels are separated by the digamma; e. g. πάις, ἀυτμή, breath (from  $\mathring{a} F \omega$ ), ἐἰσκω, ἐϋκτίμενος, δις (δFις, ovis), δίομαι (comp. opinor).

- 3. The use of crasis is limited to a few cases, particularly: κάγώ, τάλλα, οὐμός, οὕνεκα, ὥριστος, ωὐτός, instead of καὶ ἐγώ, τὰ ἄλλα, ὁ ἐμός, ὁ ἄριστος, ὁ
  αὐτός.
- 4. Synizesis, i. e. the contraction of two vowels into one, which is perceptible only in the pronunciation, but is not indicated by the form of the word, is of very frequent occurrence:
  - (a) In the middle of words, most frequently in the following combination of vowels: εα, εα, εαι, εας; εο, εοι, εου; εω, εω; e. g. στήθεα, ημέας, θεοί, χρυσέοις, τεθνεῶτι; much more seldom in αε, ια, ιαι, ιη, ιη, ιο; e. g. ἀεθλεύων, πόλιας, πόλιος; οο only in δγδοον; υοι only in δακρύοισι; ηι in δηίοιο, δηίων, δηίοισι, ήια;
  - (b) Between two words in the following combination of vowels: η α, η ε, η π, η ει, η ου, η οι; ει ου; ω α, ω ου; the first word is one of the following: η, η, δη, μη and ἐπεί, or a word with the inflection-endings η, ω; e.g. η ου, δη ἀφνειότατος, μη ἄλλοι, είλαπίνη ηὲ γάμος, ἀσβέστω ουδ' υίόν
  - 5. Elision (§ 6, 3) occurs very frequently, namely:
  - (a) The  $\alpha$  in the Neut. Pl. and in the Acc. Sing. of the third Dec.; seldom in the Acrist-ending  $-\sigma a$ ; e. g.  $\mathring{a}\lambda \varepsilon \iota \psi' \dot{\varepsilon} \mu \dot{\varepsilon}$ ; usually in the particle  $\mathring{a}\rho a$ ;
  - (b) The  $\epsilon$  in the personal pronouns  $\ell\mu\dot{\epsilon}$ ,  $\mu\epsilon$ ,  $\sigma\dot{\epsilon}$ , etc.; in the Voc. of the second Dec.; in the Dual of the third Dec.; in endings of the verb, and in particles, e. g.  $\delta\dot{\epsilon}$ ,  $\tau\dot{\epsilon}$ ,  $\tau\dot{\epsilon}\tau\dot{\epsilon}$ , etc. (but never in  $l\delta\dot{\epsilon}$ );
  - (c) The ι in the Dat. Pl. of the third Dec., much more seldom in the Dat. Sing., and indeed only when the connection is such, that it could not be mistaken for the Acc.; e. g. χαῖρε δὲ τῷ ὁρνιθ' 'Οδυσεύς; in ἄμμι, ὅμμι and σφι; in adverbs of place in -θι, except those derived from substantives; in εἴκοσι; finally, in all the endings of the verb;
  - (d) The o in  $\dot{a}\pi\dot{o}$  and  $\dot{v}\pi\dot{o}$  (but never in  $\pi\rho\dot{o}$ ), in  $\delta\dot{v}o$ , in Neut. pronouns (except  $\tau\dot{o}$ ), and in all endings of the verb;
  - (e) at in the endings of the verb,  $\mu at$ ,  $\tau at$ ,  $\sigma \vartheta at$ ;
  - (f) or in  $\mu$ or, to me, and in the particle  $\tau$ or.
- 6. Apocope  $(\dot{a}\pi o\kappa o\pi \acute{\eta})$ , i. e. the rejection of a short final vowel before a word beginning with a consonant, occurs in the prepositions  $\dot{a}\nu \acute{a}$ ,  $\kappa a\tau \acute{a}$ ,  $\pi a\rho \acute{a}$ , seldom in  $\dot{a}\pi \acute{o}$  and  $\dot{v}\pi \acute{o}$ , and in the conjunction  $\check{a}\rho a$ .—"Av before  $\beta$ ,  $\pi$ ,  $\phi$ ,  $\mu$ , is changed into  $\check{a}\mu$  (§ 8, 4); e. g.  $\grave{a}\mu$   $\beta \omega \mu o i \sigma \iota$ ,  $\grave{a}\mu$   $\pi \acute{e}\lambda a\gamma o\varsigma$ ,  $\grave{a}\mu$   $\phi \acute{o}\nu o\nu$ ,  $\grave{a}\mu \mu \acute{e}\nu \omega$ ;  $\kappa$   $\acute{a}\tau$  assimilates its  $\tau$  to the following consonant, except that the rough mute is preceded by the corresponding smooth; e. g.  $\kappa \grave{a}\acute{o}$   $\check{o}\acute{v}\nu a\mu \iota \nu$ ,  $\kappa \grave{a}\kappa$   $\kappa \epsilon \phi a \lambda \tilde{\eta}\varsigma$ ,  $\kappa \grave{a}\gamma$   $\gamma \acute{o}\nu v$ ,  $\kappa \grave{a}\pi$   $\phi \acute{a}\lambda a\rho a$ ; examples of  $\check{a}\pi \acute{o}$  and  $\mathring{v}\pi \acute{o}$  are  $\check{a}\pi \pi \acute{e}\mu \psi \epsilon \iota$ ,  $\mathring{v}\beta \beta \acute{a}\lambda \lambda \epsilon \iota \nu$ , instead of  $\check{a}\pi o$ - $\pi \acute{e}\mu \psi \epsilon \iota$ ,  $\mathring{v}\pi o \beta \acute{a}\lambda \lambda \epsilon \iota \nu$ .

# § 195. Change of Consonants.

1. Δ and ϑ remain before u (contrary to § 8, 2); e. g. ἰδμεν, κεκορυθμένος, instead of ἰσμεν. κεκορυσμένος.

- 3. In Homer consonants can be doubled, after short vowels, according to the necessities of the verse, in the following cases:
  - (a) The liquids and  $\sigma$  on the addition of the augment, when there are three successive short syllables; e. g.  $\dot{\epsilon}\lambda\lambda\alpha\beta\sigma$ ,  $\dot{\epsilon}\mu\mu\alpha\vartheta\sigma$ ,  $\dot{\epsilon}\nu\nu\epsilon\sigma$ ,  $\dot{\epsilon}\sigma\sigma\epsilon\nu\alpha$ ;
  - (\*) In composition, also, the liquids and σ are doubled; e. g. νεόλλουτος (from νέος and λούω);
  - (:) The σ in the inflection of the Dat. in σι, and of the Fut. and Aor.; e. g. νέκυσσιν, φράσσομαι, κάλεσσα;
  - (d) The σ in the middle of several words; e. g. δσσον, τόσσον, δπίσσω, etc.

Of the mutes,  $\pi$  is doubled in the interrogatives which begin with  $\delta\pi$ ; e.g.  $\delta\pi\pi\omega\varsigma$ , etc.;— $\kappa$  in  $\pi\epsilon\lambda\epsilon\kappa\kappa\omega$ ,  $\pi\epsilon\lambda\epsilon\kappa\kappa\omega$ ;— $\tau$  in  $\delta\tau\tau\iota$ ,  $\delta\tau\tau\epsilon\omega$ ,  $\delta\tau\tau\epsilon\omega$ ;— $\delta$  in  $\epsilon\delta$ - $\delta\epsilon\iota\sigma\epsilon$ ,  $\delta\delta\delta\epsilon\epsilon$ ,  $\delta\delta\delta\eta\nu$ .

Remark. The doubling of  $\rho$ , when the augment is prefixed and in composition (§ 8, 12), can be omitted, if the verse requires it; e. g.  $\ell\rho\ell\zeta\sigma\nu$  (from  $\dot{\rho}\dot{\epsilon}\zeta\omega$ ),  $\chi\rho\nu\sigma\dot{\epsilon}\rho\nu\tau\sigma\varsigma$ . For the same reason, though but seldom, one of the consonants, which otherwise usually occur doubled, is omitted; e. g. 'Oð $\nu\sigma\dot{\epsilon}\dot{\nu}\varsigma$ , ' $\Lambda\chi\iota\lambda\dot{\epsilon}\dot{\nu}\varsigma$ ,  $\phi\dot{a}\rho\nu\gamma\rho\varsigma$ , instead of 'O $\dot{\sigma}\nu\sigma\dot{\epsilon}\dot{\nu}\varsigma$ , ' $\Lambda\chi\iota\lambda\dot{\epsilon}\dot{\nu}\varsigma$ ,  $\phi\dot{a}\rho\nu\gamma\gamma\sigma\varsigma$ .

#### Declensions.

# § 196. Suffix $\varphi\iota(r)$ .

In addition to the marks for the Cases, the Homeric dialect has the suffix  $\phi \iota (\nu)$ , which expresses the relation of the Dat., and in connection with prepositions, that of the Gen. This suffix  $\mathbf{z}$  always appended to the unchanged stem of the word; e. g.

- I. Dec. only in the Sing.: ἀγέληφι, ἀπὸ νευρῆφιν;
- II. Dee. in Sing. and Pl.; all these forms, without respect to the accentuation of the Nom., are paroxytones (-όφι): ϑεόφιν (for ϑεῶν), of the gods, ἀπ' ὀστεόφιν (for ὀστέων), of bones.
- III. Dec. almost exclusively in the Pl.: δρεσφι(ν), upon the mountains, ἐκ στηϑεσφι (comp. § 44), ναῦφι.

## § 197. First Declension.

1. Instead of the long a, η is used through all the Cases of the Sing.; e. g. Πηνελοπείης, Πηνελοπείη from Πηνελόπεια, φρητρή, Βορέης, Βορέην.

Exceptions:  $\vartheta \varepsilon \dot{a}$ , goddess,  $-\tilde{a}_{\zeta}$ ,  $-\tilde{a}_{\gamma}$ ,  $-\dot{a}_{\nu}$ ; Naυσικάα, Φεία; Alνείας, Αθγείας, Έρμείας, and some other proper names in  $-a_{\zeta}$  pure. The Voc. of νύμφη is νύμφα.

2. Substantives in  $-e \iota a$  and  $-o \iota a$ , derived from adjectives in  $-\eta \varsigma$  and  $-o \iota \varsigma$ , and also some other feminines, change short a of the Attic dialect into  $\eta$ ; e. g.

**Δληθείη, ἀναιδείη, εύπλοιη, κνίσση, instead of ἀλήθεια, ἀναίδεια, εύπλοία,** κνίσσα.

- 3. The Nom. Sing. of masculines, in a great number of words, have the ending - $\check{a}$  (like the Lat.), instead of - $\eta \varsigma$ , according to the necessities of the verse; e. g.  $l\pi\pi\acute{o}\tau\check{a}$ ,  $al\chi\mu\eta\tau\check{a}$ ,  $\mu\eta\tau\acute{i}\epsilon\tau a$ ,  $\epsilon\acute{v}\rho\acute{v}o\pi a$ . The Voc. retains in all these the ending - $\check{a}$ .
- 4. The Gen. Sing. of masculines has the following endings: -ao,  $-\omega$  (contracted from -ao) and  $-e\omega$ ; the last ending  $-e\omega$  is always pronounced with syninesis, and in relation to the accent,  $\omega$  is considered short (§ 30, Rem. 2); e. g.  $E\rho\mu\epsilon ia\varsigma$ , Gen.  $E\rho\mu\epsilon ia\varsigma$  and  $E\rho\mu\epsilon i\omega$ ;  $Bo\rho\epsilon \eta\varsigma$ , Gen.  $Bo\rho\epsilon ao$  and  $Bo\rho\epsilon \omega$ ;  $A\tau\rho\epsilon i\delta ao$  and  $A\tau\rho\epsilon i\delta\epsilon \omega$ .
- 5. The Gen. Pl. of masculines and feminines, has the endings: -άων, -ῶν and -έων (έων is regularly pronounced with synizesis); e. g. κλισιάων, κλισιῶν. πυλάων, πυλέων.
- 6. The Dat. Pl.:  $-\eta \sigma \iota(\nu)$ ,  $-\eta \varsigma$ , and  $-\alpha \iota \varsigma$  (only in  $\vartheta \varepsilon \alpha \widetilde{\iota} \varsigma$  and  $\mathring{\alpha} \kappa \tau \alpha \widetilde{\iota} \varsigma$ ); 8. g.  $\kappa \lambda \iota \sigma \widetilde{\iota} \eta \sigma \iota(\nu)$ ,  $\pi \varepsilon \tau \rho \eta \varsigma \pi \rho \delta \varsigma \mu \varepsilon \gamma \mathring{\alpha} \lambda \eta \sigma \iota$ .

#### § 198. Second Declension.

- 1. Gen. Sing.: ου and οιο; e. g. ωμου, ωμοιο from ωμος, ό, shoulder.
- 2. Gen. and Dat. Dual: οιιν (instead of -οιν); e. g. ωμοιιν.
- 3. Dat. Pl.: -οισι(ν) and -οις; e. g. ωμοισιν, ωμοις.
- 4. Attic Declension. Gen. Sing.:  $-\tilde{\omega} o$ , instead of  $-\omega$ ; e. g.  $\Pi \eta \nu \epsilon \lambda \epsilon \tilde{\omega} o$ , from  $\Pi \eta \nu \epsilon \lambda \epsilon \omega \varsigma$ . In  $\gamma \omega \lambda \omega \varsigma$ , sister-in-law, 'Adw and  $K \tilde{\omega} \varsigma$ , the  $-\omega \varsigma$  produced by contraction, is resolved by o; e. g.  $\gamma \alpha \lambda \delta \omega \varsigma$ , 'Ad $\delta \omega \varsigma$ , K $\delta \omega \varsigma$ .
- 5. Contracted forms of the second Dec., occur but seldom, viz.  $\nu \circ \tilde{v} \zeta$ , usually véoς,  $\chi \epsilon \iota \mu \dot{a} \dot{\rho} \dot{\rho} c \upsilon \zeta$  and  $\chi \epsilon \iota \mu \dot{a} \dot{\rho} \dot{\rho} c \upsilon \zeta$ ,  $\Pi \dot{a} \nu \vartheta o \upsilon$ ,  $\Pi \dot{a} \nu \vartheta o \upsilon$ ,  $\Pi \dot{a} \nu \vartheta o \upsilon$ . With those in -eoς, -eov, Homer either lengthens the  $\epsilon$  into  $\epsilon \iota$ , or employs synizesis, as the nature of the verse requires; e. g.  $\chi \rho \dot{\nu} \sigma \epsilon \iota o \zeta$ .

# § 199. Third Declension.

- - 2. Gen. and Dat. Dual:  $-o \iota \iota \nu$  (as in Dec. II.); e. g.  $\pi o \delta o \tilde{\iota} \iota \nu$ .
- 3. The Acc. Sing. of those in  $-\nu \zeta$ , sometimes has the ending -a; e. g.  $\epsilon \dot{\nu} \rho \dot{\epsilon} a$   $\pi \acute{\nu} \nu \tau \sigma \nu$ ,  $l \chi \vartheta \acute{\nu} a$ ,  $\nu \acute{\epsilon} a$ , instead of  $\epsilon \dot{\nu} \rho \acute{\nu} \nu$ ,  $l \chi \vartheta \acute{\nu} \nu$ ,  $\nu a \tilde{\nu} \nu$ .
- 4. The words γέλως, laughter, lδρώς, sweat, and έρως, love, which properly belong to the third Dec., in particular Cases in Homer, are declined like the Attic second Dec.: γέλω and γέλων, instead of γέλωτα, γέλω, instead of γέλωτι, lδρῶ, lδρῷ, instead of lδρῶτα, lδρῶτι; ἔρω, instead of ἔρωτι.

- 5. Those in  $-\iota \zeta$ , Gen.  $-\iota \delta \circ \zeta$ , especially proper names, often have the inflection  $-\iota \circ \zeta$ , etc., and in the Dat. always; e. g.  $\mu \acute{\eta} \nu \iota \circ \zeta$ ,  $\Theta \acute{\epsilon} \tau \iota \circ \zeta$ ,  $\Theta \acute{\epsilon} \tau \iota \circ \zeta$ ,
- 6. The neuter οὐς, ἀτός, ear (§ 39), in Homer has the form οὖας, οὖατος, Pl. οὖατα; the neuters στέαρ, fat, οὐθαρ, breast, and πεῖραρ, issue, have -ἄτος in the Gen.: στέατος, οὖθατα, πείρατα, πείρασι. In the neuters τέρας, κέρας and κρέας (§ 39), the τ is dropped; e. g. τέραα, -άων, -άεσσι; Dat. κέρα, Pl. κέρα, κεράων, κεράεσσι and κέρασι; Pl. κρέα, κρεάων, κρεῶν and κρειῶν, κρέασιν.
- 7. In the words mentioned under § 36, Homer can either retain or omit ε, as the verse may require; e. g. ἀνήρ, ἀνέρος and ἀνδρός, ἀνέρι and ἀνδρί, etc. (but only ἀνδρῶν, ἀνδράσι and ἀνδρέσσι); γαστήρ, -έρος, -έρι and γαστρός, γαστρί, γαστέρα, γαστέρες; Δημήτηρ, -ητέρος and -ητρος, Δημητέρα; θυγάτηρ, θυγατέρος and θύγατρος, etc., θυγατέρεσσι, but θυγατρῶν; πατήρ and μήτηρ, -τέρος and -τρος, etc.
- 8. The word  $i\chi\omega\rho$ , blood of the gods, in the Acc. has  $i\chi\tilde{\omega}$ , instead of  $i\chi\tilde{\omega}\rho a$ , and  $\kappa\nu\kappa\epsilon\omega\nu$ ,  $\delta$ , mixed drink, in the Acc. has  $\kappa\nu\kappa\epsilon\tilde{\omega}$  or  $\kappa\nu\kappa\epsilon\iota\tilde{\omega}$ .
- 9. To § 41\* belong  $-a v \zeta$ ,  $-e v \zeta$ ,  $-o v \zeta$ . Of  $\gamma \rho a \tilde{v} \zeta$ , there occur in Homer only Nom.  $\gamma \rho \eta \tilde{v} \zeta$ ,  $\gamma \rho \eta \tilde{v} \zeta$ , Dat.  $\gamma \rho \eta \tilde{t}$ , and the Voc.  $\gamma \rho \eta \tilde{v}$  and  $\gamma \rho \eta \tilde{v}$ . The word  $\beta o \tilde{v} \zeta$  does not admit contraction, thus:  $\beta \delta \epsilon \zeta$ ,  $\beta \delta a \zeta$ ; Dat. Pl.  $\beta \delta \epsilon \sigma \sigma \iota$ , see No. 1.
- 10. § 41. In common nouns in  $-\varepsilon \dot{v} \zeta$  and in the proper name 'Axilleviz,  $\eta$  is used instead of  $\varepsilon$ , in all the forms in which v (F) of the stem is dropped; e. g.  $\beta a\sigma i \lambda \dot{\varepsilon} \dot{v} \zeta$ , Voc.  $-\varepsilon \ddot{v}$ , Dat. Pl.  $-\varepsilon \ddot{v} \sigma i$  (except  $\dot{a}\rho i \sigma \tau \dot{\eta} \varepsilon \sigma \sigma i v$  from  $\dot{a}\rho i \sigma \tau \varepsilon \dot{v} \zeta$ ), but  $\beta a\sigma i \lambda \ddot{\eta} \dot{o} \zeta$ ,  $-\ddot{\eta} \dot{\varepsilon}$ ,  $-\ddot{\eta} \dot{\varepsilon} \zeta$ , (a in the Acc. Sing. and Pl. is short). Among the proper names, the following are to be specially noticed: 'Odvo $\sigma \varepsilon \dot{v} \zeta$ , 'Odvo $\sigma \ddot{\eta} \dot{v} \zeta$  and 'Odvo $\sigma \dot{\varepsilon} \dot{v} \zeta$ , also 'Odvo $\sigma \varepsilon \dot{v} \zeta$  (contracted), 'Odvo $\ddot{\eta} \ddot{i}$  and 'Odvo $\sigma \dot{i} \dot{v} \zeta$ , and 'Odvo $\sigma \dot{\varepsilon} \dot{v} \zeta$ , also 'Odvo $\sigma \dot{\varepsilon} \dot{v} \zeta$ , II $\eta \lambda \ddot{\eta} \dot{v} \zeta$  and  $-\dot{\varepsilon} \dot{v} \zeta$ ,  $-\ddot{\eta} \ddot{i}$  and  $-\dot{\varepsilon} i \zeta$ ,  $-\ddot{\eta} \dot{v} \zeta$ ; generally retain  $\varepsilon$ , and contract  $-\varepsilon o \zeta$  in the Gen. by synizesis, and sometimes  $-\varepsilon a$  in the Acc. into  $-\eta$ , thus: Tvd $\dot{\varepsilon} \dot{v} \zeta$ ,  $-\dot{\varepsilon} \ddot{i}$ ,  $-\dot{\varepsilon} a$  and  $-\ddot{\eta}$ .
- 11. § 42.  $-\eta \zeta$  and  $-\varepsilon \zeta$ , Gen.  $-\varepsilon \circ \zeta$ . The Gen. Sing. remains uncontracted; the Nom. Pl. is  $-\varepsilon \varepsilon \zeta$  and  $-\varepsilon \iota \zeta$ ; the Gen. Pl. remains uncontracted (except when the ending  $-\varepsilon \omega \nu$  is preceded by a vowel, in which case contraction takes place; e. g.  $\zeta \alpha \chi \rho \eta \tilde{\omega} \nu$  from  $\zeta \alpha \chi \rho \eta \tilde{\varepsilon} \omega \nu$ , which is from  $\zeta \alpha \chi \rho \eta \tilde{\eta} \zeta$ , impetuous), also the Acc. Pl.  $-\varepsilon \alpha \zeta$ . "A $\rho \eta \zeta$  is thus declined: "A $\rho \eta \circ \zeta$  and "A $\rho \eta \circ \zeta$ , "A $\rho \eta$ , "A $\rho \varepsilon \zeta$ , Acc. "A $\rho \eta$  and "A $\rho \eta \nu$ ; Voc. 'A $\rho \varepsilon \zeta$  and "A $\rho \varepsilon \zeta$ .
- 12. § 42. Proper names in  $-\kappa \lambda \tilde{\eta} \varsigma$  contract  $\varepsilon \varepsilon$  into  $\eta$ ; e.g. Ήρακλέης,  $-\kappa \lambda \tilde{\eta} \varsigma \varsigma$ ,  $\tilde{\eta} \tilde{\iota}$ ,  $-\tilde{\eta} a$ , Voc. Ἡράκλεις; but adjectives in  $-\varepsilon \eta \varsigma$ , have both  $\varepsilon \iota$  and  $\eta$ ; e.g. ἀκλεής, ἀκληεῖς, ἀγακλῆος, but ἐϋκλείας (Acc. Pl.) from ἐϋκλεής, ἐϋρρεής, Gen. ἐὑρρεῖος from ἐϋρρεής. So the forms δυςκλέα, ὑπερδέα, instead of  $-\varepsilon \varepsilon a$ , occur.
- 13. § 43.  $-\omega \varsigma$ , Gen.  $-\omega \circ \varsigma$ . In Homer the contracted forms  $\eta \rho \omega$  Dat., and Miv Acc., occur. Of the words in  $-\omega \varsigma$  and  $-\omega$ , Gen.  $-\delta \circ \varsigma$ , only  $\chi \rho \omega \varsigma$  and its compounds, are uncontracted:  $\chi \rho \circ \delta \varsigma$ ,  $\chi \rho \circ \delta t$ ,  $\chi \rho \circ \delta t$ .
- 14. § 44. (a)  $-a\varsigma$ , Gen.  $-aο\varsigma$ ; the Dat. Sing. is uncontracted or contracted, according to the necessities of the verse; e. g.  $\gamma \hat{\eta} \rho a \bar{\iota}$  and  $\gamma \hat{\eta} \rho a$ . But the Nom. and Acc. Pl., are always contracted; e. g.  $\delta \hat{\epsilon} \pi a$ .—(b)  $-o\varsigma$ , Gen.  $-\epsilon o\varsigma$ ; according to the necessities of the verse, both the uncontracted and contracted forms

<sup>\*</sup> These numbers refer to the sections in the first part of the Grammar—TR.

are used, (except in the Gen. Pl., which always remains uncontracted, also in the Gen. Sing., except in some substantives, which contract  $-\epsilon o \zeta$  into  $-\epsilon v \zeta$ ; e.g.  $\dot{E} \rho \dot{\epsilon} \beta \dot{\epsilon} v \zeta$ ,  $\dot{v} \dot{u} \rho \sigma \epsilon v \zeta$ ,) Dat.  $\dot{v} \dot{\epsilon} \rho \dot{\epsilon} \ddot{u}$  and  $\dot{v} \dot{\epsilon} \rho \dot{\epsilon} \iota$ ,  $\kappa \dot{u} \dot{u} \dot{\lambda} \dot{\epsilon} \ddot{\iota}$  and  $\kappa \dot{u} \dot{u} \dot{\lambda} \dot{\epsilon} \iota$ ; Nom. and Accepturals in  $-\epsilon a$ , commonly remain uncontracted, but must be pronounced with synizesis; e.g.  $v \dot{\epsilon} \iota \kappa \dot{\epsilon} a$ ,  $\beta \dot{\epsilon} \dot{u} \epsilon a$ .—In  $\sigma \pi \dot{\epsilon} o \zeta$ ,  $\kappa \dot{\lambda} \dot{\epsilon} o \zeta$ ,  $\dot{\delta} \dot{\epsilon} o \zeta$ ,  $\chi \rho \dot{\epsilon} o \zeta$ ,  $\epsilon$  is sometimes lengthened into  $\epsilon \iota$ , sometimes into  $\eta$ , thus: Gen.  $\sigma \pi \dot{\epsilon} \iota o v \zeta$ , Dat.  $\sigma \pi \dot{\eta} \ddot{\iota}$ , Acc  $\sigma \pi \dot{\epsilon} o \zeta$  and  $\sigma \pi \dot{\epsilon} i o \zeta$ , Gen. Pl.  $\sigma \pi \dot{\epsilon} \iota \omega v$ , Dual  $\sigma \pi \dot{\epsilon} \sigma \sigma \iota$  and  $\sigma \pi \dot{\eta} \epsilon \sigma \sigma \iota$ ;  $\chi \rho \dot{\epsilon} o \zeta$  and  $\chi \rho \epsilon \dot{\iota} o \zeta$ ;  $\kappa \dot{\lambda} \dot{\epsilon} \dot{u}$  and  $\kappa \dot{\lambda} \dot{\epsilon} \dot{\iota} a$ .

15. § 45.  $-l \zeta$ , Gen.  $-l \circ \zeta$ ;  $-v \zeta$ , Gen.  $-v \circ \zeta$ . The Dat. Sing. is contracted e. g.  $\delta \tilde{\iota} \zeta v \tilde{\iota}$ ,  $\pi \lambda \eta \vartheta v \tilde{\iota}$ ,  $v \dot{\epsilon} \kappa v \iota$ ; the Acc. Pl., as the verse may require, is sometimes uncontracted, sometimes, and indeed more commonly, contracted; e. g.  $l \chi \vartheta \tilde{v} \zeta$ , instead of  $l \chi \vartheta \dot{v} a \zeta$ ,  $\delta \rho \tilde{v} \zeta$ ; the Nom. Pl. never suffers contraction, but is pronounced with synizesis; e. g.  $l \chi \vartheta \dot{v} \epsilon \zeta$  (dissyllable). The Dat. Pl. ends in  $-\dot{v} \epsilon \sigma \sigma \iota$  and  $-\dot{v} \epsilon \sigma \sigma \iota$  (dissyllable); e. g.  $l \chi \vartheta \dot{v} \sigma \sigma \iota v$  and  $l \chi \vartheta \dot{v} \epsilon \sigma \sigma \iota v$ .

16. § 46.  $-i \zeta$  and -i, Gen.  $-i \circ \zeta$  (Att.  $-\epsilon \omega \zeta$ );  $-\tilde{v} \zeta$  and  $-\tilde{v}$ , Gen.  $-\tilde{v} \circ \zeta$  (Att.  $-\epsilon \omega \zeta$ ). (a) Words in  $-\iota \zeta$  retain the  $\iota$  of the stem through all the Cases, and are always contracted in the Dat. Sing., and sometimes in the Acc. Pl., e. g.  $\pi \delta \lambda \iota \zeta$ ,  $-\iota \circ \zeta$ , -l, Pl.  $-\iota \varepsilon \zeta$ ,  $-\iota \omega v$ ,  $-\iota \circ \iota \zeta$ , and  $-l \zeta$ . The Dat. Sing. has also the endings  $-\varepsilon \iota$  and  $-\varepsilon \iota$ ; e. g.  $\pi \delta \sigma \varepsilon \iota$  and  $\pi \delta \sigma \varepsilon \iota$ , from  $\pi \delta \sigma \iota \zeta$ ; in some words the  $\iota$  of the stem is changed into  $\varepsilon$  in other Cases also; e. g.  $\varepsilon \pi \dot{\omega} \lambda \xi \varepsilon \iota \zeta$  (Acc.),  $\varepsilon \pi \dot{\omega} \lambda \xi \varepsilon - \sigma \iota v$ , especially in  $\pi \dot{\omega} \lambda \iota \zeta$ , which, moreover, as the verse requires, can lengthen  $\varepsilon$  into  $\eta$ , thus: Gen.  $\pi \dot{\omega} \lambda \iota \dot{\omega} \zeta$ ,  $\pi \dot{\omega} \lambda \varepsilon \sigma \zeta$  and  $\pi \dot{\omega} \lambda \eta \sigma \zeta$ , etc., and in  $\delta \iota \zeta$ , ovis, Dat. Pl  $\delta t \varepsilon \sigma \iota v$ ,  $\delta \varepsilon \sigma \iota v$ . (b) Words in  $-\check{v}\zeta$ , which in the Attic Gen. end in  $-\varepsilon \omega \zeta$ , have  $-\varepsilon \sigma \zeta$ , and in the Dat. Sing. both the uncontracted and contracted forms e. g.  $\varepsilon \dot{\nu} \rho \varepsilon \iota$ ,  $\pi \dot{\chi} \chi \varepsilon \iota$ ,  $\pi \lambda \alpha \tau \varepsilon \iota$ ; in the other Cases, the uncontracted forms are commonly used, though these are generally to be pronounced with synizesis.

# § 200. Anomalous Words (Comp. § 47).

1. Γόνυ (τδ, knee) and δόρυ (τδ, spear):

Sing. | γούνατος and γουνός | δούρατος and δουρός, δούρατι and δουρί | δούρατα and δοῦρα; Duai ἐοῦρε | δούρων | δούρων | δούρασι | δούρασι | and δούρεσσι | δούρασι | and δούρα | and δ

**2. Κάρα (τ**δ, head).

Sing. N. κάρη Gen. κάρητος καρήατος κρατός κρά**ιτος** Dat. κάρητι καρήατι κρατί κρά**ατι** Acc. κάρη (κρ**āτa, Masc., Od. 8, 92)**.

Plur. N. κάρα καρήστα (and κάρηνα)
G. κράτων (" καρήνων,
D. κρασί
Α. κράστα (" κάρηνα).

3. N a ῦ ς (ἡ, ship):

4. X e i ρ (ή, hand), Dat. χερί, Acc. χέρα, Dat. Pl. χείρεσιν and χείρενο-

## § 201. Adjectives.

- 1. The adjectives βαθύς and ἀκύς have sometimes the feminine form έα or έη: βαθέης, βαθέην, ἀκέα. Some adjectives in -υς are also of common gender; e. g. Ἡρη θῆλυς ἐοῦσα, ἡδὸς ἀϋτμή.
- 2. Adjectives in  $-\hat{\eta} \varepsilon \iota \varsigma$ ,  $-\hat{\eta} \varepsilon \sigma \sigma a$ ,  $-\tilde{\eta} \varepsilon \nu$  often occur in the contracted form:  $-\hat{\eta} \varsigma$ ,  $-\tilde{\eta} \sigma \sigma a$ ,  $-\tilde{\eta} \nu$ ; e. g.  $\tau \iota \mu \tilde{\eta} \varsigma$ ; those in  $-\delta \varepsilon \iota \varsigma$ ,  $-\delta \varepsilon \sigma \sigma a$ ,  $-\delta \varepsilon \nu$  contract of into  $\varepsilon \nu$ ; e. g.  $\pi \varepsilon \delta i a \lambda \omega \tau \varepsilon \tilde{\nu} \nu \tau a$ .
  - 3. Πολύς (§ 48) is thus inflected:
    Nom Sing. πολύς and πουλύς; πολύ; and πολλός, πολλόν; Gen. πολέος;
    Acc. πολύν and πουλύν; Nom. Pl. πολέες and πολείς; Gen. πολέων;
    Dat. πολέσι, πολέσσι and πολέεσσι; Acc. πολέας and πολείς.

#### § 202. Comparison.

- 1. The endings -ώτερος and -ώτατος are sometimes used, although the vowel of the preceding syllable is long [comp. § 50, I. (a)]; e. g. διζερώτατος, κακοξεινώτερος. Adjectives in -ύς and -ρος, have the Comparative in -ίων and -ιστος, though sometimes also the regular form; e. g. γλυκύς, γλυκίων; βαθύς, βάθιστος; οἰκτιστος and οἰκτρότατος.
- 2. Anomalous forms (§ 52).
  ἀ γ α θ ό ς, Com. ἀρείων, λωίων and λωττερος, Sup. κάρτιστος
  κ α κ ό ς, Com. κακώτερος, χειμότερος, χερείων, χερειότερος, Sup. ἡκιστος
  ὸ λ ί γ ο ς, Com. ὀλίζων;— ἡ η t δ ι ο ς, Com. ἡηττερος, Sup. ἡήιστος and ἡηττατος
  β ρ α δ ύ ς, Com. βράσσων, Sup. βάρδιστος;—μ α κ ρ ό ς, Com. μάσσων
  π α χ ύ ς, Com. πάσσων.

## § 203. Pronouns.

1. Sing. Nom.	έγώ, before a vowel, έγών	σύ, τύνη	
Gen.	έμέο, έμεῦ, μεῦ (μευ)	σέο, σεῦ (σευ)	દેં૦, દર્ષ (દર્ષ)
	έμειο, έμέθεν	σείο, σέθεν, τεοίο	દાંo, દેઈદમ
Dat.	έμοί, μοι	σοί, τοι, τείν	ėoi, oi (oi)
Acc.	έμέ, με	σέ (σε)	ξε, ξ (έ), μιν
Dual Nom.	ນພິເ	σφῶϊν, σφῶϊ, σφώ	
G. and D.	νῶΐν	σφῶΐν, σφῷν	σφωίν (σφωίν)
Acc.	νῶΐ and νώ	σφῶϊ and σφώ	σφωέ (σφωε)
Plur. Nom.	ἡμεῖς, ἄμμες	ύμεις, ύμμες	
Gen.	ἡμέων, ἡμείων	ύμέων, ύμείων	σφέων (σφεων),σ <b>φῶν</b> (σφων), σφείων
Dat	ήμιν, ήμιν, εμμι(ν)	<i>ծμ</i> ῖν, δμμι(ν)	
Acc.	ημέας, ημας, ἄ <b>μμε</b>	ύμέας, ύμυε	σφέας (σφεας), σφ <b>ας</b> (σφας), σφε.

- 2. The compound forms of the reflexive pronouns έμαυτοῦ, σεαυτοῦ, etc., never occur in Homer; instead of them, he uses the personal pronouns, and the pronoun αὐτός separately; e. g. ἔμ' αὐτόν, ἐμοὶ αὐτῷ, ἐμεῦ αὐτῆς, ἔ αὐτήν, οἱ αὐτῷ.
  - 8. Possessive pronouns:  $\tau \epsilon \delta \varsigma$ ,  $-\acute{\eta}$ ,  $-\acute{o}\nu$ , instead of  $\sigma \acute{o}\varsigma$ ;  $\acute{e}\acute{o}\varsigma$ ,  $-\acute{\eta}$ ,  $-\acute{o}\nu$  and  $\delta \varsigma$ ,

δυ, εικιε,  $\cdot \alpha$ , - u m;  $\dot{\alpha} \mu \dot{\alpha} \varsigma$ ,  $-\dot{\eta}$ ,  $-\dot{\alpha} \nu$ , instead of  $\dot{\eta} \mu \dot{\epsilon} \tau \epsilon \rho \alpha \varsigma$ ;  $\nu \omega \iota \tau \epsilon \rho \alpha \varsigma$ ,  $-\dot{\alpha}$ ,  $-\dot{\alpha} \nu$ , instead of  $\dot{\nu} \mu \dot{\epsilon} \tau \epsilon \rho \alpha \varsigma$ ;  $\sigma \phi \omega \iota \tau \epsilon \rho \alpha \varsigma$ ,  $-\dot{\alpha}$ ,  $-\dot{\alpha} \nu$ , of you both;  $\sigma \phi \dot{\alpha} \varsigma$ ,  $-\dot{\eta}$ ,  $-\dot{\alpha} \nu$  instead of  $\sigma \phi \dot{\epsilon} \tau \epsilon \rho \alpha \varsigma$ .

- 4. Demonstrative pronouns: τοῖο and τεῦ, instead of τοῦ; τοί and ταί, instead of ωἱ and αἱ; τάων, instead of τῶν; τοῖσι, instead of τοῖς; ταῖσι, τῆσι and τῆς, instead of ταῖς;—ὄδε Dat. Pl. τοῖςδεσι and τοῖςδεσσι, instead of τοῖςὧε.
- 5. Relative pronouns: δ, instead of δς; ολο, δου instead of οὐ, ἔης instead of ἡς, ၨχσι and ψς instead of alç
- 6. Indefinite and interrogative pronouns. (a) Gen. τέο, τεῦ, instead of τινός; Dat. τέφ, τῷ, instead of τινί; Pl. ἄσσα, instead of τινά; Gen. τέων, instead of τινῶν; Dat. τέοισι, instead of τισί;—(b) Gen. τέο, τεῦ, instead of τίνος.
  - (c) δετις: Sing. Nom. δτις, Neut. δτι, δττι Plur. δτινα

Gen. δτευ, δτεο, δττεο, δττευ δτεων

**Dat.** δτεφ, δτφ δτέοισι

Acc. δτινα, Neut. δτι, δττι δτινας, ἄτινα and ἀσσα.

#### § 204. Numerals.

The collateral form of μία is la, lης, lη, laν, and of ένί, the form lῷ. Δύο, δύω are indeclinable; collateral forms of these are δοιώ, δοιοί, δοιαί, δοιά, etc. Πίσυρες, -α, instead of τέσσαρες, -α. Δυώδεκα and δυοκαίδεκα and δώδεκα. Έικοσι, instead of είκοσι. 'Ογδώκοντα and ἐννήκοντα, instead of δγδοήκ., ἐνενήκ. 'Εννεάχιλοι and δεκάχιλοι, instead of ἐννακιςχίλιοι and μύριοι. The endings -άκοντα and -ακόσιοι become -ήκοντα, -ηκόσιοι. Ordinals: τρίτατος, τέτρατος, ἐβδόματος, ὀγδόατος, ἔνατος and εἶνατος.

#### THE VERB.

# § 205. Augment.—Reduplication.

- 1. The augment is prefixed or omitted, as the verse requires; e. g. λῦσε, θέσαν, ὁρᾶτο, ἔλε. In the Perf. the temporal augment is omitted only in single words; e. g. ἄνωγα.
- 2. Words which have the digamma, always take the syllabic augment; e.g. ἀνδάνω, ἔἄδον; εἰδομαι, ἐεισάμην, and also in the Part. ἐεισάμενος. The ε seems to be lengthened on account of the verse, in εἰοικυῖα and εὐαδε (ἔΓαδε from ἀνδάνω).
- 3. The verbs οἰνοχοέω and ἀνδάνω, take the syllabic and temporal augment at the same time, viz. ἐφνοχόει, yet more frequently ψνοχ., ἐήνδανε and ἤνδανε.
- 4. The reduplication of ρ occurs in ρερυπωμένος from ρυπόω, to make foul. On the contrary, the Perfects έμμορα from μείρομαι, and ἐσσυμαι from σεύω are formed according to the analogy of verbs beginning with ρ.—Κτάομαι makes ἐκτημαι in the Perf.
- 5. The second Aor. Act. and Mid. also, frequently takes the reduplication; this remains through all the modes, also in the Inf. and Part. The simple augment ε is but seldom prefixed to this in the Ind.; thus, e. g. κάμνω, to become weary, second Aor. Subj κεκάμω; κέλομαι, to command, ἐπεκλόμην; λαγχάνω,

to obtain, λέλαχον; λαμβάνω, to receive, λελαβέσθαι; φράζω, to say, πέφραδον, ἐπέφραδον.

- 6. The following are examples of the Homeric Perfects with the Attic reduplication (§ 89); e. g. ἀλάομαι, to wander, ἀλ-άλημαι; 'ΑΧΩ (ἀκαχίζω), to grieve, ἀκ-ήχεμαι, ἀκ-άχημαι; ἐρείπω, to demolish, ἐρ-έριπτο; ἐρίζω, to contend, ἐρ-ήρισμαι.
- 7. Homeric Aorists with the Attic reduplication (§ 89, Rem.):  $\dot{a}\lambda\dot{e}\xi\omega$ , to ward off,  $\ddot{\eta}\lambda$ -a $\lambda\kappa\sigma\nu$ ,  $\dot{a}\lambda$ -a $\lambda\kappa\epsilon\bar{\iota}\nu$ ,  $\dot{a}\lambda\alpha\lambda\kappa\dot{\omega}\nu$ ;  $\dot{e}\nu$ - $i\pi\tau\omega$ , to chide,  $\dot{e}\nu$ - $\dot{e}\nu\ell\pi\sigma\nu$ ;  $\ddot{o}\rho$ - $\nu\nu\mu\iota$ , to excite,  $\ddot{\omega}\rho$ - $o\rho\epsilon$ ; and with the reduplication in the middle:  $\dot{e}\rho\dot{\nu}\kappa\omega$ , to restrain,  $\dot{\eta}\rho\dot{\nu}$ - $\kappa\omega$ - $\kappa\sigma$ . Inf.  $\dot{e}\rho\nu\kappa\alpha\kappa\dot{e}\epsilon\iota\nu$  and  $\dot{e}\nu\dot{\iota}\pi\tau\omega$ ,  $\dot{\eta}\nu\dot{\iota}$ - $\pi\alpha$ - $\pi\epsilon\nu$ .

## § 206. Personal-endings and Mode-vowels.

- 1. First Pers. Sing. Act. Several subjunctives have the ending -μι; e. g. κτείνωμι, instead of κτείνω, ἐθέλωμι, ἴδωμι, τύχωμι, ἴκωμι, ἀγάγωμι.
- 2. Second Pers. Sing. Act. The ending  $-\sigma \vartheta a$  (§§ 137 and 143), occurs in the second Pers. Pres. Ind. of verbs in  $-\mu \iota$ ; e. g.  $\tau \iota \vartheta \eta \sigma \vartheta a$ ,  $\delta \iota \delta o \bar{\iota} \sigma \vartheta a$ ; also frequently in the Subj. of other verbs; e. g.  $\dot{\epsilon} \vartheta \dot{\epsilon} \lambda \eta \sigma \vartheta a$ ,  $\dot{\epsilon} \iota \pi \eta \sigma \vartheta a$ , more seldom in the Opt.; e. g.  $\kappa \lambda a \iota \iota \sigma \vartheta a$ ,  $\beta \dot{a} \lambda o \iota \sigma \vartheta a$ .
- 3. Third Pers. Sing. Act. The Subj. sometimes has the ending  $-\sigma\iota(\nu)$ ; e. g.  $\delta\vartheta$ έλησι $(\nu)$ , άγησι. ἀλάλκησι, δώησι (instead of  $\delta\tilde{\varphi}$ ),  $\mu$ εθίησι; the Opt. only in παραφθαίησι.
  - 4. Personal-endings of the Plup. Active:

First Pers. Sing. - ε α (so always); e. g. πεποίθεα, ἐτεθήπεα, ἤδεα, in stead of ἐπεποίθειν, etc.

Second " -  $\epsilon a \varsigma$ ; e. g.  $\epsilon \tau \epsilon \vartheta \eta \pi \epsilon a \varsigma$ , instead of  $\epsilon \tau \epsilon \vartheta \eta \pi \epsilon \iota \varsigma$ 

Third " -  $\varepsilon \varepsilon(\nu)$ ; e. g.  $\dot{\varepsilon} \gamma \varepsilon \gamma \dot{\delta} \nu \varepsilon \varepsilon$ ,  $\kappa \alpha \tau \alpha \lambda \varepsilon \lambda \delta \dot{\iota} \pi \varepsilon \varepsilon$ ,  $\dot{\varepsilon} \beta \varepsilon \beta \rho \dot{\iota} \kappa \varepsilon \varepsilon \nu$ .

- Rem. 1. The third Pers. Sing. Plup. Act. in ει, and also the same Pers. of the Impf. in ει, occurs in Homer before a vowel, with ν ἐφελκυστικόν; ἐστήκειν, βεβλήκειν, ἤσκειν, Ιmpf. from ἀσκέω. Comp. § 143.
- 5. The second and third Pers. Dual of the historical tenses, Act. and Mid., are sometimes exchanged for each other: -τον and -σθον, instead of -την and -σθην; e. g. διώκετον, θωρήσσεσθον, instead of διωκέτην, θωρησσέσθην.
- 6. The second Pers. Sing. Mid. appears either in the uncontracted form, -eai, -ηαι, -εο, -αο; e. g. λείπεαι, λιλαίεαι, ἀφίκηαι, ἐρύσσεαι, ἐπαύρηαι, ὑπελύσαο, ἐγείναο, or in the contracted form η (from -εαι, -ηαι), ε ν (from -εο), ω (from -αο); e. g. ἀφίκη, ἔπλεν, ἔρχεν, ἐκρέμω. The endings -εεαι and -εο are also lengthened into ε ι α ι and ε ι ο, or one ε is dropped; e. g. μνθεῖαι, νεῖαι, ἔρειο, σπεῖο;—μνθέαι (instead of μνθέεαι), πωλέαι, ἔκλεο, ἐπώλεο.—In the Perf. and Plup. Mid. or Pass., σ is sometimes dropped, viz. μέμναι (and μέμνη, formed from μέμνε-σ-αι), βέβληαι, ἔσσνο.
- 7. The first Pers. Dual and Pl. Mid. ends in -μεσθον and -μεθον, -μεσθα and -μεθα; e. g. φραζόμεσθα and -μεθα.
- 8. The third Pers. Pl. Ind. Perf. and Plup. Mid. or Pass., and Opt. Mid. has the ending a τ a ι, a τ ο, instead of -νται, -ντο; e. g. ἀκηχέαται, πεφοβήατο ἐστάλατο, τετράφαται, ἀρησαίατο, γενοίατο.

- 9. The third Pers. Pl. Aor. Pass. has the ending εν (instead of ησαν); e. g. τράφεν, instead of ἐτράφησαν.
- 10. The long mode-vowels of the Subj., viz. ω and η, are frequently shortened into ε and ο, as the verse may require; e. g. loμεν, instead of lωμεν, στρέφεται, instead of στρέφηται.
- 11. The Inf. Act. has the endings  $-\epsilon \mu \epsilon \nu a \iota$ ,  $-\epsilon \mu \epsilon \nu$  and  $-\epsilon \iota \nu$  ( $\epsilon$  being the mode-vowel and  $-\mu \epsilon \nu a \iota$  the ending); e. g.  $\tau \nu \pi \tau \epsilon \mu \epsilon \nu a \iota$ ,  $\tau \nu \pi \tau \epsilon \mu \epsilon \nu$ ; verbs in  $-a\omega$  and  $-\epsilon \omega$  have  $-\eta \mu \epsilon \nu a \iota$  (the  $\eta$  arising from the contraction of the mode-vowel  $\epsilon$  and the final vowel of the stem); e. g.  $\gamma \sigma \eta \mu \epsilon \nu a \iota$  ( $\gamma \sigma \delta \omega$ ),  $\phi \iota \lambda \eta \mu \epsilon \nu a \iota$  ( $\phi \iota -\lambda \epsilon \omega$ ); with the ending  $-\eta \mu \epsilon \nu a \iota$ , that of the Pass. A orists corresponds; e. g.  $\tau \nu -\pi \eta \mu \epsilon \nu a \iota$ , instead of  $\tau \nu \pi \eta \nu a \iota$ . In the Pres. of verbs in  $-\mu \iota$ , the endings  $-\mu \epsilon \nu a \iota$  and  $-\mu \epsilon \nu$  are appended immediately to the unchanged stem of the Pres., and in the second Aor. to the pure stem; e. g.  $\tau \iota \vartheta \epsilon -\mu \epsilon \nu a \iota$ ;  $\iota \vartheta \epsilon -\mu a \iota$
- 12. The Impf. and Aor. Ind. take the endings  $-\sigma\kappa o\nu$ ,  $-\varepsilon \varsigma$ ,  $-\varepsilon (\nu)$ , in the Mid.  $-\sigma\kappa \delta\mu\eta\nu$ ,  $-o\nu$  ( $-\varepsilon o$ ,  $-\varepsilon \nu$ ),  $-\varepsilon\tau o$ , when a repeated action is to be denoted; hence this is called the *Iterative form*; it regularly omits the augment; e. g.  $\delta\iota\nu\varepsilon\dot{\nu}-\varepsilon-\sigma\kappa o\nu$ ,  $\beta o\sigma\kappa-\dot{\varepsilon}-\sigma\kappa o\nu\tau o$ ,  $\nu\iota\kappa\dot{u}-\sigma\kappa o\mu\varepsilon\nu$ ,  $\kappa a\lambda\dot{\varepsilon}-\varepsilon-\sigma\kappa\varepsilon$ ,  $\dot{\varepsilon}\lambda\dot{u}\sigma-a-\sigma\kappa\varepsilon\nu$ ,  $\delta\dot{o}-\sigma\kappa\varepsilon$ ,  $\delta\dot{\nu}-\sigma\kappa\varepsilon$ ,  $\sigma\tau\dot{u}-\sigma\kappa\varepsilon$ .
- Rem. 2. In verbs in  $-\omega$ , the mode-vowel of the Ind. is used before these endings; in those in  $-\dot{\omega}\omega$ ,  $-\dot{\omega}\varepsilon\sigma\kappa o\nu$  is abridged into  $-\dot{\omega}\sigma\kappa o\nu$ , which as the verse may require, can be lengthened into  $-\dot{\omega}\alpha\sigma\kappa o\nu$ ; e. g.  $\nu\alpha\iota\varepsilon\tau\dot{\alpha}\alpha\sigma\kappa o\nu$ ; those in  $-\dot{\varepsilon}\omega$  have  $-\dot{\varepsilon}\varepsilon\sigma\kappa o\nu$ , seldom  $-\varepsilon\sigma\kappa o\nu$  (e. g.  $\kappa\alpha\lambda\dot{\varepsilon}\sigma\kappa\varepsilon\tau o$ ), also  $-\varepsilon\dot{\iota}\varepsilon\sigma\kappa o\nu$  (e. g.  $\nu\varepsilon\iota\kappa\dot{\varepsilon}\varepsilon\sigma\kappa o\nu$ ); in verbs in  $-\mu\iota$  the mode-vowel is omitted.

## § 207. Contraction and Resolution in Verbs.

- 1. A. Verbs in  $-\dot{a}\omega$ . In these, the uncontracted form occurs only in single words and forms; e. g.  $\pi \dot{\epsilon} \rho a o v$ ,  $\kappa a \tau \epsilon \sigma \kappa \dot{\epsilon} a o v$ ; always in  $\dot{\nu} \lambda \dot{a} \omega$  and those verbs which have a long a for their characteristic; e. g.  $\delta \iota \psi \dot{a} \omega v$ ,  $\pi \epsilon \iota \nu \dot{a} \omega v$ ,  $\dot{\epsilon} \chi \rho a \epsilon$  (from  $\chi \rho \dot{a} \omega$ , to attack). In some verbs, a is changed into  $\epsilon$ , viz.  $\mu \epsilon \nu o \dot{\iota} \nu \epsilon o v$ , from  $\dot{a} \nu \tau \dot{a} \omega$ ,  $\dot{b} \mu \dot{o} \kappa \lambda \dot{\epsilon} o v$ , from  $\dot{b} \mu o \kappa \lambda \dot{a} \omega$ .
- 2. Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, by a similar vowel,  $\bar{a}$  ( $\bar{a}$ ) being resolved into  $\bar{a}\bar{a}$  ( $\bar{a}\bar{a}$ ) or  $\bar{a}\bar{a}$  ( $\bar{a}\bar{a}$ ), and  $\omega$  into  $o\omega$  or  $\omega\omega$ ; e. g.  $\delta\rho\hat{a}a\sigma\vartheta a\iota$  (instead of  $\delta\rho\bar{a}\sigma\vartheta a\iota$ );  $\mu\epsilon\nu o\iota$ - $\nu\hat{a}\bar{a}$  (instead of  $\mu\epsilon\nu o\iota\nu\hat{a}$ );  $\delta\rho\delta\omega$  (instead of  $\delta\rho\tilde{\omega}$ );  $\delta\rho\delta\omega\sigma\iota$  (instead of  $\delta\rho\tilde{\omega}\sigma\iota$ ).

REMARK. In the Dual-forms,  $\pi\rho\sigma_{\zeta}av\delta\eta\tau\eta\nu$ ,  $\sigma v\lambda\eta\tau\eta\nu$ ,  $\sigma vvav\tau\eta\tau\eta\nu$ ,  $\phi o v\tau\eta\tau\eta\nu$  (from verbs in  $-\dot{a}\omega$ ),  $a\varepsilon$  is contracted into  $\eta$ , and in  $\delta\mu a\rho\tau\eta\tau\eta\nu$  and  $\dot{a}\pi\varepsilon v\lambda\eta\tau\eta\nu$  (from verbs in  $-\dot{\varepsilon}\omega$ ),  $\varepsilon\varepsilon$  is contracted into  $\eta$ , instead of into  $\varepsilon v$ .

- 3. When  $\nu\tau$  comes after a contracted syllable, the short vowel may follow such contracted syllable; e. g.  $\dot{\eta}\beta\dot{\omega}\nu\tau\sigma$ , instead of  $\dot{\eta}\beta\dot{\omega}\nu\tau\sigma$ ,  $\gamma\epsilon\lambda\dot{\omega}\nu\tau\epsilon\varsigma$ ; in the Opt also, the protracted  $\omega$  o  $\iota$ , instead of  $\varphi$  is found in  $\dot{\eta}\beta\dot{\omega}\nu\iota\mu\iota$ , instead of  $\dot{\eta}\beta\dot{\alpha}\nu\iota\mu\iota$  (=  $\dot{\eta}\beta\ddot{\varphi}\mu\iota$ ).
- 4. B. Verbs in  $-\epsilon \omega$ . Contraction does not take place in all the forms in which  $\epsilon$  is followed by the vowels  $\omega$ ,  $\omega$ ,  $\eta$ ,  $\eta$ , or and ov; e. g.  $\phi \iota \lambda \dot{\epsilon} \omega \mu \epsilon \nu$ ,  $\phi \iota \lambda \dot{\epsilon} \omega \mu \epsilon \nu$ , etc.; yet such forms must commonly be pronounced with synizesis. In others,

contraction is omitted or takes place, as the verse may require; e. g.  $\phi\iota\lambda\dot{\epsilon}\epsilon\iota$ ,  $\dot{\epsilon}\rho\dot{\epsilon}\omega$ ,  $\dot{\delta}\tau\rho\nu\nu\dot{\epsilon}\rho\nu\sigma\alpha$ ;  $\alpha\dot{\epsilon}\rho\dot{\epsilon}\nu\mu\eta\nu$ ,  $\gamma\dot{\epsilon}\nu\epsilon\nu$ . Sometimes  $\epsilon$  is lengthened into  $\epsilon\iota$ ; e. g.  $\dot{\epsilon}\tau\epsilon\lambda\dot{\epsilon}\dot{\epsilon}\epsilon\tau o$ ,  $\mu\iota\gamma\dot{\epsilon}\dot{i}\eta$  (instead of  $\mu\iota\gamma\ddot{\eta}$ , second Aor. Pass.).

# § 208. Formation of the Tenses.

- 1. The Attic Fut. (§ 83) occurs in verbs in  $-i\zeta\omega$ ; e. g.  $\kappa\tau\epsilon\rho\iota o\tilde{\nu}\sigma\iota$ . In verbs in  $-\epsilon\omega$ , the ending  $-\epsilon\omega$  is often used instead of  $-\epsilon\sigma\omega$ ; e. g.  $\kappa\circ\rho\epsilon\epsilon\iota\varsigma$ , instead of  $\kappa\circ\rho\epsilon\sigma\epsilon\iota\varsigma$ ,  $\mu\alpha\chi\epsilon\circ\nu\tau\alpha\iota$ , instead of  $\mu\alpha\chi\epsilon\circ\nu\tau\alpha\iota$ ; in verbs in  $-\epsilon\omega$ , after dropping  $\sigma$ , a corresponding short vowel is placed before the vowel formed by contraction; e. g.  $\alpha\nu\tau\iota\delta\omega$ ,  $\epsilon\lambda\delta\omega\sigma\iota$ ,  $\delta\alpha\mu\alpha$ ; of verbs in  $-\epsilon\omega$ ,  $\epsilon\rho\epsilon\upsilon\sigma\iota$  and  $\epsilon\lambda\delta\upsilon\sigma\iota$  occur.
- 2. The following liquid verbs form the Fut. and first Aor. with the ending  $-\sigma \omega$  and  $-\sigma \alpha$ :  $\kappa \varepsilon i \rho \omega$ , to shear off  $(\kappa \varepsilon \rho \sigma \alpha \iota)$ ,  $\kappa \varepsilon \lambda \lambda \omega$ , to land  $(\kappa \varepsilon \lambda \sigma \alpha \iota)$ ,  $\varepsilon i \lambda \omega$ , to press  $(\varepsilon \lambda \sigma \alpha \iota)$ ,  $\kappa \psi \rho \omega$ , to fall upon  $(\kappa \psi \rho \sigma \omega)$ , "AP $\Omega$  ( $d\rho \alpha \rho i \sigma \kappa \omega$ ), to fit ( $d\rho \sigma \alpha \iota$ ),  $d\rho \sigma \alpha \rho i \sigma \omega$ ), to excite,  $d\rho \sigma \alpha \nu i \sigma \omega$ , to destroy  $(d\rho \alpha \nu i \sigma \omega)$ ,  $d\rho \sigma \alpha \nu i \sigma \omega$ .
- 3. The following verbs form the Fut. without the tense-characteristic  $\sigma$ :  $\beta$ έομαι or  $\beta$ είομαι (second Pers.  $\beta$ έη), I shall live,  $\delta$ ήω, I shall find,  $\kappa$ είω or  $\kappa$ έω, I shall lie down.
- 4. The following form the first Aor. without the tense-characteristic σ: χέω, to pour out, ἔχενα; σεύω, to put in motion, ἔσσενα; ἀλέομαι and ἀλεύομαι, to avoid, ἢλεύατο, ἀλευάμενος, ἀλέασθαι; καίω, to burn, ἔκηα and ἔκεια.
- 5. The endings of the second Aor. are sometimes exchanged with those of the first Aor.: βαίνω, to go, ἐβήσετο, Imp. βήσεο; δύομαι, to plunge into, ἐδύσετο, Imp. δύσεο, Part. δυσόμενος; ἄγω, to lead, ἄξετε, ἀξέμεν; ἰκνέομαι, to come, ἰξον; ἐλέγμην, I laid myself down to sleep, Imp. λέξο, λέξεο; ὄρνυμι, to incite, Imp. ὄρσεο(ευ); φέρω, to bear, οἰσε, οἰσέμεναι; ἀείδω, to sing, Imp. ἀείσεο.
- 6. In the first Aor. Pass. of some verbs,  $\nu$  is prefixed before the ending  $-\vartheta \eta \nu$ , as the verse may require, viz. διακρινθητε, κρινθείς, ἐκλίνθη (§ 111, 6), ἰδρύν-θην (from ἱδρύω), ἀμπνύνθη (from πνέω).
- 7. Several second Aorists, in order to make a dactyl, are formed by a transposition (metathesis) of the consonants; e. g.  $\xi\delta\rho\alpha\kappa\sigma\nu$ , instead of  $\xi\delta\alpha\rho\kappa\sigma\nu$  (from  $\delta\epsilon\rho\kappa\sigma\mu\alpha\iota$ ),  $\xi\pi\rho\alpha\vartheta\sigma\nu$  (from  $\pi\epsilon\rho\vartheta\omega$ ),  $\xi\delta\rho\alpha\vartheta\sigma\nu$  (from  $\delta\alpha\rho\vartheta\alpha\nu\omega$ ),  $\eta\mu\beta\rho\sigma\tau\sigma\nu$ , instead of  $\eta\mu\alpha\rho\tau\sigma\nu$  (from  $\dot{\alpha}\mu\alpha\rho\tau\dot{\alpha}\nu\omega$ ). In like manner, on account of the metre, a vowel of the stem is dropped; e. g.  $\dot{\alpha}\gamma\rho\delta\mu\epsilon\nu\sigma\varsigma$ , from  $\dot{\alpha}\gamma\epsilon\rho\delta\mu\eta\nu$  ( $\dot{\alpha}\gamma\epsilon\dot{\alpha}\rho\omega$ , to assemble);  $\dot{\epsilon}\gamma\rho\epsilon\nu$ , from  $\dot{\epsilon}\gamma\epsilon\rho\delta\mu\eta\nu$  ( $\dot{\epsilon}\gamma\epsilon\dot{\alpha}\omega$ ), to awaken);  $\dot{\epsilon}\gamma\epsilon\rho\nu\nu$ ,  $\dot{\epsilon}\pi\epsilon\rho\nu\nu\nu$  ( $\dot{\epsilon}\Sigma\nu$ ), to put to death).
- 8. Homer forms a first Perf. only from pure verbs, and such impure verbs as assume  $\epsilon$  (§ 124) in forming the tenses, or are subject to metathesis; e. g.  $\chi a i \rho \omega$   $\kappa \epsilon \chi a i \rho \eta \kappa a$  (from XAIPE $\Omega$ );  $\beta a \lambda \lambda \omega \beta \epsilon \beta \lambda \eta \kappa a$  (from BAA-). Besides these, he forms only second Perfects; but even in pure verbs and in the impure verbs just mentioned, he rejects the  $\kappa$  in single persons and modes, and regularly in

the Part.; thus these forms become analogous to those of the second Peri.; e.g.  $\kappa \epsilon \kappa \mu \eta \omega \varsigma$ , from  $\kappa \dot{\omega} \mu \nu \omega$ ;  $\kappa \epsilon \chi a \rho \eta \dot{\omega} \varsigma$ , from  $\chi a \dot{\omega} \rho \omega$ ,  $\beta \epsilon \beta \ddot{\omega} \dot{\omega} \varsigma$ , from  $\beta a \dot{\omega} \nu \omega$  (BAQ).

#### § 209. Conjugation in · µ i.

- 1. Even in Homer, the forms of -έω and -όω (§ 130, Rem. 3) occur in the second and third Pers. Sing. Pres. and Impf.; e. g. ἐτίθει, διδοῖς, διδοῖ.—Also a reduplicated Fut. of δίδωμι occurs: διδώσομεν and διδώσειν.
- 2. Verbs in  $-\nu\mu\iota$  form an Opt. both in the Act. and Mid.; e. g.  $\dot{\epsilon}\kappa\delta\tilde{\nu}\mu\epsilon\nu$  (instead of  $\dot{\epsilon}\kappa\delta\nu(\eta\mu\epsilon\nu)$ ), from  $\dot{\epsilon}\kappa\delta\dot{\nu}\omega$ ,  $\phi\dot{\nu}\eta$  (instead of  $\phi\nu(\dot{\eta})$ , from  $\phi\dot{\nu}\omega$ ;  $\delta a\iota\nu\tilde{\nu}\tau\sigma$ ; so also  $\phi\vartheta i\sigma$ ,  $\phi\vartheta i\tau\sigma$ , Opt. of  $\dot{\epsilon}\phi\vartheta i\mu\eta\nu$ , from  $\phi\vartheta i\omega$ .
- 8. The third Pers. Pl. Impf. and second Aor. in -ε-σαν, -η-σαν, -ο-σαν, -ω-σαν, -υ-σαν, is shortened into -εν, -ἄν, -ον, -ὕν; e. g. ἔτιθεν, instead of ἐτίθεσαν, ἔθεν, instead of ἔθεσαν; ἔστἄν, instead of ἔστησαν; ἔδιδον, instead of ἔδίδοσαν; ἔδον, instead of ἔδοσαν; ἔφῦν, instead of ἔφῦσαν.
- 4. In the second Pers. Sing. Imp. Pres. and second Aor. Mid., Homer rejects σ, and uses the uncontracted form; e. g. δαίννο (instead of δαίννσο), μάρναο, φάο, σύνθεο, ἔνθεο.
- 5. The short stem-vowel is lengthened before the personal-endings beginning with  $\mu$  and  $\nu$ , as the verse may require; e. g.  $\tau\iota\vartheta\dot{\eta}\mu\epsilon\nu\sigma\varsigma$ ,  $\delta\iota\delta\sigma\ddot{\nu}\nu\alpha\iota$  (instead of  $\delta\iota\delta\dot{\sigma}\nu\alpha\iota$ ),  $\delta\dot{\iota}\delta\omega\vartheta\iota$ ,  $l\lambda\eta\vartheta\iota$ .
- 6. In the second Aor. Subj., the following forms are used, as the verse may require:

resolved and lengthened forms: contracted: Sing. 1.  $\sigma \tau \tilde{\omega}$ στέω, στείω στήης 2. *στής* 8. **στ**ÿ στην, έμβην, φήν, φθην Dual στήτον παρστήετον Plur. 1. στῶμεν στέωμεν, στείομεν, καταβείομεν 2. στήτε στήετε 3. στῶσι(ν) στέωσι(ν), περιστήωσι(ν) Sing. 1. 40 θέω, θείω, δαμείω 2. vņc θέης, θήης, θείης θέη, θήη, ἀνήη, μεθείη 3. Vỹ บิกับอง θείετον Dual Plur. 1. Vaper θέωμεν, θείομεν 2. ψητε δαμείετε θέωσι(ν), θείωσι(ν) 3. Ψῶσι(ν) Bing. 3. đ $\hat{\varphi}$ δώησι(ν), δώη Plur. 1. δωμεν δώομεν 3. δῶσι(ν) δώωσι(ν).

REMARK. Instead of ἐστησαν (Aor. I.), the shortened form ἐστἄσαν occurs, and instead of ἔστἄτε (Perf.), the lengthened form ἔστητε.

# § 210. $Ei\mu i$ ( $E\Sigma$ -), to be.

 Pres. Ind.
 2. ξσσι.
 Pl. 1. εἰμέν.
 3. ξασι(ν)

 Subj.
 1. μετείω.
 3. ξη, ξησι(ν), ήσι(ν), εἰη.
 Pl. 3. ξωσι(ν)

 Imp.
 2. ξσσο.
 Inf. ξμμεναι, ξμεναι, ξμεν.
 Part. ξών, ξοῦσσα.

 Impf. Ind.
 1. ξα, ἡα, ξον, ξσκον.
 2. ξησθα.
 3. ξην, ἡεν, ἡην. Dual 3. ήστην

 Pl. 3. ξσαν, εἰατο (instead of ἡντο, from ἡμην).
 -Opt. 2. ξοις.

 3. ξοι.
 Pl. 2. εἰτε.
 3. εἰεν.

 Put. Ind.
 1. ξσαμαι (ξοσομαί), etc.
 3. ξσεται and ξσεῖται.

## \$ 211. Elµi (I-), to go.

Pres. Ind. | 2. είσθα. Subj. 2. ἴησθα. Inf. ἴμεναι, ἴμεν.

Impf. Ind. 1.  $\eta i a$ ,  $\eta i o v$ . 2.  $i \epsilon \varsigma$ . 3.  $\dot{\eta} \epsilon$ ,  $i \epsilon (v)$ . Pl. 1.  $\dot{\eta} o \mu \epsilon v$ . 3.  $\dot{\eta} i \sigma a v$ ,  $\dot{\eta} i \sigma a v$ ,  $\dot{\eta} i \sigma a v$ .—Opt.  $i \sigma i$ ,  $i \epsilon i \eta$ .

Fut. Ind. 1. είσομαι. Aor. Ind. 3. είσατο and ἐείσατο. Dual 3. ἐεισάσθην.

Verbs in - $\omega$ , which in the second Aor. Act. and Mid., in the Perf. and Plup. Act., and Pres. and Impf., follow the analogy of Verbs in - $\mu$ i.

§ 212. (1) Second Aor. Act. and Mid.. (Comp. § 142).

A. The Characteristic is a Vowel: a, e,  $\iota$ , o, v.

βάλλω, to throw, second Aor. Act. (ΒΛΑ-, ξβλην) ξυμβλήτην, Inf. ξυμβλήμεναι (instead of  $\cdot$ ηναι); second Aor. Mid. (ἐβλήμην) ξβλητο, ξύμβληντο, Subj. ξύμβληται, βλήεται, Οpt. βλεῖο (from BΛΕ-), Inf. βλησθαι, Part. βλήμενος. Hence the Fut. βλήσομαι.

γηράω or γηράσκω, to grow old, second Aor. Act. third Pers. Sing. ἐγήρα, Part.. γηράς.

κτείνω, to kill, second Aor. Act. ἔκτἄν, Pl. ἔκτἄμεν, third Pers. Pl. ἔκτᾶν, Subj. Pl. κτέωμεν, Inf. κτάμεναι, κτάμεν, Part. κτάς; second Aor. Mid. with passive sense, ἀπέκτατο, κτάσθαι, κτάμενος.

οὐτάω, to wound, second Aor. Act. third Pers. Sing. οὖτα, Inf. οὐτάμεναι, οὐτάμενος, wounded.

πελάζω, to approach, second Aor. Mid.  $\epsilon \pi \lambda \eta \mu \eta \nu$ ,  $\pi \lambda \tilde{\eta} \tau \sigma$ ,  $\pi \lambda \tilde{\eta} \nu \tau \sigma$ .

πλήθω (πίμπλημι), to fill, second Aor. Mid. ἔπλητο, Opt. πλείμην (from ΠΛΕ-), Imp. πλῆσο.

πτήσσω, to shrink with fear, second Aor. Act. third Pers. Dual καταπτήτην. φθάνω, to anticipate, second Aor. Mid. φθάμενος.

REMARK. From εβην come the forms βάτην (third Pers. Dual), and ὑπέρβἄσαν (third Pers. Pl.), with a short stem-vowel.

ΔΑΩ, Epic stem of διδάσκω, to teach, second Aor. Act. (ΔΑΕ-) ἐδάην, I learned, Subj. δαείω, Inf. δαήμεναι.

φθί-νω, to destroy and vanish, second Aor. Mid. ἐφθίμην, Ορτ. φθίμην, φθίτο, Imp. φθίσθω, Inf. φθίσθαι, Part. φθίμενος.

βιβρώσκω, to eat, second Aor. Act. ξβρων.

πλώω, to swim, second Aor. Act. ἐπλων, Part. πλώς, Gen. -ῶντος.

κλύω, to hear, second Aor. Act. Imp. κλῦθι, κλῦτε, κέκλὔθι, κέκλὔτε.

λύω, to loose, second Aor. Mid. λύτο, λύντο.

πνέω, to breathe, second Aor. Mid. (ΠΝΥ-) ἄμπνῦτο, instead of ἀνέπνῦτο, he took breath.

σεύω, to put in motion, second Aor. Mid. ἐσσύμην, I strove, ἔσσνο, σύτο. χέω, to pour, second Aor. Mid. χύντο, χύμενος.

#### B. The Characteristic is a Consonant.

άλλομαι, to leap, second Aor. Mid. άλσο, άλτο, ἐπάλμενος, ἐπιάλμενος, Snbj. άληται.

άραρίσκω ('APΩ), to fit, second Aor. Mid. άρμενος, fitted to.
γέντο, to seize, arising from Fέλτο (from έλεϊν, second Aor. of αἰρέω).

δέχομαι, to take, second Aor. Mid. εδεκτο, Imp. δέξο, Inf. δέχθαι; the first Pera. εδέγμην and the Part. δέγμενος, like the Perf. δέδεγμαι, signify to expect. ελελίζω, to whirl, second Aor. Mid. ελέλικτο.

Ικνέομαι, το come, second Aor. Mid. Ικτο, Ικμενος and Ικμενος, favorable.

λέγομαι, to lie down, select, to count over, second Aor. Mid. ἐλέγμην, ἔλεκτο, λέκτο μιαίνω, to soil, μιάνθην (third Pers. Dual, instead of ἐμιάν-σθην).

μίγνυμι, to mix, second Aor. Mid. μίκτο.

δρνύμι, to excite, second Aor. Mid. ώρτο, Imp. όρσο, όρσεο, Inf. όρθαι, Part. όρμενος.

 $\pi \hat{n} \lambda \lambda \omega$ , to brandish, hurl, second Aor. Mid.  $\pi \hat{a} \lambda \tau o$ , he sprang.

πέρθω, to destroy, second Aor. Mid. πέρθαι, instead of πέρθ-σθαι.

πήγνυμι, to make firm, to fix, second Aor. Mid. πῆκτο, κατέπηκτο.

# § 213. (2) Perf. and Plup. Active.

#### (a) The Stem ends in a Vowel.

, γίγνομαι, to become, Perf. Pl. γέγαμεν, -άτε, -άασι(ν), Inf. γεγάμεν, Part. γεγαώς, Plup. ἐκγεγάτην.

βαίνω, to go, Perf. Pl. βέβαμεν, etc.; Plup. βέβασαν.

δείδω, to fear, Inf. δειδίμεν, instead of δειδιέναι, Imp. δείδιθι, δείδιτε; Plup. εδείδιμεν, εδείδισαν.

ξρχομαι, to come, είλήλουθμεν.

θνήσκω, to die, Perf. Pl. τέθναμεν, τεθνᾶσι, Imp. τέθναθι, Inf. τεθνάμεν and τεθνάμεναι, Part. τεθνηώς, -ῶτος, τεθνεῶτι; Plup. Opt. τεθναίην.

ΤΑΛΑΩ, to dare, Perf. Pl. τέτλαμεν, Imp. τέτλαθι, Inf. τετλάμεν, Part. τετληώς. ΜΑΩ, to desire, Perf. Pl. μέματον, -ἄμεν, -ἄτε, -άᾶσι, Imp. μεμάτω, Part. μεμαώς, -ῶτος and -ότος; Plup. μέμασαν.

#### (b) The Stem ends in a Consonant.

PRELIMINARY REMARK. The  $\tau$  of the inflection-ending, when it comes immediately after the stem-consonant, is changed into  $\vartheta$ , in some Perfects.

άνωγα, to command, άνωγμεν, Imp. άνωχθι, άνώχθω, άνωχθε.

έγρήγορα, I awoke (from έγείρω, I awaken), Imp. έγρήγορθε, Inf. έγρηγόρθαι; hence έγρηγόρθασι, instead of έγρηγόρασι.

πέποιθα, I trust (from πείθω, to persuade), Plup. ἐπέπιθμεν.

olda, I know (from 'EI $\Delta\Omega$ , video), lóμεν, instead of loμεν, Inf. lóμεναι.

ξοικα, I am like (from 'ΕΙΚΩ), second and third Pers. Dual ξικτον; third Pers.

Plup. Dual ἐἰκτην; hence, Perf. Mid. or Pass. ἔϊκτο.

πάσχω, to suffer, Perf. πέποσθε, instead of πεπόνθατε.

# § 214. (3) Present and Imperfect.

άνύω, to accomplish, Opt. Impf. άνυτο(α).

τανύω, to expand, to stretch, τάνὔται (instead of τανύεται).

έρύω and είρύω, to draw, είρυσται, instead of είρυνται, Inf. έρυσθαι, είρυσθαι, in the sense of to protect, to guard.

ξδω, to eat, Inf. ξδμεναι.

φέρω, to bear, Imp. φέρτε, instead of φέρετε.

# I. GREEK AND ENGLISH VOCABULARY,

#### WHICH ALSO

#### CONTAINS ALL THE ANOMALOUS VERBS AND ANOMALOUS FORMS MENTIONED IN TREATING OF THE VERB.

The numbers 1, 2, 3, after an adjective, denote that it has one, two or three endings.—Other numbers placed after a definition, denote the page, where the word is more fully defined.—Abbreviations: w. a., with the Accusative; w. d., with the Dative; w. g., with the Genitive; Char., Characteristic.—The numerals and prepositions are not inserted here; the definitions of these may be found in the sections where they are treated.

'Αβίωτος 2, insupportable. ἀγορά, ή, market-place. άβλάβεια, innocence, 88. άγαθόν, advantage, 27. άγαθός 3, good. ἀγάλλω, to adorn, 56. ἄγαλμα, τό, statue. p. 165]. \*Αγαμέμνων, δ, -ονος, Agamemnon.  $\dot{a}\gamma a\nu$ , too much, 36. άγανακτέω, to be displeased, 147. be contented with. άγγελία, ή, message, 138. ἀδελφός, ό, brother. άγγέλλω, to announce. άγγελος, δ, messenger. aye, age, come now. ἀγείρω, to collect [Perf., § 89, (b)].  $\dot{\alpha}$ γελη,  $\dot{\eta}$ , herd, 36. άγεννής, -ές, ignobie. άγηρως, -ων, not grawing old, 31.

**Δ**γκιστρον, τό, hook.

άγοραίος, δ, trafficker. άγορεύω, to say. άγρεύω, to catch.  $\dot{a}$ γρός,  $\dot{o}$ , a field. άγχίνους 2, shrewd.  $\ddot{a}$ γαμαι, to wonder [§ 135,  $\ddot{a}$ γω, to lead, 23 [Aor., § 89,  $\ddot{a}$ ήρ, -έρος, δ, air. Rem.; Perf. ηχα, Perf. Mid. or Pass. ħγμαι]. άγών, -ῶνος, δ, contest. άδα $\dot{\eta}$ μων, -ον, inexperi- άθλη $\tau\dot{\eta}$ ς, -ο $\tilde{v}$ ,  $\dot{o}$ , wrestle enced, 112. ἀδελφή, ή, sister. dyaπάω, to love; w. d., to άδελφοκτύνος. δ, murder- άθλον, τό, prize, 37. er of a brother. άδηλος 2, uncertain, 29. world. άδικέω, to do wrong to, 109. άδικία, ή, injustice. άδικος 2, unjust. άδολέσχης, -ου, δ, prater. άδολεσχία, prating, 22. άδυνατέω, to be unable. άδύνατος 2, impossible. 26\*

äγνυμι, to break [§ 140, 1].  $\delta\delta\omega$ , to sing, 34. άεί, always. άεικής, -ές, unseemly, 108. άετός, δ, eagle.  $d\eta \delta \eta \varsigma$ , - $\dot{\epsilon} \varsigma$ , unpleasant, 171. άηδίζομαι, to be disgurted with | § 87, 1]. άθάνατος 2, immortal. άθέατος, not to be seer 'Αθηναι, -ῶν, al, Ather άθλιος, troublesome, 16 άθλίως, miserably, 106. άθυμέω, to be dispirited 107. "A $\vartheta\omega\varsigma$ , - $\omega$ ,  $\delta$ , Athos.  $d\delta\eta_{C}$ , -ov,  $\delta$ , the lower  $aia\zeta\omega$ , to groan [Char § 105, 2]. Αἰακός, ό, Aeacus. aiδέομαι, to reverence, 109 alδώς, ή, shame, 47. Αίγυπτος, ή, Egypt.  $\dot{\alpha}$ ίθηρ,  $\dot{\eta}$ , ether, 36. alθρία, ή, pure air. αίμα, -ατος, τό, blood.

and of we could bust enny commander

p. 111[.  $ai\xi$ ,  $-\gamma \delta \varsigma$ ,  $\eta$ , goat. αίρετός 3, chosen, 56.  $alp \epsilon \omega$ , to take [§ 126, 1]. αίρω, to raise. alσθάνομαι, to perceive, 100 [§ 121, (a), 1]. αίσχρός 3, disgraceful. alσχρῶς, disgracefully. αίσχύνω, to shame, 131. **Α**Ισων, -ονος, δ, **A**eson. αίτέω τινά τι, to ask. Αίτνη, ή, Aetna. αίχμάλωτος, captured. alwa, quickly. αίών, ό, age, 34. **ἀκέομαι**, to heal [§ 98, (b)]. άκινάκης, -ov, ό, a Per- άλλά, but. sian sword. άκμάζω, to be at the prime. άκμή, point, 106. ακολάστως, adv., with impunity, 175. άκολουθέω, to follow, 112. (b); Fut. ἀκούσομαι; Pass. with  $\sigma$ , § 95].

άκρα, ή, summit, 90. 46. φκράτος, unmixed. άκροάομαι, to hear [§96, 3].  $\ddot{a}\mu a$ , at the same time. άκροατής, -οῦ, ὁ, auditor. ἀμαρτάνω, to err, 124 άκρόπολες, -εως, η, citadel.

άκρος 3, highest.  $d\kappa \tau i\varsigma$ ,  $-\tilde{\iota}\nu o\varsigma$ ,  $\dot{\eta}$ , beam, ray.  $d\mu a\rho \tau ia$ ,  $\dot{\eta}$ , offence, 122. **ἄκων, -**ουσα, -ον, unwilling. ἀμαυρόω, to darken, 107.

άλαόω, to make blind. άλγεινός 3, painful. άλγέω, to feel pain. άλγος, -ους, τό, pain. άλείφω, to anoint Pf., § 89, (b)].

άλεκτρυών, -όνος ό, a cock.

al:  $\dot{\epsilon}\omega$ , to praise [§ 98, (b), 'Αλέξανδρος,  $\dot{\delta}$ , Alexander.  $\ddot{a}\mu\pi\epsilon\lambda o\varsigma$ ,  $\dot{\eta}$ , vine. άλέξω, to ward off [§ 125,  $\dot{a}\mu\pi\dot{\epsilon}\chi o\mu a\iota$ , to put on, 135 1].  $\dot{a}\lambda\dot{\epsilon}\omega$ , to grind [§ 98, (b),  $\dot{a}\mu\dot{v}\nu\omega$ , to keep off, 130. p. 111].  $\dot{a}$ λήθεια,  $\dot{\eta}$ , truth. άληθεύω, to speak the ἀμφιέννυμι, to clothe [§ 139] truth. άληθής, -ές, true. άληθινός 3, true. άληθῶς, truly, 163. äλις, enough. άλίσκομαι, to be taken [§ 122, 1]. άλκή, ἡ, strength.

> 'Αλκιβιάδης, -ου, ό, Alci- άναγιγνώσκω, to read biădes. άλκιμος 3, strong. άλλήλων, of one another άναζεύγνυμι, [ 58].

place. alius, 58.

άκούω, to hear [Pf., § 89, ἀλλότριος, another's, 158. άλλοτρίως, adv., foreign.  $\dot{\alpha}\lambda\dot{\alpha}\dot{\alpha}\omega$ , to thresh [§ 96, 3]. άλσος, -ους, τό, grove. άκρατής, -ές, immoderate, άλυπος, without trouble, 141.

> δλωσις, -εως, η, capture. $[\S 121, 2].$ άμάρτημα, τό, error, 40.

άλαλάζω, to shout [§ 105,  $\dot{a}\mu\beta\rho\sigma\sigma(a, \dot{\eta})$ , food of the gods. άμέλεια, ή, carelessness. άμελέω, to neglect. άμνημονέω, to be forgetful of.  $\dot{a}\mu o \iota \beta \dot{\eta}, \text{ exchange}$  162.

άμοιρος 2, without a share

[ 120, 3].

άμφιγνοέω, to be uncertain [Aug., § 91, 3]. (b), 1; Aug., § 91, 3].

άμφισβητέω, to dispute [Aug., § 91, 2].

 $\dot{a}\mu\phi\omega$ , both [§ 68, Rem. 2]. av, with Subj., instead of έάν, if.

άναβαίνω, to go up. άνάβασις, a going up, 72 άναγκάζω, to compel. άναγκαῖος, necessary. άνάγκη, necessity, 59. to yoke **a**gain, 171.

άλλοθεν, from another ἀνακαίω, to burn, 171. άνακράζω, to cry out.  $\dot{a}\lambda\lambda o c$ ,  $-\eta$ , -o, another,  $\dot{a}\nu a \kappa \dot{\nu}\pi \tau \omega$ , to peep up, 49 άναλίσκω, to spend [§ 122, 2].

> 'Αναξαγδρας, -ου, δ, Anaxagoras. άναπαύω, to cause to rest, άναπείθω, to persuade. άναπέτομαι, to fly up, or away.

άναπλέω, to sail upon the high sea; (2) to sail back.

άναρπάζω, to seize, 133. άναρχία, anarchy. άναστρέφω, to turn round. άνατίθημι, to put up, 158. άνατρέπω, to turn up, 120. άναχωρέω, to go back. άνδραποδιστής, slave-dealer.

ἀνδράποδον, τό, slave. ἀνδρεία, ή, bravery. άνδρεῖος 3, brave, 31. άνδρείως, adv bravely.

drogeus. avarice, 112. ἀνέλπιστος 2. unexpected. ἀπαγορεύω, to call. άνεμος, ό, wind. ἀνερωτάω, to ask. άνευ, w. g., without. άνευρίσκω, to find. ἀνέχομαι, to endure [§ 91, ἀπαντάω, w. d., to meet. 1]. ἀνέψω, to boil up. άνηκουστέω, w. d., to be. Rem.]. disobedient άνήρ, δ, man [§ 36]. άνθεμον, τό, a flower. άνθος, τό, a flower. άνθρώπινος, human. άνθρώπιον, τό, man. άνθρωπος, ό, man. άνισος 2, unequal. άνίστημι, to set up, 158. ἀνοίγνυμι, ἀνοίγω, to open [§ 140, 5].åνομος 2, lawless. dνορθόω, to raise up | § 91, 1]. άνορύττω, to dig up again. άνταλλάττω, to exchange. άντάξιος 3, w. g., of equal άπιστέω, to disbelieve. worth. 'Aντίγονος, ό, Antigonus.  $d\pi\lambda$ όος 3, simple. άντιδικέω, to defend at άποβαίνω, to go away. law [§ 91, 4]. αντιλέγω, to contradict. 'Αντισθένης, -ους, δ, An- ἀποδείκνυμι, to show, 160. ἀρα; [interrogative, § 187]. tisthenes. ửνύω, complete [§ 94, 1]. άνω, above. ἀνώγεων, τό. hall. άνωφελής, -ές, useless. άξιόλογος, worth mention- ἀποκαλέω, to call back, ἀρθρόω, to articulate. ing, 161.

'Ανδρόγεως, -ω, ό, An- άξιος 3, w. g., worthy of, ἀποκηρύττω, to cause to άνελευθερίο, disgraceful άξιόω, to think worthy, 108. άποκρίνομαι, to answer ἀαιδή, song.  $\dot{a}\pi\dot{a}\gamma\omega$ , to lead away. άπαίδευτος 2, uneducated.  $\dot{a}\pi a\lambda\lambda \dot{a}\tau\tau\omega$ , to set free  $\dot{a}\pi \dot{a}\lambda\nu\sigma\iota\varsigma$ , deliverance, 109. from. ἄπαξ, once.  $\tilde{a}\pi a \zeta$ , altogether, 43 [§ 40, άπειμι, Inf. άπείναι, to be absent, 167. άπειμι, Inf. ἀπιέναι, to go ἀποβρέω, to flow from. away. άπειρος 2, w. g., unac- άποσβέννυμι, to quench. quainted with, 87. άπείρως, adv., inexperi- άποστέλλω, to send, 130. enced. άπελαύνω, to drive away, άποστρέφω, to turn away 135. άπέρχομαι, to go away. άνόμοιος 2 and 3, unlike. άπεχθάνομαι, to be hated [6 121, 3]. from; from  $\dot{a}\pi\dot{\epsilon}\chi\omega$ , to keep off; (2) to  $\dot{a}\pi o\phi\epsilon\dot{\nu}\gamma\omega$ , w. a., to flee be distant from. ἀπήνη, ή, wagon. άπιστος 2, unfaithful, 52. ἀποβλέπω, to look upon. άπογιγνώσκω, to reject, 175. άποδέχομαι, to receive, 89. άρα, igitur, therefore. άντιτάττω, to set oppo- ἀποδημέω, to be from ἀργαλέος,troublesome,159. ἀποδιδράσκω, to run away ἀργύριον, τό, silver. from. ἀποδίδωμι, to give back, ἀρέσκω, to please [§ 122,3] 159.

name.

be proclaimed, 122. ἀποκρύπτω, to conceal. άποκτείνω, to kill. ἀπολαύω, w. g., to enjoy.  $\dot{a}\pi\dot{o}\lambda\lambda\nu\mu\iota$ , to ruin, 163. 'Απόλλων, -ωνος, δ, Apollo. ἀποπειράομαι, w.g., to try.  $\dot{a}\pi o \rho \dot{\epsilon} \omega$ , to be in want. pois elvai, to be in a strait  $\dot{a}\pi o\dot{\rho}\dot{\rho}o\dot{\eta}$ , a flowing off.  $\alpha \pi o \sigma \pi \alpha \omega$ , to draw away. ἀποστερέω, to deprive of  $a\pi o \tau i \vartheta \eta \mu \iota$ , to put away 161. 135. άποτίνω, to compensate ἀποτρέπω, to turn away, ἀποφαίνω, to show, 131. away. ἀπόχρη, it suffices [§ 135. 3]. άποχρῶμαι, to have enough [§ 97, 3, (a)].  $\delta\pi\tau o\mu a\iota$ , to touch, 40. ἀπωθέω, to push away, 142. άργύρεος, made of silver. άργυρος, ό, silver. άρετή, ἡ, virtue.

άριθυός, ό, number, 72

tides. άριστεύω, to be the best, ἀτυχέω, to be unhappy. 16. άρκέω, to suffice; Mid. w. άτυχής, -ές, unfortunate. **d.** [§ 98, (b)]. άρκτος, ό, ή, a bear. άρμα, -ατος, τό, chariot. άρμόττω, to fit [∮ 105, 1]. άρνέομαι, Dep. Pass., to deny. άροτρου, τό, a plough. άρόω, to plough [§ 98, (c) and § 89, (a)]. άρπάζω, to plunder.  $\delta \rho \pi a \xi$ , rapacious. άρτος, ό, bread. άρύω, to draw water [§ 94, αύτύνομος 2, free. 1]. άρχήν, from the beginning. chitect. άρχομαι, w. g., to begin. άρχω, w. g., to rule, 44. άσέβεια,  $\dot{η}$ , implety. άσεβέω, w.a., to sin against. άσέλγεια, ή, excess. άσθένεια, ή, weakness. άσθενέω, to be weak. ἀοθενής, -ές, weak. άσκέω, to practise, 107.  $\dot{a}\sigma\pi i\varsigma$ ,  $-i\delta o\dot{\varsigma}$ ,  $\dot{\eta}$ , shield. άστεγος 2, houseless, 122. αστραπή, ή, lightning.ἀστράπτω, to lighten. ἄστυ, τό, city [§ 46]. άσυνεσία, ή, stupidity. άσύνετος 2, stupid.  $\dot{a}\sigma\phi a\lambda \dot{\eta}\varsigma$ , -ές, firm, 48. άσώματος 2, bodiless, 130. άχρηστος 2, useless. άτάκτως, adv., without order. άτη, infatuation. 142. ατιμάζω, to despise, 44. έτιμία, ή. dishonor.

Αριστείδης, -ων ὁ Aris- άτρεκέως,adv., exactly,147. 'Αττική, ἡ, Attica. ἀτύχημα, τό, misfortune. ἀτυχία, ἡ, misfortune. aὐaίψω, to dry [Aug., § 87, 1]. αὐθις, again. αὐλός, ὁ, flute. aύξάνω, to increase [§ 121, 4]. αύξησις, increase. αύος 3, dry, 158. αὖριον, to-morrow. αὐτόμολος, δ, deserter. αὐτονομία,  $\dot{\eta}$ , freedom, 90.  $\beta \ddot{\eta} \mu \alpha$ , -ατος, τό, step, 72. αύτός, self [§ 60]. άρχή, a beginning, 50; την άφαιρέομαί τινά τι, to deprive of. άφανής, -ές, unknown, 46. βιβλίον, τό, book. αρχιτέκτων, -ονος, ό, ar- άφθονία, absence of envy, άφθονος 2, unenvious, 64. βίστος, livelihood, 120. άφίημι, to let go. 167. ἀφικνέομαι, to come [§ 120, βλαβερός 3, injurious. 2]. άφίστημι, to put away, 158. βλακεύω, to be lazy. 'Αφροδίτη, ή, Venus. ἄφρων, foolish.  $\dot{a}\phi\nu\dot{\eta}\varsigma$ ,  $-\dot{\epsilon}\varsigma$ , without natu-  $\beta\lambda a\sigma\tau\dot{a}\nu\omega$ , to sprout [§ 121, ral talent. 'Αχαιός, ὁ, an Achaian. ἀχαριστία, ἡ, ingratitude. άχάριστος 2,ungrateful,44. άχθομαι, to be indignant βοήθεια, ή, help. [4 125, 2]. άχθος, -ους, σό, burden. 'Αχιλλεύς. -έως, ό, Achilles.

B.

βάϑος, -ους, τό, depth.

βαθύς, -εῖα, -ύ, deep.

βαίνω, to go, 31 [§ 119, 1] βάλλω, to throw [§ 117, 2] βάρβαρος, barbarian, 72.  $\beta a \rho \dot{\nu} \varsigma$ ,  $-\epsilon i a$ ,  $-\dot{\nu}$ , heavy, 57 βασίλεια, ή, queen. βασιλεία, ή, royal author ity. βασίλεια, τά, palace. βασίλειος 2, royal. βασιλεύς, -έως, δ, king. Bασιλεύω, to be a king, 45 βασκαίνω, to bewitch. βαστάζω, to carry [§105,3] βάτραχος, δ, frog. βδελυγμία, ή, dislike, 171.  $\beta \hat{\epsilon} \beta a i o \varsigma$  3 and 2, firm, 50.  $\beta$ ia,  $\eta$ , violence. βιαζόμαι, w. a., to do vio lence to. βίαιος 3, violent.  $\beta$ ioς,  $\delta$ , life, 28. βιοτεύω, to live. βιόω, to live [§ 142, 9].  $\beta\lambda\dot{\alpha}\beta\eta$ ,  $\dot{\eta}$ , injury. βλάπτω, to injure [Perf., § 88, 2]. 5]. βλέπω, to look at, 63 [second Ao . Pass., § 102, Rem. 11 βοηθέω, w. d., to help, 175. βοήθημα, -ατος, τό, help. βοηθός, δ, helper. Boβρας, -a, b, Boreas. βόσκω, to feed [§ 125, 3]. βότρυς, -υος, δ, cluster of grapes. Βαβυλωνία, ή, Babylonia. βούλευμα, advice, 138. Bouleva. to advise; Mid. te advise one's self.

**β**υυλή, ή, advice, 28. βούλομαι, to wish, [§ 125, 4].  $\beta o \tilde{v} \varsigma$ ,  $\delta$ ,  $\dot{\eta}$ , o x.  $\beta \rho a \delta v \varsigma$ ,  $-\epsilon i a$ , -v, slow. βραχύς, -εῖα, -ύ, short.βροντάω, to il under.  $\beta \rho o \nu \tau \dot{\eta}$ ,  $\dot{\eta}$ , thunder. βρυτός 3, mortal. *βρῶμα*, -ατος, τό, food. βρωσις, -εως, η, eating.βυν εω, to stop up, [§ 120, 1]. **120.** βνσσόθεν, from the depth,  $\beta\omega\rho$  or,  $\delta$ , alter.

Г.  $\Gamma \acute{a}\lambda a$ ,  $\tau \acute{o}$ , milk [§ 39]. γαμετή, ἡ, wife. γαμέω, to marry [§ 124, 1]. γάμος, δ, marriage. Γανυμήδης, -εος, δ, Ganymede. tence). yαστήρ,  $\dot{\eta}$ , belly. γαυρόω, to make proud, 110. Δαίδαλος, ό, Daedalus. yé, at least, 135. γείτων, -ονος, δ, neighbor.  $\gamma \epsilon \lambda \hat{a} \omega$ , to laugh [§ 98, (\hat{a})]. γέλως, -ωτος, δ, laughter. γέμω, w. g., to be full. γένεσις, -εως, η, origin. yevvalog, of noble birth, 138. γενναίως, nobly, 87. γέρας, τό, reward, 41 [§ 39, Rem. |. γεωμέτρις, -ου, δ, geoide- $\gamma \tilde{\eta}$ ,  $\dot{\eta}$ , the earth. γῆρας, τό, old age [§ 39,

γηράσκω, γηράω, to grow old [ 122, 4].  $\gamma i \gamma a \zeta$ , -avro $\zeta$ ,  $\delta$ , giant. γίγνομαι, to become, 22 [6 123]. γιγνώσκω, to know, 34 [§ 122, 5, and § 142]. γλαύξ, -κός, ἡ, owl. γλυκύς, -εῖα, -ύ, sweet. γλωττα, η, tongue, 23. γνώμη, ή, opinion. γονεύς, δ, parent. γόνυ, -ατος, τό, knee.  $\Gamma$ οργώ, -οῦς, ἡ, Gorgo. γράμμα, τό, letter, 63.  $\gamma \rho \alpha \tilde{v} \varsigma, \dot{\eta}$ , old woman [§41]. γράφω, to write, 16. Γρύλλος, δ, Gryllus. γυία, ή, field. γυμνάζω, to exercise. γυμνός 3, naked. γυναικείος, belonging to δεῦρο, hither. women, 88. γάρ, for (stands after the γυναίκιου, τό, little woman. first word of the sen-  $\gamma \nu \nu \dot{\eta}$ ,  $\dot{\eta}$ , woman [§ 47, 2].

Δ. δαιμόνιον, τό, deity.  $\delta a i \mu \omega \nu$ ,  $-o \nu o \varsigma$ ,  $\delta$ ,  $\dot{\eta}$ , divinity. δαίομαι, to distribute. δάκνω, to bite [§ 119]. δάκρυον, τό, a tear. δακρύω, to weep. δακτύλιος, ό, ring. δάκτυλος, δ, finger. δαμάζω, -άω, to [§ 117, 2]. δανείζω, to lend. γέρων, -οντος, ό, old man. δαρθάνω, to sleep [§121,6]. διάγω, to carry through,  $\gamma \epsilon \dot{\nu} \omega$ , to cause to taste, 90.  $\delta \dot{\epsilon}$ , but (stands after the live. tence). δέησις, -εως,  $\dot{\eta}$ , entreaty.  $\gamma\eta\vartheta$ έω, to rejoice [§ 124, 2]. δεῖ, it is necessary, 107 δίαιτα,  $\eta$ , mode of life. [§ 125, 5]. δείδω, to fear [Perf. δέ-

δοικα and δέδια; Aor έδεισα]. δείκνυμι, show [§ 133].  $\delta \varepsilon i \lambda \eta$ ,  $\dot{\eta}$ , evening. δειλός, timid, 32. δεινός, fearful, 87. δεινῶς, terribly, 100. δεκάς, decad, 141. δελφίς, -ῖνος, ὁ, dolphin. δένδρον, τό, tree. δέομαι, w. g., to want **| § 125, 5**]. δεον, τό, duty. 167. δέρκομαι, to see [Perf. δέδορκα, § 102, 4]. δέρω, to flay [Perf., § 102, 4; second Aor. Pass., ἐδάρην].  $\delta \epsilon \sigma \pi o \nu a$ ,  $\dot{\eta}$ , mistress of the house. δεσπότης, -ου, δ, master δέχομαι, Dep. Mid., to receive.  $\delta \dot{\epsilon} \omega$ , to want, 107 [§ 125, 5]; (2) to bind [§ 98, (b); contracted, § 97, 2]. δηθεν, namely, scilicet, 167. δῆλος 3, evident. δηλόω, to make evident,  $\Delta \eta \mu \eta \tau \dot{\eta} \rho$ , - $\tau \rho o \varsigma$ ,  $\dot{\eta}$ , Demeter or Ceres. **[91.** δημοκρατία, ή, democracy,  $\delta \tilde{\eta} \mu o \varsigma$ ,  $\delta$ , people, 36. Δημοσθένης, -ους, δ, Demosthenes. tame  $\delta \tilde{\eta} \tau a$ , certainly. διαβολή, ή, calumny. διαγίγνομαι, to live. first word of the sen- διαγωνίζομαι, w.d., to conδιάδημα, τό, diadem, 159. διαιρέω, to divide. διαιτάω, to feed Aug.

§ 91, 2].

διάκειμαι, to be in a state, to be disposed. διακονέω, to serve Aug., § 91, 2]. διαλύω, to dissolve, 88. διαμείβομαι, to exchange. διαμένω, to remain. διανέμω, to distribute. διαπράττω, to effect. διαβρήγνυμι, to break asunder, 172. διατάττω, to order, 122. διατελέω, to complete, 161. διατίθημι, to put in order, 161. διατροφή, ή, nourishmentδιαφέρω, to differ from, 63. διαφθείρω, to destroy, 63. διαφορά, ή, difference, 159. διάφορος 2, different. διδακτός 3, taught. διδάσκαλος, ό, teacher. διδάσκω, to teach. διδράσκω, to run away [§ 122, 6]. δίδωμι, give [§ 133]. διελέγχω, to censure, to make ashamed, convince. διθύραμ $\beta$ ος,  $\delta$ , song. διίστημι, to separate, 158. δικάζω, to judge. δίκαιος 3, just. δικαιοσύνη, ή, justice. δικαίως, justly, 160. δικαστής, -οῦ, ὁ, judge. δίκη, ή, justice, 22. Διογένης, -ους, δ, Diogenes. Διόδωρος, δ, Diodorus. Διόνυσος, δ, Bacchus. διότι, because. δίς, bis, twice.  $\delta i \chi a$ , w. g., apart from. διχόμυθος, double-speak-

ing, 122.

διχοστασία, ή, quarrel. διψάω, to thirst [contracted, § 97, 3, (a)].  $\delta i\psi o \varsigma$ ,  $-ov \varsigma$ ,  $\tau o$ , thirst. διώκω, to pursue, 16. δμώς, -ωός, δ, slave. δοκέω, to think, 138 [§ 124, 3]. δολόω, to deceive, 108.  $\delta \delta \xi a$ ,  $\eta$ , report, 23.  $\delta \delta \rho v$ ,  $\tau \delta$ , spear [§ 39]. διασπείρω, to scatter, 131. δορυφορέω, w. a., to attend as a life-guard. δουλεία, ή, servitude. δουλεύω, to be a slave, 37. δοῦλος, ό, slave. δουλόω, to enslave. Δράκων, -οντος, δ, Draco. εθνος, -ους, τό, nation, 56 δραπετεύω, w. a., to run έθος, -ους, τό, custom, 53. away. δράω, to do, act.  $\delta \rho \epsilon \pi a \nu \eta \phi \delta \rho o \varsigma$ , scythe-bear-  $\epsilon l \delta o \varsigma$ , -ους, τ $\delta$ , form, 48. ing, 72. δρόμος, δ, running, 100. δύναμαι, to be able, 161 [§ 135]. δύνα $\mu$ ις,  $\dot{\eta}$ , power, 100. δυνατός 3, possible, powerful. δύςκολος,hard to please,41. δύστηνος 2, unfortunate. δυςτυχέω, to be unfortunate. δυςχεραίνω, to pleased with.  $\delta \tilde{\omega} \mu a$ , -aros,  $\tau \delta$ , house. δῶρον, τό, gift.

E. 'Εάν, w. subj., if. ξαρ, ξαρος, τό, spring. ἐαρινός 3, belonging to 'EIPOMAI, to spring. 3; Aug., § 87, 3]. ἐγγίζω, w.d., to come near. εlsβάλλω, to throw into έγγύθεν, from near, near.

έγγύς, near. έγείρω, to awaken, 39 [489 (b)]. έγκαλλωπίζομαι, to proud of, 172. ξγκλημα, τό, accusation. έγκράτεια, self-control, 161 έγκρατής, -ές, continent, 57 έγκώμιον, τό, eulogy. ἔγχελυς, -υος, ἡ, eel.  $\dot{\epsilon}\gamma\chi\omega\rho\epsilon\bar{\iota}$ , it is possible, allowable. έγχώριος 2, native, 89. έθέλω, to wish, 107 [§ 125] **6]**. έθίζω, to accustom [Aug. § 87, 3|.  $\varepsilon i$ , if; in a question, whether. 'ΕΙΔΩ, see δράω.  $\varepsilon i\vartheta \varepsilon$ , w. opt., O that. εἰκάζω, to liken [Aug., § 86, Rem.]. είκη, inconsiderately, 160.  $el\kappa \acute{o}\varsigma \acute{e}\sigma \tau \iota(\nu)$ , it is right. είκότως, adv., naturally. ΈΙΚΩ, 500 ξοικα. είκω, to yield to, 22. είκων, -όνος, ή, statue. είλον, **s**ee αίρέω. be dis- είλω, to press, 143 [§ 125, 7]. είμί, to be [§ 137].  $\varepsilon l\mu \iota$ , to go [§ 137]. 'ΕΙΠΩ, see φημί. είργνυμι, to shut in [§ 140, 2]. είργω, w. g., to shut out. inquire [ 125, 8].  $\dot{\epsilon}\dot{a}\omega$ , to permit, 112 [§ 96,  $\dot{\epsilon}l\sigma a$ , to establish -[Aug. § 87, 3].

(2) intrans., to fall into

elςειμι, to go into, 167. elçωθέω, to push in, 142.  $\varepsilon l \tau a$ , then.  $\varepsilon i \tau \varepsilon - \varepsilon i \tau \varepsilon$ , whether — or είωθα, see εθίζω.  $\dot{\epsilon}$ κ $\dot{\alpha}$ ς, w. g., far. εκαστος,  $-\eta$ ,  $-o\nu$ , each.  $\dot{\epsilon}\kappa\beta ai\nu\omega$ , to go out, 135. ἐκβάλλω, to throw out.  $\xi$ κγονος,  $\delta$ ,  $\dot{\eta}$ , descendant. ἐκδύω τινά τι, to strip off.  $\dot{\epsilon}\kappa\epsilon\tilde{\iota}\nu o \varsigma$ ,  $-\eta$ , -o, that, he. έκκαίω, to burn out.  $\ell \kappa \kappa \alpha \lambda \hat{\nu} \pi \tau \omega$ , to disclose. ἐκκλησία, ἡ, assembly. ἐκκλησιάζω, to hold an assembly. ἔκλειψις (ή) ἡλίου, eclipse of the sun. ėκνέω, to swim out.  $\dot{\epsilon}\kappa\pi\dot{\epsilon}\mu\pi\omega$ , to send out. έκπέτομαι, to fly away.  $\dot{\epsilon}\kappa\pi\dot{\iota}\nu\omega$ , to drink up, 136. ἐκπλέω, to sail out.  $\dot{\epsilon}\kappa\pi\lambda\dot{\eta}\tau\tau\omega$ , to amaze; Mid. Aor., to be amazed. ξκπωμα, -ατος, τό, drinking-cup. ἐκτός, w. g., without. \*Εκτωρ, -υρος, δ, Hector. 130.  $\dot{\epsilon}\kappa\phi\dot{\epsilon}\rho\omega$ , to bring forth, 32.  $\dot{\epsilon}\mu\pi\epsilon\dot{\delta}o\varsigma$ , firm, 159. from, escape. έκων, -οῦσα, -όν, willing.  $\dot{\epsilon}\mu\pi i\pi\lambda\eta\mu$ , to fill. ξλαφος, η, stag.*ἐλαύνω*, to drive [§ 119, 2]. έλεαίρω, w. a., to pity. ἐλέγχω, to examine, 145 [Perf., § 89, (a)]. έλεέω, w. a., to pity. Έλένη, ή, Helen. ελευθερία, ή, freedom. έλεύθερος, free, 59. **έ**λευθερόω, to make free.

**ΕΛΕΊ ΘΩ, see** ξρχομαι.

ξλέφας, δ, elephant, 43. έλίσσω, to wind [Aug., § 87, 3; Perf. Mid. or ενδεια, ή, want. λιγμαι, § 89]. ξλκος, τό, a sore, 112. ΈΛΚΥΩ and ελκω, to ενεδρεύω, w. a., to lie in draw [Fut. ξλξω; Aor. είλκυσα, έλκύσαι; Aor. Pass. είλκύσθην; Perf. ἐνέχω, to have, hold. Mid. or Pass. είλκυσ- ένθα, there. μαι; Aug., § 87, 3]. Έλλ $\dot{a}$ ς, - $\dot{a}$ δος,  $\dot{\eta}$ , Hellas,  $\dot{\epsilon}$ νθ $\dot{\epsilon}$ ν, whence. Greece.  $\mathbf{E}\lambda\lambda\eta\nu$ , - $\eta\nu\sigma\varsigma$ ,  $\delta$ , a Greek. 'Ελληνίς, -ίδος, ή, Grecian. ενιαυτός, ό, year. Έλλήσποντος, δ, the Hel- ένιοι 3, some. lespont έλμινς, -ινθος, ή, worm.  $\dot{\epsilon}\lambda\pi i\varsigma$ ,  $-i\delta o\varsigma$ ,  $\dot{\eta}$ , hope. έλπομαι, to hope [Perf., ένοχλέω, w. d., to molest § 87, 5]. 'ΕΛΩ, see  $ai\rho \dot{\epsilon}\omega$ . έλώδης, -ῶδες, marshy.  $\dot{\epsilon}\mu\beta\dot{a}\lambda\lambda\omega$ , to throw in (2) upon.  $\ell\mu\ell\omega$ , to vomit [§ 98, (b)].  $\ell\nu\tau\iota\mu$ oς 2, honored. ἐκφαίνω, to make known, ἐμμένω, to remain with, ἐντός, w. g., within. 160.  $\dot{\epsilon}$ κφεύγω, w. a., to flee  $\dot{\epsilon}$ μπειρος 2, w. g., experienced in. 165.  $\dot{\epsilon}\mu\pi i\pi\tau\omega$ , to fall into.  $k\mu\pi\tau\nu\omega$ , to spit into or on.  $k\mu\phi\epsilon\rho\eta\varsigma$ ,  $-k\varsigma$ , w. d., simi-  $k\xi a\pi a\tau a\omega$ , to deceive comlar to. ἐμφυτεύω, to implant ξμφυτος 2, implanted.  $\dot{\epsilon}\mu\phi\dot{\nu}\omega$ , to implant.

ἐνάντιος 3, opposite.

ėναύω, to kindle [Pass. with  $\sigma$ , § 95]. Pass. ἐλήλιγμαι and el- ἐνδείκνυμι, to show, 163.  $\dot{\epsilon}\nu\delta\dot{\nu}\omega$ , to put on, 88. ένεγείρω, to awaken. wait for. ΈΝΕΚΩ, see φέρω. ένθάδε, hither. ένθυμέομαι, Dep. Pass., to consider. ένιότε, sometimes. ἐνίστημι, to put into, 158. έννατος 3, ninth. έννυμι, see αμφιέννυμι. [Aug., § 91, 1]. ένταῦθα, here. έντέλλω, -ομαι, to commission, 131. intrans., to fall 'ρ or έντεῦθεν, hence; τὸ έντεῦθεν, thereupon.  $k\mu\beta\rho\alpha\chi$ iζω, to ensnare, 167.  $k\nu\tau$ i $\vartheta\eta\mu$ i, to put in. 159. εντριψις, -εως, η, cosmeticέντυγχάνω, w. d., to fall in with. ένύπνιον, τό, dream. έξαίφνης, suddenly.  $k\mu\pi i\pi\rho\eta\mu i$ , to set on fire,  $k\xi a\lambda\epsilon i\phi\omega$ , to wipe off, 120. έξαμαρτάνω, to err greatly. έξαμαυρόω, to obscure utterly. pletely, 106. έξαπίνης, suddenly. έξειμι, έξεστι, licet, it is lawful, in one's power. ἐναντιόομαι,to oppose,110. ἔξειμι, ἐξιέναι, to go out. ¿ξεῖπον(Aor.),to utter,147

(2) to lead out. έξετάζω, to examine. έξευρίσκω, to find out. έξης, in order.  $\xi \xi i \eta \mu \iota$ , to send out, 167. έξισόω, to make equal. έξοκέλλω, to mislead, 130. επίορκος, ό, perjured. ἐξόλλυμι, to ruin utterly. εξορθόω, to make straight, [160. !ξορκέω, to cause to swear, loικa, to be like [§ 87, 5]. **ἔολπα, see** ἔλπομαι. **ξοργα**, see ΈΡΓΩ. έορτάζω, to celebrate a feast [Aug., § 87, 5]. ἐπαγγέλλω, to announce; Mid. to promise. ἐπάγω, to bring on. **ἐ**παινέω, to praise, 107. žπαινος, ό, praise. έπαιτιάομαι, to accuse. Έπαμινώνδας, -ov, Ò, Epaminondas. ἐπάν (ἐπήν), w. subj., if. έπανάγω, to lead back. ἐπανάκειμαι, to lie upon.

141. έπαρκέω, w. d., to help. έπεί, when, since. ėπειδάν, w. subj., when.  $\hbar\pi\epsilon\iota\delta\eta$ , since, because. Exerta, then, 167.  $\hbar\pi\epsilon\rho\chi o\mu a\iota$ , to come to. έπιβοηθέω, w. d., to come to the assistance of. ἐπιβουλεύω,to plot against. ἐπιβουλή, ἡ, plot. ἐπιδείκνυμι, to show boastfully, 163. ἐπιδιώκω, to pursue. έπιθυμεω, to desire, 108. ἐπιθυμία, ἡ, desire. tπικίνδυνος 2, dangerous. Επικουφίζω, to alleviate.

 $\hbar \pi a \nu a \phi \epsilon \rho \omega$ , to bring back,

έξελούνω, to drive out; έπιλανθάνομαι, to forget. έραστής, ό, lover, 25. έπιμέλεια, ἡ, care. ἐπιμέλομαι, -οῦμαι, to care for, 25 [§ 124, 17].  $\dot{\epsilon}\pi\iota\nu o\dot{\epsilon}\omega$ , to think of. έπιορκέω, to swear falsely,  $\dot{\epsilon}\pi i\pi i\pi \tau \omega$ , to fall upon. έπισκοπέω, to look upon.  $k\pi i\sigma \tau a\mu a\iota$ , to know, 161 [§ 135, p. 165]. έπιστέλλω, to command. έρείδω, to prop [Pert. ἐπιστήμη, ἡ, knowledge. έπιστήμων 2, w. g., acquainted with. ἐπιστολή, ἡ, epistle.  $\dot{\epsilon}\pi \iota \tau \dot{u}\tau \tau \omega$ , to entrust to. έπιτελέω, to accomplish. ἐπιτήδειος, fit, 145.  $\dot{\epsilon}\pi\iota \tau\eta\delta\epsilon\dot{\nu}\omega$ , to manage, 90.  $\dot{\epsilon}\pi\iota\tau\dot{\iota}\vartheta\eta\mu\iota$ , to put upon, 161. ἐπιτρέπω, to entrust to; ἔρρω, to go away [§ 125 (2) to permit. έπιτροπεύω, w. a., to be έρρωμένος, strong. guardian. έπιφέρω, to bring upon, 91. έπιχειρέω, w. d., to put the hand to something. ἐπιχώριος 3, of or belonging to, the country. ξπομαι. Comp. ξπω.  $\xi\pi\delta\mu\nu\nu\mu\iota$ , to swear by. έπος, -ους, τό, word. ἐποτρύνω, to urge on.

 $\ell\pi\omega$ , to be busily engaged  $\ell\varsigma\tau\epsilon$ , until. comp. (περιέπω, διέπω, etc.) [Aug., § 87, 3; Aor. Εσχατος, last, 88. μαι, to follow [Impf. ετι, besides, 124. είπόμην; Fut. έψομαι; έτοιμος 3, ready. Aor. έσπόμην, έφεσπό- έτοίμως, adv., readily. μην; Inf. σπέσθαι; έτος, -ους, τό, year. Ιmp. σποῦ, ἐπίσπου]. έραμαι, to love [§135, p.165]

'Ερατώ, -οῦς, ἡ, Erato. έράω, to love [§135, p. 165]. ἐργάζομαι, to work [Aug., **§** 87, 3]. εργαστήριου, τό, workshop. ξργυυμι, see είργνυμι. ξργον, τό, work, 27. 'EPΓΩ, to do Perf., § 87 5]. ἔρδω, to do. § 89, (b)]. έρίζω, to contend with.  $\xi \rho_i \zeta$ , - $i \delta_0 \zeta$ ,  $\dot{\eta}$ , contention, 39. Έρμῆς, -οῦ, ὁ, Hermes, Mercury. 'EPOMAI, see 'EIPOMAI. έρπύζω, έρπω, to creep [Aug., § 87, 3]. 9]. ἐρρωμένως, strongly. Ερυμα, -ατος, τό, defence. 'Ερυμάνθιος, Erymanthian ξρχομαι, to go, [§ 126, 2]. ξρως, -ωτος, δ, love. ἐρωτάω, to ask. έσθίω, to eat, 16 [§ 126, 3]. έσθλός 3, noble, 23.  $\delta\sigma\pi\delta\rho a$ ,  $\delta$ , evening.

in, occurs in prose in ἐστιάω, to entertain [Aug., § 87, 3]. Act. ἔσπον not used in ἐταῖρος, ὁ, companion, 27. Att. prose]; Mid. Emo- Erepos 3, the other, alter, 87. εύ, well, εὐ πράττω, to do well to.

ύβοια, ή, Euboea. **iβουλος, consulting well, εύχάριστος 2, winning.** 147. ύδαιμονέω, to be fortu- έφη $\beta$ ος, δ, a youth. nate, 136. εδδαιμονίζω, to account έφικνέομαι, to arrive at, 136. ήδύς, -ετα, -ύ, sweet. happy. εὐδαιμόνως, fortunately. εὐδαίμων, Φνος, fortunate. Εὐφράτης, -ου, δ, Euphraεύδιος 2, serene. εύδω, see καθεύδω. εύεξία, ή, good condition. Εχθρος 3, hostile, 27, 58. εύεργεσία, ή, beneficence, έχυρός, firm. 138. εύεργετέω, to benefit, 108. εύεστώ, ἡ, prosperity, 47. εύθύνω, to make straight, 23 έψω, to boil [§ 125, 12]. εύθύς, adv., immediately. ξως, as long as. **ε**δκλεια, ή, fame. εὐκόλως, adv., quickly. εὐκοσμία, ή, good order,24. εθλαβέομαι, w. a., Dep. Zάω, to live [Con., § 97, Pass, to be cautious. εύμορφία, ή, beauty of form. εύνομία, ή, good adminis- ζεύγνυμι, to yoke, 172 ήσυχος 2, quiet. tration. εύνοος 2, well-disposed, 29. Ζεύς, δ [§ 47, 3], Zeus or ἡττάομαι, w. g., to be de εύπετῶς, adv., easily. εύπορος, w. g., abounding ζηλόω, to strive after, 108. in. Ευριπίδης, -ους, δ, Euripi- ζημιόω, to punish. ευρίσκω, to find [§ 122, 7]. ζητέω, to seek, 108.  $\varepsilon \dot{\boldsymbol{v}}_{r}$ ,  $\boldsymbol{v}_{r}$ ,  $\boldsymbol{v}_{r}$ ,  $\boldsymbol{v}_{r}$ , breadth. ε**ύρ**ύς, -εῖα, -ύ, broad. εύσεβέω, w. a., to reverεύσεβής, -ές, pious. ευτακτος 2, well-ordered. εὐτυχέω, to be fortunate, H, or;  $\tilde{\eta} = \tilde{\eta}$ , aut — aut. 107. ευτυχής, -ές, fortunate. εὐτυχία, ή, good fortune. εὐφραίνω, to rejoice, 28. εύφροσθνη, η, mirth.

εύχαρις, attractive.  $\epsilon \dot{\nu} \chi \dot{\eta}$ ,  $\dot{\eta}$ , request, 107. ψγενής, of high birth, 141. εύχομαι, w. d., to pray, 31.  $\eta \delta \eta$ , already.  $\dot{\epsilon}\phi i\eta\mu\iota$ , to send up to, 167.  $\dot{\eta}\delta\sigma\nu\dot{\eta}$ ,  $\dot{\eta}$ , pleasure. έφόδιον, τó, money. έχθαίρω, w. a., to hate. εύδοκιμέω, to be celebrated. έχθάνομαι, see άπεχθά- ήλίκος 3, as great as. νομαι. w. inf., to be able [§ 125, 11].

Z.

 $\ell\omega_{\zeta}$ ,  $\omega$ ,  $\eta$ , morning.

3, (a)]. Comp.  $\beta \iota \delta \omega$ .  $\beta \rho \omega \varsigma$ ,  $-\omega \circ \varsigma$ ,  $\delta$ , hero. (b), 2]. [§ 140, 3]. Jupiter. [des.  $\zeta \eta \mu i a$ ,  $\dot{\eta}$ , injury.  $\zeta \omega \dot{\eta}$ ,  $\dot{\eta}$ , life. ζώννυμι, to gird [§ 139, (c), 1]. $\zeta \tilde{\omega} o \nu$ ,  $\tau \dot{o}$ , animal, 58.

> H. d, where. ήβάσκω, ήβάω, to come to manhood [§ 122, 8].  $\eta \beta \eta$ ,  $\dot{\eta}$ , youth. [way. ηγεμονεύω, to point out the θαυμαστύς 8, wonderful.

ηγεμών, ·όνος, δ, leader. ήγέομαι, to lead, 133.  $\dot{\eta} \delta \dot{\epsilon} \omega \zeta$ , adv., pleasantly, 16 ηδομαι, to rejoice. travelling  $h\theta o \zeta$ ,  $-o v \zeta$ ,  $\tau \delta$ , custom, 110. [tes. ηκιστα, least of all. ήκω, I am come. ήλικία, ή, age, 106. ηλιος, ό, sun.  $\dot{\eta}\mu a\iota$ , to sit [§ 141, (b)]. ημέρα, ή, day.  $\xi \chi \omega$ , to have; w. adv., 16;  $\eta \mu \epsilon \rho o \delta \rho \delta \mu o \varsigma, \delta$ , courier, 108. ημίθεος, δ, demigod.ην, w. subj., if. ηνίκα, when. ηνίοχος, δ, guide, 158.  $\eta \pi \iota o \varsigma$  3, mild. Ήρα,  $\dot{\eta}$ , Hera or Juno. 'Ηρακλης, -έους, ό, Ηετ cules. εύμενής, -ές, well-disposed. ζέννυμι, ζέω, to boil [§ 139, ἡσυχάζω, to be quiet, still. ήσυχία, ή, stillness, 24. ήττα, ή, defeat.

> θ. Θάλαττα, ή, sea. θαλία, ή, feast.  $\vartheta \dot{a} \lambda \lambda \omega$ , to bloom, 34. θάλπος, -ους, τό, heat. θάνατος, δ, death.  $\vartheta \dot{a}\pi\tau\omega$ , to bury. [106. θαρραλέως, adv., boldly, θαβρέω, to be of good courage; v. rivá, to have confidence in; 3.  $\tau \iota$ , to endure something. θαυμάζω, w. g., to wonder, 16.

feated, inferior to.

θεάομαι, Dep. Mid., to se 3. θεατής, -οῦ, ὁ, spectator. θείον, τό, deity. θείος 3, godlike. θέλγω, to charm, 122. θέλω, to wish, 107 [§ 125, laτρική, ή, medicine. **6**]. θεμέλιον, τό, foundation. Ίβηρία, ή, Spain. Θεμιστοκλής, -έους, Themistocles. θεός, ό, God. θεράπαινα, ή. female servant. θεραπεία, ή, care. θεραπεύω, to honor, 22. θεράπων, -οντος, ό, ser- lερόν, τό, victim. vant. **θέρος, -ους,** τό, summer. Φέω, to run [Fut., § 116, 3; Con., § 97, 1]. The other tenses from  $\tau \rho \dot{\epsilon}$ χω, which see. θηβαι, al, Thebes.  $\theta \dot{\eta} \rho$ , - $\dot{o} \varsigma$ ,  $\dot{o}$ , wild beast. <del>Ο</del>ηρευτής,-οῦ, ὁ, huntsman. <del>3ηρεύ</del>ω, to hunt, 81. θηρίον, τό, wild beast. **θησαυρός, δ, treasure.** Θησεύς, -έως, δ, Theseus. ϑιγγάνω, to touch [§ 121, 10]. ϑλάω, to bruise [§ 98, (a)]. ϑνήσκω, to die [§ 122, 9]. θνητός 3, mortal. θόρυβος, ό, tumult. to break, Φραύω, [§ 95, Rem. 1]. **θ**ρίξ, τριχός, ή, hair. <del>Φ</del>ρόνος, δ, throne, 145. θρώσκω, to leap. **θ**υμός, δ, mind, 28. θύρα, ή, door. ψύρσος, ό, a thyrsus, 159. θυσία, ή, sacrifice. θύω, to sacrifice [§ 94, 2]. <del>θύ</del>ς, θωός, ό, ή, jackall.

θωπεύω and θώπτω, w. a., to flatter.

I. 'lάομαι, Dep. Mid., to heal lχθύς, ·ύος, δ, fish. laτρός, δ, physician.  $\delta$ ,  $l\delta\epsilon a$ ,  $\dot{\eta}$ , appearance, 106. ίδιος 3, own, peculiar.  $l\delta\iota\dot{\omega}\tau\eta\varsigma$ , -ov,  $\delta$ , private man; (2) layman.  $l\delta\rho\dot{\nu}\omega$ , to build, 90 [§ 94, 1]. *Ιδρώς*, -ῶτος, δ, sweat. lερεύς, -έως, ό, priest. lερός 3, w. g., sacred to. ίζω, see καθίζω.  $l\eta\mu\iota$ , to send [§ 136]. iθύνω, to set right, 52. lkavóc 3, sufficient, able. Ίκαρος, ό, Icarus. *lκετεύω*, to supplicate, 88. lκέτης, -ου, δ, suppliant. ίκνέομαι, вее άφικνέομαι. lλάσκομαι, to propitiate [§ 122, 10]. *lλεως*, -ων, merciful. 'Ιλιάς, -δος, ή, the Iliad, 53. Ιμάτιον, τό, garment. ίμείρω, to desire. lva, that; (2) in order κακόω, to treat ill, hurt. that. Ίνδική, ἡ, India. 'Iνδοί, ol, inhabitants of In- καλέω, to call, name [§ 98, 100 loν, τό, violet.  $l\pi\pi\epsilon\nu\varsigma$ ,  $-\epsilon\omega\varsigma$ ,  $\delta$ , horseman.  $l\pi\pi\epsilon\nu\omega$ , to ride.  $l\pi\pi o \varsigma$ ,  $\delta$ , horse. ίσος 3, equal, 49. θυγάτηρ, -ρος, ή, daughter.  $l\sigma \tau \eta \mu_{l}$ , to place, 158 [§133]. Ιστορέω τινά τι, to in- καλός 3, beautiful, 27. quire of. Ιστοριογράφος, δ, historian. καλῶς, adv., well. ίστός, ό, loom. ίσχναίνω, to make emaria-

ted [4 111, Rem. 2]

ίσχυρός 3, strong. lσχύω, to be strong, 59 ίσως, perhaps. ίχνος, -ους, τό, track.  $\Omega$ , see  $\varepsilon \mu$ , to go.

K. Kaθaίρω, to purify, 130. καθέζομαι, to esit down [Aug., § 91, 3; Fut. καθεδοῦμαι]. [10]. καθεύδω, to sleep [§ 125, κάθημαι, to sit Aug, § 91, 3]. καθίζω, to set [§ 125, 13] καθίημι, to let down, 167. καθίστημι,to establish,158. καί, and, even; καί — καί, both — and (et — et),38. καινός 3 new. καίριος, opportune, 112. καιρός, the right time, 58. καίω, to burn [§ 116, 2]. κακία, ή, vice. κακόνοος 2, ill-disposed. κακός 3, bad, wicked. κακότης, ή, wickedness, 39 κακουργέω, w. a., to do evil to one. κακοῦργος, δ, evil-doer. κακῶς, adv., badly. dia. κάλαμος, δ, reed. (b); Opt. Phip. Mid. or Pass., § 116, 4]. Kaλλίας, -ου, δ, Callian κάλλος, -ους, τό, beauty. καλοκάγαθία, ή, rectitude, 145.

καλύπτω, to conceal. κάμηλος, ό, ή, camel. κάμνω, to labor (intrans.), **130** [§ 119].

kav, even if, 107. κάνεον, το, basket.  $\kappa \dot{a}\pi\rho c\varsigma$ ,  $\delta$ , wild boar. καρδία, ή, heart. καρπόομαι, to enjoy the κερδαίνω, to gain, 130 fruits of. καρπός, δ. fruit. κάρτα, very. **μ**αρτερέω, to be patient. καρτερός 3, strong, 167. **Κύστωρ**, -ορος, δ, Castor. κατάβασις, ή, retreat, 72. καταγελάω, w. g., to laugh at. |sleep, 138. καταδαρθάνω, to fall aκαταδύω, to go down, 88. κήρυξ, -ῦκος, ὁ, herald. κατακαίω, to burn down. κηρύττω, to make known κατακλαίω, to bewail. κατακλείω, to shut, 90. κατακρύπτω, to hide. καταλάμπω, shine upon. καταλείπω, to leave behind, 120. καταλύω, to loosen, 88. κατανέμω, to distribute. καταπαύω, to put a stop to. καταπετρόω, to stone to death. καταπλήττω, to astonish, κατασκευάζω, to prepare. 122. 161. καταφλέγω, to burn down, κλάω, to break [§ 98, (a)]. καταφρονέω, to despise. καταφυγή, ή, refuge. κατεργάζομαι, to accomplish.  $\kappa a \tau \epsilon \chi \omega$ , to restrain, 23. κατήγορος, δ, accuser. κάτοπτρον, τό, mirror. κάτω, below. καῦμα, -ατος, ró, heat. κάω, вее καίω. (a)].

κέντρον, τό, sting, 159. κέραμος, δ, clay. κεράννυμι, to mix [§ 139, (a), 1]. κεκέρδακα]. κέρδος, -ους, τό, gain. κευθμών, -ῶνος, δ, lair. κεύθω, to conceal. κεφαλή, ή, head.κεχρημένος, wanting, 120.  $\kappa \tilde{\eta} \pi o \zeta$ ,  $\delta$ , garden. κῆρ, κῆρος, τό, heart. κηρός, ὁ, wax. (by a herald). κιθάρα, ή, lyre. Κιλικία, ή, Cilicia. κινδυνεύω, to incur danger, 88. κίνδυνος, ό, danger. κῖς, κιός, ὁ, corn-worm. κίστη, ή, chest.κιττός, ό, ivy. κίχρημι, to lend [§ 135, 1]. κόρυς, -υθος,  $\dot{\eta}$ , helmet. κλάζω, to sound [§ 105, 4; κοσμέω, to adorn. -γξομαι]. κατατίθημι, to lay down, κλαίω, to weep, 133 [§ 125, κράζω, to cry out, 125] 14]. κλείς, ή, key [§ 47, 5]. $\mathbf{K}\lambda \varepsilon \iota \dot{\omega}$ , -οῦς,  $\dot{\eta}$ , Clio. κλείω, to shut, 28 [Pass. with  $\sigma$ , § 95, Rem. 1]. κλέος, -ους, τό, fame, 48. κλέπτης, -ου,  $\dot{o}$ , thief. κλέπτω, to steal | Fut. κλέψομαι; second Aor. § 102, 5]. κείμαι, to lie down [§ 141, κλίνω, to bend [§ 111, 6]. κρίνω, to judge, 48 [§ 111, κλοπή, ή, theft.κελεύω, to order, bid [§ 95]. κλόπιμος, thievish, 122.

κλώψ, -ωπός, δ, thief. κνάω, to scrape [Cont, § 97, 3]. κοίζω, to squeak [Char, § 105, 2]. [§ 111, Aor. II; Perf. κοιλαίνω, to hollow out [§ 111, Rem. 2]. κοινός, common, 131; τδ κοινόν, commonwealth. κοινωνία, ή, communion, 108. κοίρανος, δ, ruler. κολάζω, to punish. κολακεία, ή, flattery. κολακεύω, w. a., to flatter. κόλαξ, -ακος, δ, flatterer. κολαστής,  $-ο\tilde{v}$ ,  $\delta$ , punisher κολούω, to curtail Pass. with  $\sigma$ , § 95]. κόλ $\pi$ ος,  $\delta$ , bosom, 133. κομίζω, to bring.  $\kappa \delta \pi \tau \omega$ , to cut, 120. κόραξ, -ακος, δ, crow. κορέννυμι, to satisfy [§ 139, (b), 3]. Κορίνθιος, δ, Corinthian. Fut. Perf. κεκλάγξω and κόσμος, δ, ornament, 51. κοῦφος 3, light, 39. [§ 105, 2; Fut. κεκράξομαι]. κράνος, -ους, τό, helmet. κρατέω, w. g., to have power over, 107.  $κρατήρ, -\tilde{η}ρος, mixing bowl$ κράτος, -ους, τό, strength κραυγή, ή, shout, 167. κρέας, τό, flesh, 41 [§ 39, Rem.]. Pass. ἐκλάπην; Perf., κρέμαμαι and κρεμάννυμι to hang [§ 139, (a), 2]. 88. 6J. Kρισαΐος, belonging to Cri-Κελτίβηρες, Celtiberians. Κλωθώ, -οῦς, ἡ, Clotho. κριτής, -οῦ, ὁ, judge,

Kμτίας, -ω, δ, Jritias. **Κροίσος**, δ, Croesus. κροκόδειλος, δ, crocodile. κρόμυου, τό, onion. Κροτων, -ωνος, δ, Crotona. αρούω, to knock, 100 [Pass. with σ, § 95, Rem. 1]. κρύπτος 3, concealed, 130. κρύπτω, to conceal, 121. κρώζω, to croak [§ 105, 2]. araouai, to acquire, 112 **Redup.** § 88, Rem. 1; Subj. Perf. and Opt. Plup., § 116, 4]. ατείνω, to kill, usuallyάποκτείνω [Perf. Act., ∮111, Instead of έκταμαι and εκτάθην, τέθνηκα and ἀπέθανον ὑπό τινος are usual]. κτείς, -ενός, ό, comb. κτενίζω, to comb. κτήμα, -ατος, τό, possession. κτήσις, ή, possession, 51. **κτίζω, to found, 31.** κυβερνήτης, ό, pilot.  $\kappa \nu \beta o \varsigma$ ,  $\delta$ , a die, cube. Κύονος, ο, Cydnus. κυλίω, to roll [Pass. with  $\sigma$ , § 95]. κύπελλον, τό, goblet. κυριεύω, to be master of,88. κύριος, w. g., having pow-Κύκλωψ, -ωπος, δ, Cy- Λιβύη, ή, Libya Kῦρος, ὁ, Cyrus. κύων, κυνός, δ, ή, dog. κωλύω, to hinder. κώμη, ή, village. τωτίλλω, to chatter, 172. κωτίλος 3, loquacious κυφός 8, dumb.

Δ,  $\Delta$ αγχάνω, to acquire [{121.  $\lambda$ οιπός 3, remaining. [5].

Δακεδαιμόνιος, δ, Lace- λόφος, δ, crest. daemonian. λαγώς, -ώ, δ, hare.  $\lambda a i \lambda a \psi$ ,  $-a \pi o \varsigma$ ,  $\eta$ , storm. λαλέω, to talk. λάλος 2, talkative. λαμβάνω, **to** take, [§ 121, 12].  $\lambda a \mu \pi \rho \delta \varsigma$  3, brilliant, 23. λανθάνω, to be concealed from, 89 [§ 121, 13]. λάρυγξ, -υγγος, δ, throat. λέαινα, ή, lioness. λεαίνω, to grind, 43.  $\lambda \dot{\epsilon} \gamma \omega$ , to say, name;  $\lambda \dot{\epsilon} \gamma o$ - $\mu a \iota [\S 88, \text{Rem. 2}]; (2)$ to collect [ § 88, 4; Aor. Pass. ἐλέχθην and ἐλέ- $\gamma\eta\nu$ ]. λεία, ή, booty, 145. λειμών, -ῶνος, δ, meadow.  $\lambda \epsilon i \pi \omega$ , to leave, leave behind [Aor. ξλιπον; Pf. λέλοιπα, ∮ 102, 4]. Λεωνίδας, -ου, δ, Leonidas. μάκαρ, -αρος, happy. λεπτός 3, thin. λευκαίνω, to whiten [§ 111, μακάριος 3, happy, 108. Rem 2].  $\sigma$ , § 95]. λέων, -οντος, δ, lion. λεώς, ό, people.  $\lambda \tilde{\eta} \rho o \varsigma$ ,  $\delta$ , loquacity. ληστής, -οῦ, ὁ, robbeř. clops.  $\lambda iav$ , very, 122. λίθος, ό, stone. λιμήν, -ένος, ό, harbor.  $\lambda i \mu \nu \eta$ ,  $\dot{\eta}$ , marsh, 158. λιμός, δ, hunger. λογίζομαι, to think, 112. λόγιος 3, eloquent, 112. λόγος, & word, 27. λοιδορέω, to scold, 109.

λούω, to wash [Cont., § 97,

λοχάω, w. a., to lie in wait. λυγρός 3, **sa**d. Αυδία, ή, Lydia. Αυκοῦργος, ό, Lycurgus. λυμαίνομαι, w. a., to abuse, maltreat.  $\lambda \dot{\nu} \mu \eta$ ,  $\dot{\eta}$ , disgrace. λυπέω, to distress. λύπη, ἡ, sorrow. λυπηρός 3, sad, 47. λύρα, ἡ, lyre. λυρικός 3, lyric. Λύσανδρος, δ, Lysander. Λυσίας, -ου, δ, Lysias. λυσιτελέω, w. d., to be useful to. λύχνος, δ, lamp, 172. λύω, to loose, 22 [§ 94, 2] λωβάσμαι, w. a., maltreat.

M.

 $\mathbf{M}a\vartheta\eta\tau\dot{\eta}\varsigma$ ,  $-o\tilde{v}$ ,  $\delta$ , a pupil,  $\mathbf{28}$ . Maiavopos, o, Macander. μακαρίζω,to esteem happy. Maκεδονία, ή, Macedonia. λεύω, to stone [Pass. with Μακεδονικός, Macedonian. Μακεδών, -όνος, ό, a Macodonian. μακράν, far, 131. μακρός 3, long. μαλακίζω, to render effeminate, 124. μαλακός 3, soft. μαλθακός 3, soft, 172. μάλιστα, especially, 107. μ $\tilde{a}$ λλον, rather, 64. Mανδάνη, ή, Mandane. μανθάνω, to learn, [§ 121, 14]. Μαντίνεια, ή, Mantinēa.  $\mu \acute{a} \nu \tau \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\delta$ , propliet, 89. λοιμός, ό, pestilence, 158. μαραίνω, to make wither. μαρτυρέω, μαρτύρομαι, το bear testiraony [§194,4].

μαρτιρία, ή, testimony. μάρτυς, -1υρος, δ, witness. μαστιγόω, to scourge. μαστίζω, to whip Char., § 105, 2]. μάστιξ, -ίγος, ή, scourge, μεταξύ, w. g., between. μάχη. ή, battle. μάχομαι, to fight, 16 [§ 125, μετατίθημι, to change, 159. 15].  $\mu \dot{\epsilon} \gamma a \varsigma$ , - $\dot{a} \lambda \eta$ , -a, great [§48]. μέγεθος, -ους, τό, greatness. μεταχειρίζομαι, to take in μνᾶ, -ᾶς, ἡ, mina [§ 26]. μέθη, ἡ, drunkenness. μεθήμων, -ονος, negligent, μετέπειτα, afterwards. μεθίημι, to let go, 168. μεθύω, to be drunk, 136. Μεθώνη, ή, Methone. μειράκιον, τό, young boy. μέλας, -aινα, -ar, black. μέλει, it concerns, [4 125, 17]. μελέτη, ή, care. μέλι, -ιτος, τό, honey. μέλιττα, ή, a bee.  $\mu \dot{\epsilon} \lambda \lambda \omega$ , to be about to, 88 [**§ 125**, 16]. μέλομαι, to have a care for Μήδος, δ, a Mede. [**§** 125, 17]. μέλος, -ους, τό, song, 121. μήν, -νός, δ, month. μέμφομαι, w. a., to blame; μήνις, -ιος or -ιδος, ή, an- μύρμηξ, -κος, ό, ant. w. d., to reproach.  $\mu \epsilon \mu \psi \iota \varsigma$ ,  $-\epsilon \omega \varsigma$ ,  $\dot{\eta}$ , reproach.  $\mu \eta \nu i \omega$ , w. d., to be angry  $\mu \bar{\nu} \varsigma$ ,  $-\nu \dot{\delta} \varsigma$ ,  $\dot{\eta}$ , mouse.  $\mu \dot{\epsilon} \nu - \dot{c} \dot{\epsilon}$ , truly — but, 38.  $\mu \dot{\eta} \pi o \tau \dot{\epsilon}$ , never. Μενέλεως, -εω, δ, Μene- μήπω, not yet. laus. ueνεναίνω, w. d., to bear ill-will towards.  $\mu \dot{\epsilon} \nu \omega$ , to remain; w. a., to  $\mu \eta \chi a \nu \dot{a} o \mu a \iota$ , Dep. Mid., await; second Perf. µéμερίζω, to divide. μέριμνα, ή, care. μέρος, -ους, τό, part. μεσημβρία, ή, mid-day.μέσος 3, middle. μεσότης, mediocrity, 57. μεστός 3, w. g., full.

μεταβάλλω, to change, 130. μιμέομαι, to imitate. μεταβολή, ή, change. μεταδίδωμι. to give a share of, 159. [38. μεταλλάττω, to change. μεταπέμπομαι, to send for. μίσγω, w. g., to mix with μεταφέρω, to remove, change. hand, 65. μετέχω, to take part in. μέτριος 3, moder**ate**. μετρίως, adv., moderately. μέτρον, τό, measure, 28. μέχρι, until.  $\mu\dot{\eta}$ , not, 16; after expressions of fear, 91. μηδαμοῦ, nowhere; μ. εἰvai, to be of no value. Μήδεια, ή, Medea. μηδείς, -εμία, -έν, no one μόχθος, δ, toil, distress. [§ 68, Rem. 1]. μηδέποτε, never, 112. μηκος, -ους, τό, length.ger. μήτε - μήτε, neither nor.  $\mu\eta\tau\eta\rho$ ,  $-\tau\rho\sigma\varsigma$ ,  $\eta$ , mother. to contrive. μονα, to desire [§ 1115]. μιαίνω, to pollute [§ 111, ναίω, to dwell. Rem. 2]. μίγνυμι, to mix [§ 140, 4]. νάσσω, to press together Μιθριδάτης, -ου, ό, Mithridates. · μικρός 3, small. Μιλτιάδης, -ου, ὁ, Miltia- ναυμαχία, ἡ, sea-fight Μίλων, -ωνος, ό, Milo.

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μιμητής, -οῦ, ὀ, imitator.Mivus (Gen. Mivuos and Mίνω), ό, Minos. μιμνήσκω, to remind [§ 122, 11]. μισέω, to hate. μισθός, ό, reward. μισθόω, to let out.  $\mu\nu\eta\mu\eta$ ,  $\dot{\eta}$ , memory. μνημονεύω, to remember μνηστήρ, -ῆρος, δ, suitor  $\mu \delta \lambda \iota \varsigma$ , with difficulty. μοναρχία, ή, monarchy. μόνον, only, **64.** μόνος 3, alone.  $\mu$ oi $\rho$ a,  $\eta$ , fate, 141. μόρσιμος 2, fated. Moῦσα, ή, a Muse. μουσική, ή, music, 87. μοχθηρός3,miserable,base μοχλός, δ, bolt, 28. μύζω, to suck [§ 125, 18]. μῦϑος, ὁ, word, 40.  $\mu\nu$ ia,  $\dot{\eta}$ , fly.  $\mu\nu\rho io\varsigma$  3, innumerable. [with.  $\mu\nu\rho\sigma\nu$ ,  $\tau\dot{\sigma}$ , perfumery, 145 μύχατος 3, inmost, 121. μύω, to close [formation of tense, § 94, 1].  $\mu\omega\rho\delta\varsigma$  3, foolish, a fool.

N. Nai, truly. Νάξιος, ό, Naxian. [Char., § 105, 1]. vavaγία, ή, shipwreck. [des. ναυαγός, δ, shipwrecked ναυτής, -οῦ, ὁ, sailor.

raυτικός 3, nautical, 161; τὸ ναυτικόν, a fleet. veaviaς, -ου, δ, a youth. Νείλος, ό. Nile. νεκρός 3, dead, 175. νέκταρ, -αρος, τό, nectar. νέκυς, -υος, ό, corpse, 49. Νεμέα, η, Nemea. νέμω, to divide, 145 [Fut. ξηραίνω, to dry. νεμῶ and νεμήσω; Aor. ξίφος, -ους, τό, sword. ένειμα; Perf. νενέμηκα; ξύλον, τό, wood. and -évyv]. νέος 3, young, 28. νεότης, -ητος, ή, youth. Νέστωρ, -ορος, ο, Nestor. νεφέλη, ή, cloud, 158. νέφος, -ους, τό, cloud. νέω, to swim [§ 116, 3]. νεως, -ω, δ, temple. νή, yes, truly. νημα, -ατος, το, yarn, 136. νηνεμία,  $\dot{\eta}$ , a calm. νῆσος, η, island. νίζω, to wash. νικάω, to conquer, 106. νική, ή, victory. νίπτω, to wash. vipel, it snows. νοέω, to think. νόημα, -ατος, τό, thought, οίγνυμι, οίγω, see άνοίγ. νομάς, -άδος,  $\dot{o}$ ,  $\dot{\eta}$ , nomad. οίκειος 3, belonging to, νομεύς, -έως, ό, shepherd,

νομή, ή, pasture. νομίζω, to think, 56. νόμιμος 3, customary. νόμος, δ, law. νόος, δ, mind, 29. νοσέω, to be sick. νόσος, ή, disease, 28. νότος, ό, south-wind.  $N\nu\mu\phi\eta$ ,  $\eta$ , a Nymph. vdv, now. νύξ. νυκτός, ή, night. νυστάζω, to nod [Char., § 105, 3].

Z. Zevía, ή, hospitality. ξένος, δ, guest, 122. Ξενοφάνης, -ους, δ, Xenophanes. Ξενοφών, -ώντος, δ, Xenoξέω, to scrape [formation of tense, § 98, (b)]. Aor. Pass. Ενεμήθην ξυρέω and ξύρομαι, to shave δλίγος 3, little, 53. [§ 1**24**, 5]. σ, § 95].

0. 'Οδάζω, to bite [Char., § 105, 2].  $\delta\delta\epsilon$ , this. οδός, ή, way. δδοῦς, -όντος, δ, tooth. δδύρομαι, to mourn, 16. 'Οδυσσεύς, -έως, ό, Ulysses. δζω, to smell of [§ 125, 19]. δθεν, whence. ol, whither. olaxίζω, to steer [Aug., § 87, 1]. [57. olda, I know [§ 143]. own, intimate. olκέτης, -ου, ό, servant olκέω, to dwell, 112. οίκησις, -εως, ἡ, dwelling. olκία, ή, house. οίκοδομέω, to build a house, olkos, o, house. olκουρέω, to guard a house  $\delta \nu \tau \omega \varsigma$ , really. [§ 87, 2]. olκτείρω, w. a., to pity. oluai, see olouai. οἰμώζω, to lament [Char., § 105, 2]. οἰκτρός 3, pitiable, 58.

olvos, o, wine.

olvoχόος, ό, cup bearer. olouas, to think [§ 125, 20] οίος, such as; w. inf., in stead of were, so that [phon.  $\delta i \zeta$ ,  $\delta i \delta \zeta$ ,  $\delta$ ,  $\delta$ , sheep. [21]. olχόμαι, to depart [§ 125, 'ΟΙΩ, see φέρω. δλβιος 3, happy.  $\delta\lambda\beta$ ος,  $\delta$ , riches, 124. ολιγαρχία, oligarchy, 161. δλίγοι, few. δλισθάνω, to slip [∮ 121,7]. ξύω, to scrape [Pass. with δλλυμι, to destroy] § 138, B]. όλολύζω, to howl [Char., § 105, 2]. δλος 3, whole. δλοφύρομαι, to pity. "Ομηρος, δ, Homer. όμιλέω, w. d., to associate with, 131. όμιλία, ή, intercourse with. δμνυμι. to swear [§ 1.38, **B**]. δμνύω, to swear. δμογάστριος, δ, brother. ομόγλωττος 2, speaking the same language. όμοιότης, -τητος, likeness. όμοίως, in like manner, 108. δμολογέω, to agree with, admit δμόργνυμι, to wipe off [§ 140, 6]. δνειρος, δ, dream. δνησις, -εως, ἡ, advantage. ονίνη $\mu$ ι, to benefit [§ 135, 4]. δνομα, -ατος, τό, name. δνομάζω, to name.  $\delta \xi \dot{\nu} \zeta$ ,  $-\epsilon i a$ ,  $-\dot{\nu}$ , sharp, sour.  $\delta\pi\dot{a}\zeta\omega$ , to bestow, 124.  $\delta\pi\eta$ , whither, where.  $\delta\pi i\sigma\omega$ , back, 138.  $\delta\pi\lambda$ ίζω, to arm.  $\delta\pi\lambda i \tau\eta\varsigma$ , -ov,  $\delta$ , heavy-arm

ed man.

δπλον, τό, weapon.  $b\pi o\iota$ , whither. as. όπόσος 3, quantus, as great  $\delta \tau a \nu$ , w. subj., when, 87. υποσοςοῦν 3, how great, how long, soever. όπόταν, w. subj., when.  $\delta\pi\delta\tau\varepsilon$ , when, since. δπότερος 3, which of two.  $\delta\pi\sigma$ ov, where. 'ΟΠΤΩ, see δράω.  $\delta\pi\omega\varsigma$ , how, 109. δρασις, -εως, η, sight.όράω, to see [§ 126, 4]. δργαίνω, to enrage [§ 111, Rem. 2].  $\delta\rho\gamma\dot{\eta},\,\dot{\eta},\,\mathrm{anger.}$ δργίζομαι, Dep. Pass., to be angry. δρέγω, to stretch, 122. δρεξις, a striving after, 108. όρθός 3, straight, 57. [108. *ါရု*ဗိဂ်ယ, to make straight, δρθριος 3, early. ορίζω, to fix, limit, 124. δρκιου, τό, oath. δρκος, ό, oath.  $\delta \rho \mu \dot{a} \omega$ , to rush, 106.  $\delta\rho\mu\dot{\eta}$ ,  $\dot{\eta}$ , impulse, 57. δρνιθοθήρας, -a, δ, birdcatcher, 24. δρνις, -ιθος, δ, η, bird.δρνυμι, to rouse.  $\delta \rho o \varsigma$ ,  $-o v \varsigma$ ,  $\tau \delta$ , mountain. *ὄρτυξ, -γος, ό*, quail. δρύττω, to dig [Fut. δρύ-Mid. or Pass. δρώρυγ- δψοφάγος 2, dainty. *μαι*, § 89, (a)]. δρχηθμός, δ, dance. δσιος 3, holy.  $\delta\sigma\mu\dot{\eta}$ ,  $\dot{\eta}$ , smell. loog, as great as, 67. δςπερ, ήπερ, δπερ, who-

ever, 108.

όστέον, -οῦν, τό. hone.

δςτις, ήτις, δ τι, whoever, παιδίον, τό, little child 181 67 | 62]. φποῖος 3, qualis, of what δσφραίνομαι, w.g., to smell [§ 121, 8].  $\delta \tau \varepsilon$ , when. ότι, that, because.  $o\dot{v}$ , not, 17;  $o\dot{v}$ , where. οὐδα $\mu\tilde{\eta}$ , nowhere. ούδέ, neither, 57. ούδείς, -εμία, -έν, no one [§ 68, Rem. 1]. οὐδέποτε, never. ούκ, not, 16. ούκέτι, no longer, 165. our, therefore.  $o \dot{v} \pi o \tau \varepsilon$ , never, 131. Ούρανίδαι, ol, gods, inhabitants of Olympus. ουράνιος 3, heavenly. ούς, ώτός, τό, ear [§ 39]. ούσία, possession, 64.  $overline{v}{\tau} = -overline{v}{\tau}$ , neither—nor.  $o\tilde{v}\tau\omega(\varsigma)$ , thus, 87 [§ 7]. ούχ, not, 28. *δφείλω*, to owe [§ 125, 22].  $\delta\phi\dot{\epsilon}\lambda\lambda\omega$ , to nourish, 53. όφθαλμός, ό, eye.  $\delta \phi \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\delta$ , snake. δφλισκάνω, to owe [§ 121, 9]. *δχέω*, to bear, endure. δχλος, δ, the common people (plebs).  $\delta\psi$ ,  $\delta\pi\delta\varsigma$ ,  $\eta$ , voice  $\delta\psi\dot{\epsilon}$ , late. δψιος 3, late.  $\xi\omega$ ; Pf.  $\delta\rho\omega\rho\nu\chi a$ ; Pf.  $\delta\psi\iota\varsigma$ ,  $-\varepsilon\omega\varsigma$ ,  $\eta$ , sight, visage,

> Π. Παγίς, -ίδος, ή, trap, 49. πάγκακος, thoroughly bad. πάθος, -ους, suffering, 53.  $\pi a i \dot{a} v$ ,  $- \ddot{a} v o \zeta$ ,  $\dot{o}$ , war-song. παιδεία, ή, education, 87. παιδεύω, to educate, 16.

 $\pi a i \zeta \omega$ , to play, 17 [§ 116, 3].  $\pi a i \varsigma$ ,  $-\delta i \varsigma$ ,  $\delta$ ,  $\eta$ , child, 89.  $\pi a i \omega$ , to strike.  $\pi \acute{a} \lambda a \iota$ , formerly, long ago; ol  $\pi \dot{a} \lambda c \iota$ , the ancients. παλαίω, to wrestle [Pass. w.  $\sigma$ , according to § 95]. παλαιός 3, ancient. πάλιν, again, 159. πανταχοῦ, everywhere, in all respects. kind. παντοδαπός 3, of every πάντως, wholly, 160.  $\pi \acute{a} \nu v$ , altogether, very.  $\pi \dot{a}\pi\pi\sigma\sigma$ ,  $\dot{b}$ , grand-father.  $\pi \alpha \rho \alpha \gamma \gamma \epsilon \lambda \lambda \omega$ , to order. παραδίδωμι, give over to. commit. edly. παραδόξως, adv., unexpectπαραθήκη, ή, somethingentrusted, 122. παραινέω, w. d., to advise to exhort. παρακαλέω, to call to, to exhort. [147 παρακαταθήκη, ή, pledge  $\pi a \rho a \lambda a \mu \beta \dot{u} \nu \omega$ , to receive. παράνομος 2, contrary to law. παραπέτομαι, to fly away. παραπλάζω, mislead, 122. παραπλήσιος 3, like. παρασκευάζω, to prepare 168. [47. παβασκευαστικός 3, w.gen., skilled in preparing. παρατείνω, to stretch out. παρατίθη $\mu$ ι, to place beside, provide.  $\pi a \rho a \tau \rho \epsilon \chi \omega$ , to run by or past. [past.  $\pi a \rho a \phi \epsilon \rho \omega$ , to carry by or πάρειμι, inf.παρείναι, to be

present;  $\pi \acute{a} \rho \epsilon \sigma \tau \iota(\nu)$ , it

is lawful in one's power.

go by, near. παρέρχομαι, to go by. wαρέχω, to offer, grant, 27; Mid., 58. παρίημι, to let pass, neglect, 168. παρίστημι, to place beside, πενία, ή, poverty. παροινέω, to riot [Aug., πενιχρός 3, poor. **§** 91, 1]. παροξύνω, to encourage. ▼αρρησία, ή, frankness, 163.  $\pi \tilde{a} \zeta$ , every, all. πάσσω, to scatter [Char, πέπων, -ονος, ripe. § 105, 1]. πάσχω, to suffer, 141 [§ 122, 12].  $\pi a \tau \eta \rho$ , - $\rho \delta \varsigma$ ,  $\delta$ , father. the country. πατρίς, -ίδος, ή, native περιάγω, to lead round. country. Πάτροκλος, δ, Patroclus. περίδρομος  $\pi \acute{a} \tau \rho \omega \varsigma$ , - $\omega \circ \varsigma$ ,  $\acute{o}$ , uncle, 47. 124 [Aor. Pass. ἐπαύσθην; Pf. Mid. or Pass. πέπαυμαι, to cease; Fut. Perf. πεπαύσομαι, will cease].  $\pi \epsilon \delta \eta$ ,  $\dot{\eta}$ , fetter. πεδίου, τό, a plain. πείθω, to persuade, 124; Mid., 22 [Aor. ἐπείσθην, I obeyed]. πειθώ, -οῦς, ή, persuasiveness. **§ 97, 3**]. πέλαγος, -ους, τό, sea. ponnesian. ponnesus. Πέλοψ, -οπος, ό, Pelops.

πελταστής, ό, shieldsman.

νομαι.

 $\pi$ ápel $\mu$ i, inf.  $\pi$ apléval, to  $\pi$ é $\mu$  $\pi$  $\omega$ , to send [§ 10 $\mathbf{z}$ , 5].  $\pi \epsilon \nu \eta \varsigma$ ,  $-\eta \tau o \varsigma$ ,  $\delta$ ,  $\dot{\eta}$ , poor. πενητεύω, to be poor. πενθέω, to grieve. πενθικώς έχω, w. g., to be πηχυς, -εως, δ, cubit, 51. sad about something. [158. ΠΕΝΘΩ, see πάσχω. πενομαι, to be poor.  $\pi \epsilon \pi a i \nu \omega$ , to make ripe, 130 [§ 111, Rem. 2]. πεπρωμένη, ή, fate. περαίνω, to complete, 131 πιστεύω, to trust, 25. [§ 111, Rem. 2]. περαίος 3, beyond.  $\pi \epsilon \rho a \varsigma$ , - $a \tau o \varsigma$ ,  $\tau \delta$ , end, 147.  $\pi i \omega \nu$ , - $o \nu o \varsigma$ , fat. πάτριος 2, belonging to περάω, to transport [§ 98, πλάζω, to cause to wan-(a)]. περιβάλλω, to throw round. round. παύω, to cause to cease, Περικλης, -έους, δ, Peri- πλέθρου, τό, measure of περιοράω, overlook, to permit, 147.  $\pi e \rho i \pi \lambda o o c$ , -o v c, o, v o yage  $\pi \lambda i \kappa \omega$ , to knit, weave. round. περιβρέω, to flow round, πλεονέκτης,-ου, avaricious. περιστέλλω, to clothe, 130. πλεονεξία, ή, avarica. περιτίθημι, to put or set πλευρά, ή, side. round. περιτρέπω, to turn round, περιττός 3, beyond the  $\pi\lambda\eta\gamma\dot{\eta}$ ,  $\dot{\eta}$ , a blow, wound. than sufficient. πεινάω, to hunger [Cont., περιφέρω, to carry about. πλήν, w. g., except, 145. [try. Περσεφόνη, ή, Proserpine. πλήρης, -ες, w. g., full, πειράομαι, Dep. Pass., to Πέρσης, -ov, δ, a Persian. Περσικός, Persian. Πελοπουνησιακός, Pelo- πετάννυμι, to expand πλησίος 3, near, 109. [§ 139, (a), 3]. Πελοπόι νησος, ή, Pelo- πέτομαι, to fly [§ 125, 23]. πέτρα, ή, rock. ΠΕΥΘΟΜΑΙ, see πυνθά-

 $\pi\tilde{\eta}$ ; whither? where? πηγή, ή, fountain. πηγνυμι, to fix, make firm [§ 14G 8].  $\pi \iota \kappa \rho \delta \varsigma$  3, bitter. πιέζω, to press.  $\pi i \mu \pi \lambda \eta \mu i$ , to fill [§ 135, 5]  $\pi i \mu \pi \rho \eta \mu i$ ,to burn [§135,6]  $\pi i \nu \omega$ , to drink [§ 119, 3].  $\pi \iota \pi \iota \sigma \kappa \omega$ , to give to drink [§ 122, 13]. πιπράσκω,to sell[§122,14]  $\pi i \pi \tau \omega$ , to fall [§ 123].  $\pi i \sigma \tau \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\dot{\eta}$ , belief, 133 πιστός 3, trustworthy, 27. der [Char., § 105, 4]. πλάσσω, to form [Char, § 105, 1]. 2, running πλαστική, ή, sculpture, 160 [cles. Πλάταια, ή, Plataca. 100 feet. πλείστος 3, most [133.  $\pi\lambda\epsilon$ ovákic, oftener. [121.  $\pi \lambda \hat{\epsilon} \omega$ , to sail [§ 116, 3; Cont., § 97, 1]. usual number, more πληθος, -ους, τό, multitude, 72. satisfied with. πλησιάζω, to approach. πλήττω, to strike, 131 [Pf.  $\pi \epsilon \pi \lambda \eta \gamma a$ , I have struck; Aor. Pass. ἐπλήγην; but in composition, emλάγην, e.g. έξετλάγην]

πλίνθος, ή, brick. πλόος == πλους, ό, voyage. πλούσως 3, rich. πλουτίζω, to enrich, 64.πλοῦτος, ό, riches, 39. πλύνω, to wash [§ 111, 6].  $\pi\nu\dot{\epsilon}\omega$ , to breathe, blow [§ 116, 3; Cont., § 97, 1]. πόθεν, whence?  $\pi o \vartheta \epsilon \omega$ , to desire [§ 98,(b)]. ποιέω, to make, do; εὐ ποιέω, 107.  $\pi o i \eta \tau \dot{\eta} \varsigma$ ,  $-o \tilde{v}$ ,  $\dot{o}$ , poet. ποικίλος 3. variegated, 40. ποιμήν, -ένος, δ, shepherd.ποῖος; 3, of what kind? πολεμέω, w. d., to carry on war. πολέμιος 3, hostile, 88. πολεμικός 3, warlike. πόλεμος, δ, war. πολιορκέω, to besiege. πολιορκία, ή, siege.  $\pi \delta \lambda \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\dot{\eta}$ , city, 51. πολιτεία, ή, the state, civil polity, 90. state; Mid., to live as a citizen, to govern the state.  $\pi o \lambda i \tau \eta \varsigma$ , -ov,  $\dot{o}$ , citizen. πολιτικός 3, relating to the state, 165. πολλάκις, often. πολλαπλάσιος 3, many πρέσβυς, -εια, -υ, old. times more. πολλοί, many. [lux. Πολυδεύκης, -ους, δ, Pol- πρίν, before; w. inf., 106; πολυκοιρανία, ή, the rule of many. πολυλόγος 2, loquacious. πολύπονος 2, laborious. **πολύς**, much, 53 [§ 48]. πολυτέλεια, ή, costliness, 136.

πολυτελής, -ές, costly, 163. προδότης, -οῦ, ὁ, betrayer πολυφιλία, ή, multitude προείπου (Aor.), to say of friends. πλουτέω, to be or become πολυχειρία, ή, multitude προέρχομαι, to go before of hands, of workmen.  $\pi o \nu \epsilon \omega$ , to toil, 107 [§98, (b)]. πονηρός 3, wicked, 48.  $\pi$ óνος,  $\delta$ , toil, 28. **790.** πορεύω, to lead forward, πορθέω, to destroy. ποριστικός 3, w. g., skilled προνοέω, to consider bein procuring. πορφύρεος (οῦς) 3, purple. πρόνοια, ή, foresight, 87 Ποσείδων, -ωνος, δ, Po- πρόοιδα, to know beforeseidon, Neptune.  $\pi \delta \sigma \iota \varsigma$ , - $\varepsilon \omega \varsigma$ ,  $\dot{\eta}$ , drinking, 51.  $\pi \delta \sigma \sigma \varsigma$ ; 3, how great? ποταμός, δ, river. ποτέ, once, 43 πότερος, winch of two, 165. ποτόν, τό, drink. ποῦς, ποδός, ὁ, foot. πρᾶγμα, -ατος, τό, an action, 40. πρακτικός 3, capable of ac- προςελαύνω, to advance complishing, obtaining.  $\pi \rho \tilde{a} \xi \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\eta$ , an action.  $\pi \rho o \varsigma \varepsilon \rho \chi o \mu a \iota$ , to come to. πρᾶος 3, mild, 53. πολιτεύω, to govern the πράττω, to do, act; πράτ- προςήκων, becoming, 138. τω, πράττομαί τινα άρone; w. adv., 89.  $\pi \rho \epsilon \pi \epsilon \iota$ , it is becoming, 24.  $\pi \rho \epsilon \sigma \beta \epsilon \iota \varsigma$ , o l, ambassadors. πρεσβευτής, -οῦ, ὁ, ambas-- sador, 121. πρίασθαι, to buy [§ 135, p. 165]. πρίν άν, w. subj., 88. πρίω, to saw [Pass. with προςφέρω, to bring to, 30 σ, ∮ 95]. προαιρέομαι, to prefer. πρόβατον, τό, sheep. πρόγονος, δ, ancestor.

προδίδωμι, to betray.

before, command. προθυμία, η, willingness.πρόθθμος 2, willing. προθύμως, adv., willingly.  $\pi \rho o \lambda \epsilon i \pi \omega$ , to forsake, 121.  $\pi \rho \delta \mu a \chi o \varsigma$ ,  $\delta$ , fighting in front, champion. forehand, 142. hand. προςαγορεύω, to call, name. προςβάλλω, w. g., to smell of something. προς βλέπω, to look at. προςδοκάω, to expect, 107. πρόςειμι, inf. προςείναι, **to** be present, 47. πρόςειμι, inf. προσιέναι, to go to, 168. towards. προςήκει,it is becoming,24.  $\pi \rho o \sigma \eta \mu a i \nu \omega$ , to reveal, 165. γύριον, to demand of πρόσθεν, before; w. g. [ 24]. προςθετός 3, artificial, 175. προςκυνέω, w. a., to worship, honor. πρόςοδος, ή, approach, 54  $\pi \rho o \zeta \pi i \pi \tau \omega$ , to fall upon. occur, 87.  $\pi \rho o \zeta \pi \nu \dot{\epsilon} \omega$ , to breathe upon. προςποιέω, to add to. 109. προςτίθημι, to add. πρότερος 3, before, sooner. προτίθημι, to put before, 159. προτρέπω, to turn to, 41.

προφητεύω, to prophesy.

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justice at Athens. πρώϊος 3, early. πρῶτος 3, first. πταίρω, to sneeze. πτιμώ, to strike against [Pass with  $\sigma$ , § 95]. πτερόν, τό, wing. πτέρυξ, -γος, ή, wing. πτίσσω, to pound [Char., § 105, 1]. πτωχός, very poor, 56. pact. πυκνός 3, numerous, comπύλη, ἡ, gate. πυνθάνομαι, to inquire [§ 121, 15].

πῦρ, πυρός, τό, fire. πύργος, ό, tower. πυρόω, to burn.  $\pi\omega$  (enclitic), yet. πωλέω, to sell. πώποτε, ever. πῶς; how?

P. 'Pφοιος 3, easy. ραδίως, adv., easily. ρεθμα, -ατος, τό, stream. ρέω, to flow [§ 116, 3]. **ΨΕΩ, see φ**ημί. ρήγνυμι, to tear, break σημα, τό, sign, monument. [§ 140, 9].  $\rho \tilde{\eta} \mu a$ , -aros,  $\tau \delta$ , word. ρήτωρ, -ορος, δ, orator. ρίγος, -ους, τό, cold. ριγόω, to be cold [Cont., σίδηρος, δ, iron. ∮ 97, 3, (b)].  $\rho \iota \pi r \dot{\epsilon} \omega$ , to throw.

 $bi\pi\tau\omega$ , to throw. δις, ρινός, ή, nose. ρίψ, ριπός, ή, reed. ροδοδάκτυλος 2, rosy fingered. ρόδον, τό, rose. borá, †, pomegranate.

πρυτανείου, τὸ, court of βόπαλου, τό, a club. ρυθμός, δ, rhythm. δυστάζω, to drag [Char., σκιά, ή, shadow. **♦** 105, 2]. ρώννυμι, to [§ 139, (c), 2].

Σαλαμίς, -lvoc, ή, Salamis. σκώπτω, to joke, 59. σάλ $\pi$ ιγξ,-ιγγος, $\eta$ ,trumpet. σμάω, to smear [Cont., σαλπίζω, to blow a trumpet [Char., § 105, 4]. Πυθαγόρας, -ου, δ, Pytha- σαλπικτής, -ου, δ, trumpeter. Σάμιος, δ, Samian. Σαρδανάπαλος, ο, Sardanapalus. Σάρδεις, -εων, al, Sardis.  $\Sigma \hat{a} \rho o \varsigma$ ,  $\delta$ , the Sarus. σάρξ, σαρκός, ή, flesh. · σάττω, to load.  $\sigma \alpha \phi \dot{\eta} \varsigma$ , - $\dot{\epsilon} \varsigma$ , clear. σαφώς, clearly. σβέννυμι, to quench, 163 [§ 139, (b), 4; second Aor., § 142]. σέβας, τό, respect, 47. σέβομαι, to honor, 31. σεισμός, ό, earthquake. σείω, to shake [Pass. with  $\sigma$ , § 95]. σέλας, -αος, τό, splendor. σπουδάζω, to hasten, be σημαίνω, to give a sign. σημείον, τό, sign. σιγάω, to be silent.  $\sigma i \gamma \dot{\eta}, \dot{\eta}, \text{ silence.}$ σίναπι, -εος, τό, mustard. στάθιον, τό, stadium, 131. σίτος, ό, corn. σιωπάω, to be silent.

σιωπή, ή, silence.

σκεδάννυιι,

σιωπηλός 3, silent.

[§ 139, (a), 4].

σκάφος, -ους, τό, trench.

σκεδάζω, to scatter, 124.

σκέλλω, to dry up [§142,8] σκήπτρον, τό, sceptre. σκληρός 3, dry, 121. strengthen σκολιός 3, crooked, 23. σκοπέω, -έομαι, to behold consider. σκότος,  $\delta$  and  $\tau \delta$ , darkness. § 97, 3; Aor. Pass. έσ- $\mu\dot{\eta}\chi\vartheta\eta\nu$ ]. σοφία, ή, wisdom. σοφιστής, -οῦ, δ, sophist, Σοφοκλής, -έους, ό, Sophocles. σοφός 3, wise. σπανίζω, w. g., to be in want.  $\sigma\pi\dot{\alpha}\nu\iota\varsigma$ ,  $-\varepsilon\omega\varsigma$ ,  $\dot{\eta}$ , need, 51. σπανίως, adv., rarely, 160. Σπάρτη, ἡ, Sparta. Σπαρτιάτης, -ου, δ, Spar-Σπαρτιατικός, Spartan. σπάω, to draw [§ 98, (a), σπείρω, to sow [Pf. έσπορα; Aor.Pass.έσπαρην]. σπένδω, to pour libations Mid., to make a treaty. σπεύδω, to hasten, 17. zealous, 131. σπουδαίος 3, zealous, 34. σπουδαίως, adv., zealously, 63.  $\sigma\pi o v \delta \dot{\eta}$ ,  $\dot{\eta}$ , zeal. σταγών, -όνος, ή, drop, 52. σταθμός, ό, a station, 72. στάζω, σταλάζω, to trickle [Char., § 105, 2]. στασιάζω, to revolt, be at variance, 87. στάσις, -εως, ή, faction, 51. στάχυς, -ύος, ό, ear of corn.

στέγη, η, roof, house.

στέλλω, to send [second Aor. Pass., § 102, 2, and § 114]. στενάζω, to sigh [Char., § 105, 2]. στέργω, w. a., to love; w. συγγράφω, to describe, 72. στερέω τινά τι, to deprive συγχαίρω, to rejoice with. 16]. of. στέρομαι, to be deprived  $συκ\tilde{η}$ ,  $\dot{η}$ , fig-tree. στερίσκω, to deprive of σῦκον, τό, fig. [§ 122, 15]. στέφανος, δ, crown.  $\sigma \tau \dot{\eta} \lambda \eta$ ,  $\dot{\eta}$ , pillar. στηρίζω, to make firm [Char., § 105, 2]. στίζω, to prick [Char., συλλέγω, to collect. § 105, 2]. στολή, ή, robe. στόμα, -ατος, τό, mouth. στορέννυμι, στορνυμι, to spread out [§139, (b), 5]. στράτευμα, -ατος, τό, army, 72. pedition, 89. στρατηγός, δ, a general. στρατιά, ή, army. στρατιώτης, -ου, δ, soldier. στρατοπεδεύομαι, to encamp. **σ**τρατόπεδον, τό, encampστρατός, δ, army. στρεβλόω, to torture. στρέφω, to turn [Aor. Pass. Perf. Mid. or Pass., § 102, 6]. [§ 139, (c), 3]. στυγέω, to hate. Συβαρίτης, -ου, ό, Sybarite.

with, agree with; eucu-

τινί, to pardon.  $\sigma v \gamma \gamma \nu \dot{\omega} \mu \omega \nu$ , -ov, w.g., parwith. d., to be contented with. συγκυκάω, to confound, 106 one of something [§ 122, συγχέω, to pour together, 133. συλάω τινά τι, to deprive συνθήκη, ή, treaty. one of something. συλλαμβάνω, to take with, seize, 107.  $\Sigma i\lambda \lambda a \zeta$ , -ov,  $\delta$ , Sylla. σύλλογος, δ, assembly.  $\sigma v \mu \beta a i v \omega$ , to go with, 136. συμβουλεύω, to advise. σύμβουλος, δ, adviser. συμμαχία, ή, alliance, aid. σύμμαχος,  $\dot{o}$ , ally, 106. σύμπας, all together, 72. στρατεύω, to make an ex- συμπήγνυμι, to join to- σύρω, to draw. gether, 172.  $\sigma \nu \mu \pi i \nu \omega$ , to drink with. συμπίπτω, to fall with, 142.  $\sigma \nu \mu \pi \sigma \nu \epsilon \omega$ , to work with, 107. 142.  $\sigma \nu \mu \phi \epsilon \rho \omega$ , to carry with,  $\sigma \phi a i \rho a$ ,  $\dot{\eta}$ , ball. συμφορά, ή, an event, 138. σφάλλω, to deceive. 113. ment, encamped army. συναγωνίζομαι, to contend σφόδρα, very, 147. with. συναίρομαι, w. g., to take σφύζω, to throb [Char. part in. ἐστράφην, ἐστρέφθην ; συναπόλλυμι, to destroy σφύρα, ἡ, hammer. together, 163. συναρμόζω, to fit together, σχολαίος 3, lazy. στρώννυμι, to spread out σύνδειπνος, ό, table-com- σώζω, to save, 52 [Perf panion. σύνδεσμος, δ, band; conjunction. συνδιατρί $\beta\omega$ , to live with, συγγιγνώσκω, to think σύνειμι, inf. συνείναι, to σώμα, -ατος, τό, the body be with.

 $\tau \tilde{\varphi}$ , to be conscious;  $\sigma$ .  $\sigma \dot{\psi} \nu \epsilon \iota \mu \iota$ , inf.  $\sigma \dot{\psi} \nu \dot{\epsilon} \nu a \iota$ , w. d., to come cr assemble with. [qual. doning; (2) agreeing συνεξομοιόω, to make eσυνεπιδίδωμι, to give up, 162. συνεργός, δ, helper. σύνεσις, -εως, ή, under standing. συνετός 3, sensible, 72. συνήθεια, ή, intercourse, 22 συνθά $\pi \tau \omega$ , to bury with συνίστημι, to put together συννέω, to spin with, 162. σύνοιδα, to know with;  $\dot{\epsilon}\mu a v \tau \tilde{\varphi}$ , to be conscious. συντάττω, to arrange, 122. συντρέχω, to run with one συντυγχάνω, to meet with, happen. σῦριγξ, -ιγγος, ή, flute. συρίζω (συρίττω), to whistle [Char., § 105, 2].  $\Sigma i \rho o \varsigma$ ,  $\delta$ , a Syrian. σῦς, συός, δ, η, boar, sow. συσκηνέω, to tent with, eat with. σφάζω, σφάττω, to kill [Char., § 105, 2]. σφοδρός 3, violent. § 105, 2]. [124.  $\sigma \chi \dot{a} \omega$ , to loose [ 98, (a)]. Mid. or Pass. σέσωσμαι Aor. Pass. ἐσώθην]. 142. Σωκράτης, -ους, ό, Socrates. σωτήρ, -ηινος, ό, preservez

σωφρονέω, to be of sound mind, 165. σωφροσύνη, η, modesty, 59.σώφρων, wise, 36.

weight). τάλαρος, ό, little basket. τάλας, -aινα, -aν, wretched. Τάνταλος, ό, Tantalus. τάξις, -εως, ή, order, 121. ταπεινός 3, low, humble. ταπεινόω, to humble. ταράττω, to throw into confusion, 122. ταραχή, ἡ, confusion, 122.

τύττω, to arrange, 122. ταῦρος, ό, bull. ταυτολογία, ή, tautology, ~άφρος, ἡ, grave. τάχα, quickly, 131. ταχέως, quickly. τάχος, -ους, τό, quickness. ταώς, ταώ, δ, peacock.  $\tau = \kappa a i$ , both — and, 44.

§ 113].  $\tau \epsilon i \rho \omega$ , to wear out, tire, 22.  $\tau \epsilon i \rho \omega$ , to wear out, tire, 22.  $\tau \epsilon i \rho \omega$ , such [§ 60]. τείχος, -ους, τό, wall. τεκμαίρω, to limit. τέκνον, τό, child. τελευταίος 3, last. τελευτάω, to end, die.

Τεγέα, ή, Tegea.

τελέω, to accomplish, 107 τότε, then. [§ 98, (b)]. τέλος, -ους, τό, end, 131. τράγος, ό, goat. ι έμινω, to cut, divide, 130 τραγωδία, ή, tragedy.

τελευτή, ή, end, death.

[§ 119].  $\tau \epsilon \rho a \varsigma$ ,  $-a \tau o \varsigma$ ,  $\tau \delta$ , wonder.  $\tau \rho \epsilon \pi \omega$ , to turn; Mid., to  $\delta \beta \rho \iota \varsigma$ ,  $-\epsilon \omega \varsigma$ ,  $\delta \gamma$ , insolence  $\tau \epsilon \rho \pi \omega$ , to delight, 34. τετραίνω, to bore [§ 111,

σωτηρία, ή, preservation. τέττιξ, -ιγος, δ, grasshopτεχνάομαι, Dep. Mid., to contrive. τέχνη, ἡ, art.  $\tau \epsilon \chi \nu i \tau \eta \varsigma$ , -ov,  $\delta$ , artist τήκω, **to** melt, 133. Τάλαντον, τό, talent (a Τηλέμαχος, ό, Telemachus. τηλικοῦτος, so large, 67. τηλού, far. τιάρα, ή, turban. τίθημι, to place, 159; νόlaws [§ 133]. τιθήνη, ή, nurse. τίκτω, to beget [Fut. τέ- τριήρης, -ήρους, ή, trireme. Perf. τέτοκα]. τιμάω, to honor. [40.  $\tau \iota \mu \dot{\eta}$ ,  $\dot{\eta}$ , honor.  $\tau i\mu io\varsigma$  3, honored, 56. τιμωρέω, to help, 168. τιμωρία, ή, punishment. τίνω, to expiate,  $[\S 119, 4].$ 

τλήναι, to bear [§ 135, 7]. τείνω, to stretch [Pf. τέ- τοί, indeed, 136. τάκα; Pf. Mid. or Pass. τοίνυν, hence, therefore. τοῖος 3, of such a nature. τολμάω, to dare, 106. τόξευμα, -ατος, τό, arrow. τοξική, ή, archery. τόξον, τό, bow.  $\tau \delta \pi o \varsigma$ ,  $\delta$ , place. τοσοῦτος 3, so great [§ 60]. τραγικός 3, tragic.

τιτρώσκω, to wound [§122,

16].

τράπεζα, ή, table. myself, i. e. to put to

Mid. - άμην; Pass. Ιτρέφθην; ετράπου, -όμην, έτράπην; Pf. Act. τέτροφα; Pf. Mid. or Pass. τέτραμμαι, § 102, 5, 6]  $\tau \rho \epsilon \phi \omega$ , to nourish, 25 [Fut. θρέψω; Αοτ. έθρεψα; Pf. τέτροφα, 🐧 105, 🙎 Pf. Mid. or Pass. τέθ. ραμμαι, ibid., 6; Aor Pass. ἐτρᾶφην (seldon:  $\ell \tau \rho ( p \theta \eta \nu) ].$ 

μους τίθεσθαι, to make τρέχω, to run [§ 126, 5].  $\tau \rho \epsilon \omega$ , to tremble [§98,(b)].  $\tau \rho i \beta \omega$ , to rub. ξομαι; Aor. ετεκον; τρίζω, to chirp [Char, § 105, 2].

 $\tau \rho i \pi o v \varsigma$ , -odo  $\varsigma$ , tripod, 145. Τροιζήν, -ηνος, η, Τroszene.

 $\tau \rho \delta \pi a \iota o \nu$ ,  $\tau \delta$ , trophy.  $au
ho \delta \pi o c$ ,  $\delta$ , way, manner,67 τρυφή, ἡ, luxury, 22. τρυφητής, -οῦ, ὁ, luxurious, 24.

τρώγω, to gnaw [Fut. τρώξομαι; Aor. ἔτραγον]. τυγχάνω, to obtain [§ 121. 16].

τύμβος, δ, tomb.  $\tau \dot{\nu} \pi \tau \omega$ , to strike. τυραννίς, -ίδος, ή, tyranny τύραννος, δ, tyrant, 91.  $\tau \dot{\nu} \rho \beta \eta$ ,  $\dot{\eta}$ , crowd, bustle. τυφλόω, to make blind. τύχη, ή, fortune, 23.

Y.

Υάκινθος, ό, hyacinth.  $i\beta\rho i\zeta \epsilon i\nu$ , w. a., to be haugh ty towards one, to maltreat. turn myself; (2) for  $\dot{v}\beta\rho\iota c\tau\dot{\eta}\varsigma$ ,  $-o\tilde{v}$ ,  $\dot{o}$ , insolent min. flight [Aor. έτρεινα; vyιαίνω, to be in good

θόωρ, τό, waι ετ [§ 47]. bei, it rains. νίός, ό, son. υπακούειν, w. d., to obey.  $b\pi \dot{a}\rho\chi\omega$ , to be at hand, to  $\phi\dot{e}\nu a\xi$ ,  $-a\kappa o\varsigma$ ,  $\delta$ , impostor. be, 41. ύπεξίστημι, to remove; out from. υπεοαποθυήσκω, w. gen., φημί, to say [§ 126, 7; in- φύλαξ, -κος, δ, a guard, 51. to die for one. i περάχθομαι, to be much φθάνω, to anticipate, 136 grieved. ύπερβάλλω, to throw be- φθείρω, to destroy [§ 111, φύσημα, -ατος, τό, breath youd, exceed. ὑπερβασία. ή, trespass. ύπερήφανος 2, haughty, 110. ψπεροράω, to look over, to despise. υπέρφρων, haughty, 36. ύπηρετέω, w. d., to aid, φθόνος, ό, envy. serve. υπισχνέομαι, to promise φιλάνθρωπος 2, philan- φῶς, φωτός, τό. light. [4 120, 3]. ύπνος, ό, sleep.  $\dot{\upsilon}\pi o\gamma \rho a\phi \dot{\eta}$ ,  $\dot{\eta}$ , paint, paint-  $\phi \iota \lambda i a$ ,  $\dot{\eta}$ , friendship. υπόδημα, -ατος, τό, san- φίλιος 3, friendly. dal, 108. ύπόθεσις, -εως, ή, hypothesis. υπομένω, w. a., to await, endure. ὑποφέρω, to endure. ψποχωρέω, to go back. υστεραίος 3, following. ύστερος 3, later, following. υφαίνω, to weave [Perf. Pass. ύφασμαι]. δψος, -ους, τό, height, 48. φοινίκεος (οῦς) 3, purple. χάρις, -ἴτος,  $\dot{\eta}$ , favor, 39. υψόω, to elevate.

ΦΑΓΩ, see ἐσθίω. φαίνω, to show, 121. φανερός, evident, 168. φάρμακον, τό, remedy

φάσκω, to assert [§ 122, 17]. φράζω, to say, tell, 124. φαῦλος, bad, evil. φείδομαι, Dep. Mid., w. g., φρονέω, to think, 107. to spare. Φερεκύδης, -ους, ό, Pherecydes. Mid., to go or come  $\phi \epsilon \rho \omega$ , to bear, 23 [§ 126, 6].  $\Phi \rho \dot{\nu} \xi$ ,  $\dot{v} \gamma \sigma \zeta$ ,  $\dot{o}$ , a Phrygian. φεύγω, to flee, 17 [§ 116,3]. φυλακή, ή, guard, watch. flection, § 135, 8]. [§ 119, 5]. Pf. Act. έφθορα; Pf. φύσις, -εως, ή, nature. Mid. or Pass. έφθαρ- φυτεύω, to plant. σομαι and second Aor. sense of to perish]. φιάλη, ή, drinking-cup. thropic, 43. [ing. φιλέω, to love. φιλοκερδής, -ές, fond of gain. φιλομαθής, -ές, fond of learning. φιλόξενος 2, hospitable. φιλοσοφέω, to philosophize. φίλος, δ, a friend, dear. φιλοχρημοσύνη, ή, avarice. φλύζω, to bubble [Char., § 105, 2]. δφαγκα; Perf. Mid. or φοβέω, to frighten, 109.  $\phi \delta \beta \delta \delta c$ ,  $\delta$ , fear. φονεύς, -έως, δ, murderer. χειμών, -ῶνος, δ, winter. φονεύω, to murder. φόνος, δ, murder.  $\phi o \rho \beta \dot{\eta}$ ,  $\dot{\eta}$ , pasture, food.

 $\phi \rho \dot{\eta} \nu$ , - $\varepsilon \nu \dot{\phi} \varsigma$ ,  $\dot{\eta}$ , mind, 36. φροντίζω, to care for, 27. φροντίς, -ίδος, ή, concern 89. Φρυγία, ή, Phrygia. φυλάττω, to guard, 36; Mid., w. a., to guard against something, 122. μαι; Fut. Pass. φθαρή- φύω, to bring forth, 88 [§ 142, 10]. Pass. ἐφθάρην, in the φωνέω, to produce a sound, speak. φωνή, ή, voice. φώρ, φωρός, δ, thief.

X. Xαίνω, to yawn, 13Λ  $\chi a i \rho \omega$ , to rejoice, 17 [4 125, 24]. χαλάω, to loosen [§ 98, (a)]. 22.  $\chi a \lambda \epsilon \pi \delta \varsigma$  3, troublesome, χαλεπῶς, adv., with difficulty. χαλινός, ό, bridle. χαλκός, ό, brass. χάλκεος 3, brazen. χαρίεις, graceful. χαριέντως, gracefully. χαρίζομαι, to gratify, 37. φοιτάω, to go to and fro. χάσκω, to yawn [§ 122, 18]. χείρ, -ρός, ή, hand [§ 35, Rem. 2]. χειρόομαι, to subdue, 110. χελιδώι, -όνος, ή, swallow.

χέω, to pour [§ 116, 3].

φορέω, to carry.

φόρμιγξ, -ιγγος, ή, harp

χθές, yesterday.  $\chi \theta \dot{\omega} \nu$ , - $\dot{\omega} \nu \dot{\omega} \dot{\nu}$ , the carth,  $\chi \dot{\nu} \dot{\omega} \nu \dot{\omega} \dot{\nu}$ ,  $\dot{\omega}$ , time. 133. rιτών, -ῶνος, ὁ, coat. χιών, -όνος, ή, snow. χοεύς, χοῶς, ὁ, measure,44. rospessor 3, of swine. χολόομαι, to be angry at. χόλος, ό, anger, 172. γορεύω, to dance. χορός, ό, dance. χόω, to heap up [Pass. with  $\sigma$ , § 95]. χράομαι, to use [§96, Rem.; Cont.,  $\S$  97, 3, (a)]. [§ 96, Rem.; Cont., § 97, 3, (a)]. ιρεία, ή, need, 22. [2]. ξοή, it is necessary [§ 135, ψέγω, to blame. γρηζω, w.g., to be in went. ψευδής, -ές, false. γρημα, -ατος, τό, a thing, ψεύδορκος 2, perjured; τό δςτε, so that. property, 41. χρήσιμος, useful, 56. χρησμοσύνη, poverty, 39. χρηστός 3, useful, 41.

χηρόω, to deprive of, 113. χρίω, to anoint [Pass. ψεύστης, -ου, δ, liar. with  $\sigma$ , § 94, 1]. χρυσίον, τό, gold. χρυσός, ό, gold. χρύσεος (οῦς), -έα ( $\tilde{\eta}$ ), -εον ψῦχος, -ους, τό, cold. (οῦν), golden. χρώμα, -ατος, τό, skin. χρώννυμι, to color [§ 139,  $\Omega \iota \delta \dot{\eta} \cdot (\dot{\varphi} \delta \dot{\eta})$ ,  $\dot{\eta}$ , song. χώρα, ή, country, region. ώκύς, -εῖα, -ύ, quick. χωρίς, w. g., separately, ώμος, δ, shoulder. apart from. χωρισμός, δ, separation.

> with  $\sigma$ , § 95].  $\psi \dot{\alpha} \omega$ , to rub [Pass. with  $\sigma$ ; Cont.,  $\S$  97, 8, (a)]. ψεύδορκον, perjury. ψεῦδος, -ους, τό, a lie. ψεύοω, to deceive, 47; ώφέλιμος 2, useful. Mid., 89.

ψήν, ψηνός, ό, wasp. ψήφισμα, -ατος, τό, docree, 160.  $\psi \nu \chi \dot{\eta}$ ,  $\dot{\eta}$ , the soul.

Ω. ώθέω, to push [§ 124, 6]. ώνέομαι, to buy [Aug., §87, 4. Comp. πρίασθαι]. ώνιος 3, for sale; τὰ ώνια, wares. γράω, to give an oracle Ψαύω, w.g., to touch [Pass. ώς, as, when, how, because; ώς τάχιστα, as soon as possible; with indefinite numbers; — that in order that [§ 181].  $\omega_{\zeta}\pi\epsilon\rho$ , as, just as. ώφέλεια, ή, advantage. ώφελέω, w. a., to benefit.  $\dot{\omega}\psi$ ,  $\dot{\omega}\pi\delta\varsigma$ ,  $\dot{\eta}$ , eye, counte-

nance.

## II. ENGLISH AND GREEK VOCABULARY.

The numerals after a Greek word, denote the page where the meaning of the word is more fully given, or where another word of the same signification may be found. For the proper use of the prepositions, the student will depend 1 rincipally upon the definitions given in §§ 163—167.

Abandon, ἐκλείπω, προλείπω, καταλείπω, ἐπιλείπω, άφιημι. **a**bility, δύτ *τμις, -εως, ἡ.* abide by, πεοαμένω, έμpévu.

οίός τε είμί, ξχω. abolish, λύω. abounding in, εύπορος 2. about, περί, άμφί. Abradatas, 'Αβραδάτας, ov, ö.

able, to be, δύναμαι, Ισχύω, abroad, to travel, άποδημέω. absence, in the, ἀπώ». absent, άπών. absent, to be, aneimi. abstain from, anexouss. abundance, ἀφθονία, φ.

accompany, ξπομαι. accomplish, ἐξεργάζομαι, ἀνύω; to accomplish, as to effect, διαπράττομαι. adult, τέλειος 3. ance with, κατά. account of, on,  $\delta i\dot{a}$ ,  $\delta\pi i$ , ξνεκα, υπέρ. account, on this, διά τοῦτο. accuse of,  $\gamma \rho \acute{a}\phi o\mu a\iota$ ,  $\kappa a\tau \eta$ - —, for the, of,  $\pi \rho \acute{o}\varsigma$ . γορέω, διώκω. accuser, κατήγορος, δ. accustom, εθίζω. Acheron, 'Αχέρων, -οντος, ŏ. Acherusian, 'Αχερούσιος. achieve, έξεργάζομαι, διαπράττομαι. acquainted with, to be, Aetna, Alτνη, η... οίδα, επίσταμαι. acquire, κτάομαι, ποιέω, λαγχάνω. acquit, ἀπολύειν. Acropolis, -εως, ή. η. · act, an, πράξις, -εως, ή, after, μετά. ξργον, τό. act, to, πράττω, δράω. action, see act. add, προςποιέω, προςτίθημι, ἐπιτίθημι. administer, διοικέω, πολι- age, ήλικία, ή, 106. istrator, οἰκέω; to ad- Agesilaus, minister the government διοικέω την πόλιν. administration, good, evνομία, ή. admire, θαυμάζω, άγαμαι, Αjax, Αίας, -αντος, δ.

106.

adorn, κοσμέω, ἀγάλλω, Alcestis, Αλκμστις, -ιος άσκέω. τελέω, διατ., περαίνω, adorn with (invest), άμ- Alcibiades, 'Αλκιβιάδης, φιέννυμί τινά τι. a journey, κατανύω; = Adranum, "Αδρανον, τό. according to, in accord- advance, προβαίνω, δρμάω. all, πᾶς, ἀπᾶς. advantage, ώφέλεια, ή, όν- alleviate, ἐπικουφίζω; to ησις, -εως, ή. —, an, άγαθόν, τό ; advantages, τὰ ἀγαθά. advantageous, χρήσιμος 3, allowable, to be, εξεστι. χρηστός 3, ώφέλιμος. advice, βουλή, ή, βουλεύ- almost, σχεδύν, δλίγου μα, τό. advise, βυυλεύω, συμβουλεύω τινί. adviser, σύμβουλος, δ. Aeolus, Αΐολος, δ. Achilles, 'Αχιλλεύς, -έως, δ. Aeschines, Αἰσχίνης, -ου, δ. Aeson, Αίσων, -ονος, ό.  $\pi \rho o \varsigma$ - Aethiopian, an, Alvio $\psi$ , always,  $\dot{a} \epsilon i$ . -ίοπος, δ. acquisition,  $\kappa \tau \tilde{\eta} \sigma \iota \varsigma$ ,  $-\epsilon \omega \varsigma$ ,  $\dot{\eta}$ . affair,  $\pi \rho \tilde{\alpha} \gamma \mu a$ ,  $\tau \dot{\delta}$ ; = occupation,  $\pi \rho \tilde{a} \xi \iota \varsigma$ ,  $\dot{\eta}$ . 'Ακρόπολις, affirm, φημί. affliction,  $\pi \dot{\alpha} \vartheta o \varsigma$ ,  $-o \upsilon \varsigma$ ,  $\tau \dot{\delta}$ . across, passage, πάροδος, afford, παρέχω, παρέχομαι. afraid, to be, φοβέομαι.  $\pi \rho \tilde{a} \gamma \mu a$ , τό; = work, afterwards, ἔπειτα, μετέ- amputate, ἀποτέμνω. πειτα. again, αὐθις, πάλιν. against, άντί, πρός, ἐπί. Agamemnon, Αγαμέμνων, -ονος, δ. τεύω; to be an admin- —, old,  $\gamma \tilde{\eta} \rho \alpha \varsigma$ , -αος, τό. angry, to be,  $\delta \rho \gamma i \zeta o \mu \alpha \iota$ , 'Αγησίλαος, -áov, b. agreeable, ἡδύς, -εla, -ύ. agriculture, γεωργία, ή. aid, to render, βοηθέω, w.d. alarm, to, καταπλήττω.

and -loog, n. -ov, b. Alexander, 'Αλέξανδρος, ό. alike, όμοίως. alleviate, as grief, vepaπεύω. alliance, συμμαχία, η. allow, ἐάω. ally, an, σύμμαχος, δ. δεῖν. alone, μόνος; adv., μόνον. already, ήδη. also, kai. altar, βωμός, δ. alternately, ἐν μέρει. although, κάν or καὶ ἐαν, καιπέρ. am (to be), εἰμί, γίγνομαι, ύπάρχω, έχω w. adv. Amazon, 'Αμαζών, -όνος, -ov, o. ambassador, πρεσβευτής. ambassadors,  $\pi \rho \epsilon \sigma \beta \epsilon \iota \varsigma$ , oi. amid, èv. among, έν, παρά. Anaxagoras, Αναξαγόρας, -ov, ò. ancestors, προγεγενημένοι, ancient,  $\pi a \lambda a i o \varsigma$  8. and, kai. anger, δργή, ἡ, χόλος, δ. έν δργή έχω. angry with, to be, axo-Tó. μαι, 88. animal, ζῶον, τό, ϑηρίον, announce, Δηγέλλω, 88. annually, κατ' ενιαυτών. anoint, άλείφω, χρίω.

another, allog. ant, μύρμηξ, -ηκο,, δ. Antisthenes, 'Αντισθένης, -ους, ό. any one,  $\tau l \varsigma$ . any thing,  $\tau l$ . any where,  $\pi o \hat{v}$ ; in a sen- art,  $\tau \dot{\epsilon} \chi \nu \eta$ ,  $\dot{\eta}$ . οὐδαμοῦ. anxiety, see care. appear, φαίνομαι, 138. appetite,  $\gamma a \sigma \tau \dot{\eta} \rho$ ,  $- \dot{\epsilon} \rho o \zeta$ ,  $\dot{\eta}$ . artist,  $\tau \epsilon \chi \nu i \tau \eta \zeta$ ,  $- o \nu$ ,  $\dot{o}$ . appoint, άποδείκνυμι; = as, ώς, ώςπερ. appoint something to as long as, εως. one, ὀρίζω, 124. Apollodorus, 'Απολλόδω- as soon as, ώς τάχιστα. apprehend, συλλαμβάνω. approach, to, πλησιάζω, πρόςειμι. approve of,  $k\pi a i \nu k\omega$ , 89. Arabia, 'Αραβία, ή. Arabians, "Αραβες, ol. Araspas, 'Αράσπας, -ου, δ. Arcadian, 'Αρκάς, -άδος, δ. Archestratus, 'Αρχέστρατος, δ. archer, τοξότης, -ου, ό. archery, τοξική, ή. ardor, σπουδή, ή, θυμός, ό. argument, λόγος, δ. Ariaeus, 'Apialog, 6. arise (= to be),  $\gamma i \gamma \nu o \mu a i$ . Aristides, 'Αριστείδης, -ου, Aristippus, 'Αρίστιππος, δ. Assyrian, 'Ασσύριος, δ. Aristogiton, των, -ονος, δ. Aristotle, 'Αριστοτέλης, armament, στόλος, δ. arms (weapons),  $\delta\pi\lambda a$ ,  $\tau\dot{a}$ . army, στρατιά, ή, στρατός, δ. around, περί, άμφί.

arrange, διατάττω, συν- attack, an, προςβολή, ή. τάττω, 124, 159. arrogant,  $i\beta\rho\iota\sigma\tau\dot{\eta}\varsigma$ , -o\(\text{o}\), attempt, to,  $\pi\epsilon\iota\rho\dot{u}o\mu a\iota$ ; ύπέρφρων. arrow, τόξευμα, τό. Arsamus, "Αρσαμος, δ. tence with a negative, Artaxerxes, 'Αρταξέρξης, -ov, b. Artemis, "Αρτεμις, -ίδος, ή. audible, άκουστός 3. Apollo,  $A\pi\delta\lambda\lambda\omega\nu$ , - $\omega\nu\sigma$ ,  $\delta$ . artificer,  $\delta\rho\gamma\alpha\sigma\tau\eta$ , - $\sigma\nu$ ,  $\delta$ , έργάτης, -ου, δ. as much, τοσοῦτος. as well as, καί — καί. ascend the throne, elς βασι- avoid, φεύγω. λείαν καταστήναι. ascertain, πυνθάνομαι. approbation, δοκιμασία, ή. ashamed, to be, αἰδέομαι, αίσχύνομαι. Asia, 'Ασία, ή. ask, έρωτάω, αίτέω, 88. aspire after, δρέγομαι, w.g., away, to lead, άπάγω. οιώκειν, ₩, ೩. assert, φημί.  $\pi o \nu \dot{\epsilon} \omega$ , 175; = to defend, άμύνω. assign to, δίδωμι. associate with, δμιλέω, bad, κακός, πονηρός, φαθσύνειμι. assured, to be (think), vo- bad, the (abstract), κακόν, μίζω, ἡγέομαι. Assyria, 'Ασσυρία, ἡ. 'Αριστογεί- astonish, καταπλήττω. Astyages, 'Αστυάγης, -ους. Ŏ. **at**, παρά. Athenian, 'Annalog, o. Athens, 'Avnvai, al. Athos, "A $\vartheta\omega$ c, - $\omega$ ,  $\delta$ . Atlantis, 'Ατλαντίς, -ίδος, **Ż**.

attack, to, entriveual, 161 = do, ποιέω. attend to, emiliable φροντίζω. Attica, 'Αττίκη, ή. attractive, εύχαρις, -lrog. auditor, ἀκροᾶτής, -οῦ, ὁ. author, circoc, o. authority, myal, βασιλεία, avail, δύναμαι, Ισχύω. avarice, πλεονεξία, ή, 🖇 λοχρημοσύνη, η. avaricious,πλεονέκτης,-ου avert, άλέξω, άμύνω, άπο τρέπω. await, προςδοκάω, υπουδνω, W. a. awake, to be, έγρηγορέναι awaken, έγείρω, ἀνίστημι; = to afford, παρέχω. δπάζω.

B. assist, παραστήναι, συμ- Babylon, Βαβυλών, -ώνος, . ή. go back. back,  $\delta\pi i\sigma\omega$ ; άναχωρέω. T6. λος, 32. ball, σφαίρα, ή. banish, ἐκβάλλω. banter, παίζω. barbarian, a, βάρβαρος, e. base, ταπεινός, κακός, πονηρός. Basias, Baoíac, -ov, b. basket, κάνεον, τό. bathe oneself, λούομαι. battle,  $\mu \dot{\alpha} \chi \eta$ ,  $\dot{\eta}$ . be, to, elui, yiyvopa, izu

w adj. or adv.

be with, σύνειμι. bear (carry), φέρω, φορέω, βαστάζω ; = endure,  $\tau \lambda \dot{\eta} \mu \iota$ ; = bring forth, produce, φύω, ἀναφύω, τίκτω. beast (wild),  $\vartheta\eta\rho io\nu$ ,  $\tau \delta$ . beat, κρούω, 100. beautiful, καλός 3; beautiful persons, ol καλοί. ---, the, καλόν, τό. beautifully, καλῶς. beauty, καλόν, τό, κάλλος, -ους, τό. because, δτι, διότι. because of, dia. become, γίγνομαι. becomes, it, προςήκει. becoming, προςήκων. ----, it is, προςήκει. befitting, προςήκων. before,  $\pi \rho \delta$ . --- (conj.), πρίν, πρότε- bite, δάκνω. pov. beforehand, to observe, blame, to, ἐλέγχω, ψέγω. προνοέω. beg off, έξαιτέομαι. beget, TikTw. begin, άρχομαι. beginning, ἀρχή, ἡ. behalf of, in,  $\nu\pi\epsilon\rho$ . behind,  $\delta\pi i\sigma\omega$ ; to leave bloom, to,  $\vartheta i\lambda\lambda\omega$ . behind, καταλείπω. being, to come into,  $\gamma i \gamma$ - blow, a,  $\pi \lambda \eta \gamma \dot{\eta}$ ,  $\dot{\eta}$ . νομαι. believe (trust), πείθομαι; = think,  $\dot{\eta}\gamma\dot{\epsilon}\rho\mu\alpha\iota$ , vo- boar,  $\kappa\dot{\alpha}\pi\rho\sigma\varsigma$ ,  $\dot{\delta}$ . μίζω, δοκεῖ w. d. believe in gods, veovs voμίζω. belly, γαστήρ, -ερός, ή. beloved, to be, see to love. benefactor, εὐεργέτης, -ου, beneficence, εὐεργεσία, ή. benefit, to, ώφελέω, ὀνίνημι.

benefit,  $\varepsilon \dot{\upsilon} \varepsilon \rho \gamma \varepsilon \sigma \dot{\iota} a$ ,  $\dot{\eta}$ ,  $\chi \dot{u}$ - bolt,  $\mu o \chi \lambda \dot{o} \varsigma$ ,  $\dot{o}$ . ρις, -ιτος,  $\dot{η}$ ; to confer booty, λεία,  $\dot{η}$ . α, εὐεργετέω w. a. bereave, στερέω, άποστ. borders, μεθόρια, τά. beside,  $\pi \rho \delta \varsigma$  w. d. besides, *ξτι*, πλήν, 145. besiege, πολιορκέω. best, to be the, άριστεύω. bestow, δίδωμι, δπάζω. betimes, εύθύς. betray, προδίδωμι. betrayer,  $\pi\rho\sigma\delta\delta\tau\eta\varsigma$ , - $\sigma\sigma$ ,  $\delta$ . between, μεταξύ. beware of, φυλάττομαι w. a., εύλαβέομαί τι. beyond, prep.,  $v\pi\epsilon\rho$ . beyond desert,  $\pi a \rho' \dot{a} \xi i a \nu$ . bid, κελεύω w. a. and inf. bind, δέω. bird, δρνις, - τθος, δ, ή. birth,  $\gamma \dot{\epsilon} \nu o \varsigma$ ,  $-o \upsilon \varsigma$ ,  $\tau \dot{o}$ . black, μέλας 3. blessing, a, άγαθόν, τό, εύεργεσία, ή. blind, adj., τυφλός 3. ----, to make, τυφλ.όω. blood,  $al\mu a$ ,  $\tau \delta$ . bloom, ἀκμή, ἡ. blow, to,  $\pi \nu \hat{\epsilon} \omega$ . blush, to, ἐρυθραίνομαι, — forward, as a charge w. Aor. and Fut. Pass. boastful display of, to —— to,  $\pi \rho o \zeta \phi \epsilon \rho \omega$ . make, έπιδείκνυμι. [ $\mu a \iota$ . body, the,  $\sigma \tilde{\omega} \mu a$ ,  $\tau \delta$ . σύμπας. Boeotia, Βοιωτία, ή. boil, to, ξψω, ζέννυμι. boldly, θαβραλέως. boldness (of speech)  $\pi a \dot{p}$ 

bore through,  $\tau \rho \nu \pi \dot{a} \omega$ . τινά τινος, ἀφαιρέομαι. born, to be, φῦναι, γίγνομαι both, ἀμφω. both — and, kai — kai, të -- καί. boundary, πέρας, -ατος, τό, μεθόρια, τά. bow, τόξον, τό. bowl, mixing, κρατήρ,  $-\tilde{\eta}\rho o \varsigma$ ,  $\delta$ . boy, παῖς, δ. bracelet, ψελλίου, τό. Brasidas, Bpaotoac, -ov, &. brass, χαλκός, δ. 41 brave, ἀνδρείος, γενναίος bravely, ἀνδρείως, γεν ναίως. 7. bravery, ἀνδρία, ἡ, ἀρετή, bread,  $\dot{a}\rho\tau$ o $\varsigma$ ,  $\dot{o}$ . break, βήγνυμι, διαρή., κατάγνυμι, 100. – up an encampment άναζεύγνυμι, δρμάω. - in pieces, διαββήγ∙ νυμι. breathe,  $\pi\nu\dot{\epsilon}\omega$ ,  $\dot{\epsilon}\mu\pi\nu\dot{\epsilon}\omega$ . bridge, to throw a, over ζεύγνυμι w. a. bridle, χαλινός, δ. brilliant,  $\lambda a \mu \pi \rho \delta \varsigma$  3. bring, άγω, φέρω. κομίζω. κατηγορέω. — on, έπάγω. ---- up (= educate),  $\pi a \cdot$ δεύω, τρέφω. brute, βόσκημ**α, -**ό. build, ἰδρύω, κτίζω, 112. bull, ταυρός, δ. burden, axvos, -ovs, re burdensome, βαρύς, χαλεπός, άργαλέος, 22.

ρησία, η.

burn down, κατακαίω, καταςλέγω, έμπίπρημι. bury , θάπτω. business, ξργον, τό, πρᾶγμα, τό. but, δέ, άλλά. but also, άλλὰ καί. **by**, ὑπό, διά, παρά, πρός.

C. Cadmus, Κάδμος, δ. calamity, ἀτυχία, ἡ, κακόν, τό. call, to, καλέω, άπαγορεύω, 29; = name,  $\delta \nu o \mu \dot{a} \zeta \omega$ . call to mind, μνημονεύω TL. Callixenus, Καλλίξενος, δ. calumny, διαβολή, ή. can (be able), δύναμαι. capacity, δύναμις, ή; in a private,  $l\delta(a)$ ; in a chance,  $\tau \nu \chi \eta$ ,  $\dot{\eta}$ . public, δημοσία. Carduchians, Kapdovxou, ol, adj., -ınç. care, ἐπιμέλεια, ἡ, φροντίς, -ίδος, ή, μέριμνα, ή, care, to, care for, take charge, to take in,  $\lambda \alpha \mu \beta \dot{\alpha}$ care for, ἐπιμέλομαι, φροντίζω, 27. careful, to be (w. inf.), chariot,  $\alpha\rho\mu\alpha$ ,  $\tau\delta$ . φροντίζω w. g. carefully,  $\epsilon\pi\iota\mu\epsilon\lambda\tilde{\omega}\varsigma$ . carousal,  $\pi \delta \sigma \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\dot{\eta}$ . carry, φέρω, βαστάζω. —— about,  $\pi \epsilon \rho \iota \phi \epsilon \rho \omega$ . ---- on war, πολεμέω w.d. ---- off, ἀπάγω. Carthage, Καρχηδών, -óvoc, ħ. cast down, to, ρίπτω. castle, ἀκρα, ή. Catana, Κατάνη, ή.

catch, θηρεύω, άγρεύω.

Caucăsus, Kaúkāgoc, 5.

ή.

burn, καίω, πι ιπρημι, 171. cause (= affairs), πρᾶγ- citizen, πολίτης, δ. μα, τό. cauterize, καίω, άποκ. cease, παύομαι, διαλείπω. Cecrops, Κέκροψ, -οπος, δ. Celaenae, Kelaivai, al. celebrate (= praise),  $\ell\pi a\iota$ νέω. --- in song, ¢δω, υμνέω. celestial, ουράνιος 3. cell, οἰκίδιον, τό. censure, ψέγω, μέμφομαί close (adj.), έγγύς. τι, έγκαλέω. centre, μέσος 3, μεσότης, -ητος, ή. certainly not, or never, ov μή [§ 177, 9]. Chaerecrates, Χαιρεκρά- — (adj.), ψυκρός 8. της, -ους, δ. Chaldaeans, Xaldaioi, ol. Chalcidian, Χαλκιδεύς, -έως, ά. change, to, μεταλλάττω, μεταβάλλω, 58, 159. -ους, τό. character of Deity,  $\tau a \tau o \bar{v}$ θεοῦ. νω. τίθεμαι w. d. charioteer, ηνίοχος, δ. charm,  $\tau \epsilon \rho \pi \delta \nu$ ,  $\tau \delta$ . Ŏ. cheerfully, ἡδέως. Chian, Xios, b, child, παῖς, ὁ, ἡ, τέκνον, τó. choice (adj.), πολυτελής, choose,  $alp\acute{e}o\mu a\iota$ ; = will, commander, βουλεύομαι, έθέλω, 48. Cilicia, Κιλικία, ή. circumference, περίμετρος,

city, πόλις, ἡ. clear, to (= free from wild beasts), έξημερόω; purify, καθαίρω. Clearchus, Κλέαρχος, ο. cleave to, έχομαι w. g. Cleonymus, Κλεώνυμος, δ. Cleopompus, Κλεόπουπος, Clitus, Κλείτος, δ. ----, to, κλείω. clothes,  $\xi\sigma\vartheta\eta\varsigma$ ,  $-\tilde{\eta}\tau o\varsigma$ ,  $\eta$ . cluster (of grapes),  $\beta$ τρυς, δ. cold, ψῦκος, τό, ῥῖγος, τό. collect, συλλέγω, συνίστηcolony, άποικία, η. combatant, άθλητής, δ. combat,  $\mu \dot{\alpha} \chi \eta$ ,  $\dot{\eta}$ ; to engage in single combat, μονομαχέω w. d. character, τρόπος, δ, ήθος, come, ξρχομαι, άφικνέο- $\mu a \iota$ ; = I have come, am present,  $\eta \kappa \omega$ . – in or into, είςέρχομαι, είςειμι. charge, to (= attack),  $\ell\pi$ -come into existence,  $\gamma\ell\gamma$ νομαι. – together, συνέρχομαι. --- to a knowledge of γιγνώσκω. Charmides,  $Xa\rho\mu i\delta\eta\varsigma$ , -ov, command (= office),  $\dot{a}\rho$ χή, ή. command, to, κελεύω, ἐπιτάττω, προςτ.; of generals, παραγγέλλω. [- $\epsilon \varsigma$ . command, to be at one's, πάρειμι. έπιτακτήρ,  $-\tilde{\eta}\rho o \varsigma$ ,  $\delta$ ; = a general, στρατηγός, ό; to be a commander, άρχω. commend, έπαινέω.

common, κοινός 3. common origin, συγγενής, -ές. companion, έταῖρος, δ. compare, δμοιόω τινί τι, εἰκάζω τινί τι. comparison with, in,  $\pi a \rho a$ compassion upon, to have, κατελεέω τινά. competent, lkavóc 3. complete, to, διατελέω. compulsion, ἀνάγκη, ἡ. comrade, έταῖρος, δ. conceal, άπο-ς κατακρύπτω, κεύθω, 88. concealed,  $\kappa \rho \nu \pi \tau \delta \varsigma$  3. concerns, it,  $\mu \hat{\epsilon} \lambda \epsilon \iota$ . concerned, to be, φροντίζω w. g. condemn, κρίνω; to death, contrive, μηχανάομαι. θανάτου. confer blessings, εὐ ποιέω great blessings, μεγάλα εύεργ. τινά. confide in, ἐπιτρέπω, πεποιθέναι. confidence, to have, in, convince, πείθω w. a. θαρρέω. confine (= shut up),  $\kappa a$ τακλείω, καθείργω. conformably to,  $\mu \varepsilon \tau \dot{a}$  w. g. ——, ear of,  $\sigma \tau \dot{a} \chi v \varsigma$ , -voς, confused noises, θόρυβοι, corpse, νέκυς, -νος, ό, νεw. d. congratulate, conquer, νικάω, 88. conscious, συνειδώς; to be corrode, ἐσθίω. conscious, σύνοιδα. consider, σκοπέω, νοέω, Cotyōra, Κοτύωρα, τά. 133; be considered, vo- counsel,  $\beta ov \lambda \hat{\eta}$ ,  $\hat{\eta}$ . μίζομαι. considerate ( = moderate), μέτριος 3. —, to be, σωφρονέω. consideration, λογισμός, δ. constitutionally, νομίμως.

construction οἰκοδόμησις, εως, ή. consult an oracle, μαντεύ- courier, ἄγγελος, ὁ, ἡμεομαι. consume, άναλίσκω. contemplate, θεωρέω, σκοπέω. contend (fight), μάχομαι; as in music, with destiny, etc., ἐρίζω w. d. contentedly, very, αὐταρκέστατα. contention, ἔρις, -ἴδος, ἡ. contest,  $\mu \dot{\alpha} \chi \eta$ ,  $\dot{\eta}$ ,  $\dot{\alpha} \gamma \dot{\omega} \nu$ ,  $-\tilde{\omega}\nu o\varsigma$ ,  $\delta$ . continue, διατελέω, διάγω. Critias, Κρίτίας, -ου, δ. continually, ἀεί, συνεχῶς ; the Part. contrary 🔈 παρά. control, κυριεύω w. g., crown, a, στέφανος, δ. κρατέω w. g. τινά, εὐεργετέω τινά; conversation, διάλογος, δ; converse with, διαλέγομαί TIVI. convict, to,  $\ell\lambda\ell\gamma\chi\omega$ ,  $\ell\xi\ell\lambda$ . culture (=education),  $\pi\alpha\iota$ coöperation, with the, of, cultivation, see culture. συνεργοῦντής τινος. com, σίτος, δ. κρός, δ. συνήδομαι correct (adj.), δρθός 3. correctly, opdas. corrupt, to, διαφθείρω. country,  $\chi \omega \rho a$ ,  $\gamma \tilde{\eta}$ ,  $\dot{\eta}$ ; one's dainty food,  $\delta \psi o \nu$ ,  $\tau o$ . ---, of the, belonging t) the,  $\pi \acute{a} \tau \rho \iota o \varsigma$  3.

(building), courage, ἀρετή, ἡ, ϑι μός, δ courageously, θαδραλέως. ροδρόμος, δ. course,  $\delta \rho \delta \mu o \varsigma$ ,  $\delta$ ; = jour ney, ὁδός, ή. court, θύραι, al. —— of justice, dikaothριον, τό. cow,  $\beta o \tilde{v} \varsigma$ ,  $\dot{\eta}$ . creature, ζῶον, τό. credit, to, πείθομαι. Crete,  $K\rho\dot{\eta}\tau\eta$ ,  $\dot{\eta}$ . crime ( = insolence),  $b\beta\rho\iota\varsigma$ -εως, ή. croak, κρώζω. also by διατελέω, with crocodile, κροκόδειλος, δ. Croesus, Kpolooc, 6. Crotonian, Γ τωνιάτης, -ov, b. crush, θραύω. cry, a, κραυγή, ή. = instruction, δμιλία, ή. cry out, κράζω, άνακ.; to cry out to, βοάω τη ...ί. cubit,  $\pi \tilde{\eta} \chi v \zeta$ , - $\varepsilon \omega \zeta$ ,  $\delta$ . δεία, ή, παίδευσις, ή. cup, κύπελλον, τό. [ $\delta$ . custom,  $\delta \vartheta \circ \varsigma$ ,  $-\circ v \varsigma$ ,  $\tau \circ$ ,  $h\theta o \varsigma$ ,  $-o v \varsigma$ ,  $\tau \dot{o}$ ; it is an established custom, voμίζεται. Cyaxares, Κυαξάρης, -οις (acc  $-\eta \nu$ ),  $\delta$ . Ò. Cyclops, Κύπλωψ, -ωπος, Cyrus, Κῦρος, δ

country, πατρίς, -ἰδος, ή. dance, to, χορεύω, ὀρχέομαι. danger, κίνδυνος, δ. -, native,  $\pi a \tau \rho i \varsigma$ , -too, ---, to incur, or be in danger of, kind webe.

dare, τολμάω. Darius, Δαρεῖος, δ. dark (= black),  $\mu \hat{\epsilon} \lambda a \varsigma$ . darkness, νύξ, νυκτός, ή. daughter, θυγάτηρ, -τρός, ή. day,  $\dot{\eta}\mu\dot{\epsilon}\rho a$ ,  $\dot{\eta}$ . daybreak, at, ἄμα ἡμέρφ. dead, άποτεθνηκώς, νεκρός deliverance 3; to be dead, τεθνηκέναι. deal, a great deal of,  $\pi o \lambda \hat{v}_{\zeta}$ . dear, φίλος 3. death, θάνατος, δ. ----, to put to, ἀποκτείνω. deceive, εξαποτάω, 47,108, 113. decide, κρίνω, διακ., δια- Demeter (Ceres), Δημήγιγνώσκω. - upon, βουλεύομαι. declare, άποφαίνομαι, άποδείκνθμι. decree, a, ψήφισμα, τό. deed, πράγμα, το, ξργον, deem, νομίζω; to be deemed worthy, άξιοῦμαι. deep, βαθύς. defeat, ήττα, ή. defence (by speech), άπολογία, ή. defend,  $\phi v \lambda \dot{a} \tau \tau \omega$ ; to de-deposited, a thing,  $\pi a \rho a$ fend oneself by speaking, άπολογέομαι; by force, or fortress, ἀμύνομαι. defendant, άπολογούμενος. deformed (= disgraceful), αίσχρός 3. degenerate, to, μεταβολην έπι το κακον λαμβάνω. deity, θείον, τό, δαιμό- describe, συγγράφω. νιον, τό, θεός, δ. delay, to,  $\mu \epsilon \lambda \lambda \omega$ . deliberate, to, βουλεύομαι. desert, to, καταλείπω, άποdelight, to, εύφραίνω, τέρ-

πω.

delight in, τέρπομαι, ἀγάλ- deserve, ἄξιος είμί. λομαι. deliver, σώζω, ἀπαλλάτ- ---, to think, άξιδω. έλευθερόω. - up, παραδίδωμι. delivered, to be (= to be saved), σώζομαι. (= safety), $\sigma\omega\tau\eta\rho ia, \dot{\eta} := freedom$ from, ἀπόλῦσις, ἡ. Delos,  $\Delta \tilde{\eta} \lambda o \zeta$ ,  $\dot{\eta}$ . demand, to (= ask),  $ai\tau \dot{\epsilon}\omega$ . demean oneself to one, προςφέρομαί τινι ; kindly to, φιλοφρόνως έχω w. d. τηρ, -τρος, ἡ. Demosthenes, Δημοσθένης, -ους, δ. deny, άρνεομαι. depart, ἀπειμι, ἀπαλλάτ- determine τομαι, ἀπέρχ**ομαι**. departed (= dead),  $\dot{a}\pi o$ - determined, it is,  $\delta o \kappa \epsilon i$ . τεθνηκώς. dependent, to be (= be rudeplore, κλαίω. deposite, τίθημι; in something, Ev Tivi. καταθήκη, ή. deprive, στερέω, άφαιρέο- $\mu a \iota$ , 113. derive (= enjoy, e. g. ad- —— from, to be, διαφέρω. vantages), ἀπολαύω ; derive gain, κερδαίνω. descendant, ἔκγονος, ὁ, ἡ. dignity (gravity), βάρος, descended from, εκγονος, Č, ħ. desert, beyond one's,  $\pi a \rho'$ ἀξίαν. φεύγω. deserter, φυγάς, -άδος, ό.

deserving, asuç. τω; = to free from, desire, a,  $\dot{\epsilon}\pi \iota \vartheta \nu \mu i a$ ,  $\dot{\eta}$ , δρεξις, -εως, ή. desire, to,  $k\pi \iota \vartheta \nu \mu \hat{\epsilon} \omega$ ; = wish,  $\beta o \hat{\nu} \lambda o \mu a i$ ; = pray εύχομαι. desirable, αίρετός. desirous, to be (= wish), έθέλω. despair, to, άπογιγνώσκω, άθυμέω ; of oneself, άπογιγνώσκω έμαυτόν. despise, άτιμάζω, κατα-. φρονέω. despised, to be, καταφρονέομαι. destiny, μοῖρα, ἡ. destroy, φθείρω, διαφ., καδλλυμι; ταλύω, overthrow, άνατρέπω. (= resolve),γιγνώσκω. devote oneself to (=tarn), τρέπομαι. led), ἄρχομαι, κρατέομαι. Diana, 'Αρτεμίς, -ίδος, ή. die, to, θνήσκω, άποθ., τελευτάω. - for, ὑπεραποθνήσκω. differ from, διαφέρω w. g. different, διάφορος 2; to run in different directions, διαδιδράσκω. difficult, βαρύς, -εῖα, -ύ, δύσκολος 2. -ους, τό. through, διορύττυ διασκάπτω. diligence,  $\sigma\pi o v \delta \eta$ ,  $\dot{\eta}$ . diligent, σπουδαίος 3. diligently, σπουδαίνς. Diodoras, Διόδωρος, ό. Diogenes, Διογένης, «ους, »

direct, to,  $l\vartheta \dot{\nu}\nu\omega$ ; = toτευθύνω; oneself, τρέ- disturbance, ταραχή, ή. oinéω. disappear, άφανίζομαι, w. divine, θείος 3. Aor. Pass. disclose, ἐκκαλύπτω. discourse, λόγος, δ. discourse, to, διαλέγομαι. discover (= show), φαίνω. discreet, φρόνιμος 3, συνετος 3. disease, νόσος, ή. disgrace, λύμη, η. disgraceful, αἰσχρός 3. disgracefully, αἰσχρῶς. dishonest,  $\pi o \nu \eta \rho \delta \varsigma$  3. dishonor, ἀτιμία, ἡ. άεικής, -ές. throw into disorder, τα- draw, σύρω. ράττω. dispel, λύω. dispirited, to be, άθυμέω. δείκνυμι. displease, άπαρέσκω τινί. dress in, άμφιέννυμι. θομαι. dispose (= arrange),  $\tau \epsilon \chi$ - drink, to,  $\pi l \nu \omega$ . disposed, kindly, εύνους 2. drive, έλαύνω. disposition ( = feeling), γνώμη, ἡ, φρένες, αἰ. dissipate (= scatter), σκε- — out, έξελαύνω. δάζω. dissolute, ἀκράτής, -ές. dissolve, καταλύω, διαλύω. duty, δέον, τό, 167. σωθεν. distanguish oneself, be distinguished for, διαφέρω.

Diphridas, Διφρίδας, -a, δ. distinguished for, ἐπίση- dwelling, οἰκία, ἡ, οἰκος, μος 2. wards something, κα- disturb, ταράττω, συγχέω. πομαι; = to manage, divide, μερίζω, νέμω, κα- Each, έκαστος. τανέμω. divination, μαντική, ή. do, πράττω, ποιέω, δράω. — for honor, φιλότιμος do good to, εὐποιέω τινά, eagle,  $\dot{a}$ ετός,  $\dot{o}$ . εὐεργετέω τινά; do ear, οὖς, ώτός, τό. ποιέω. dog, κύων, κυνός, δ, ή. domestic, o olkol. dominion, άρχή, ἡ, ἡγεμο- earthen, κεράμειος 8. νία, η. door,  $\vartheta v \rho a$ ,  $\eta$ ,  $\pi \dot{v} \lambda \eta$ ,  $\dot{\eta}$ . double-speaking, διχομύ- easily, ραδίως. θος 2. dishonorable,  $al\sigma\chi\rho\delta\varsigma$  3, doubtful, to be (= fear- easy,  $\dot{\rho}\dot{\alpha}\delta\iota o\varsigma$  3. ful), φοβέομαι. disorder,  $\tau a \rho a \chi \dot{\eta}$ ,  $\dot{\eta}$ ; to Draco,  $\Delta \rho \dot{a} \kappa \omega \nu$ ,  $-o \nu \tau o \varsigma$ ,  $\dot{o}$ . echo,  $\dot{\eta} \chi \dot{\omega}$ ,  $-o \tilde{\nu} \varsigma$ ,  $\dot{\eta}$ . draw up (of an army), educate,παιδεύω, διδάσκω. γράφω. display, ἀποφαίνομαι, ἀπο- dress, στολή, ή, ἱμάτιον, educated, πεπαιδευμένος displeased with, to be, αχ- dried up, ἐσκληκώς, -υῖα, effeminate, to render, μα--óc. - out or up, ἐκπίνω.~ away, વાન્યઈ રંબ. dissension, διχοστασία, ή. — in, είςελαύνω, είςω- elder, see old. drunkenness, μέθη, ή. during, κατά, ἐν. distance, at a, from,  $\pi\rho\dot{o}$ - duty or part of any one, it is,  $\varepsilon l\mu i$  w. g. distant, to be, from,  $\dot{a}\pi\dot{e}\chi\omega$ . dwell,  $oi\kappa\dot{e}\omega$ ,  $vai\omega$ ; = to embassy,  $\pi\rho\epsilon\sigma\beta\epsilon ia$ ,  $\dot{\eta}$ . be,  $\epsilon i\mu i$ ; = be in,  $\pi \rho \delta \varsigma$ -

 $\varepsilon \iota \mu \iota ; = \text{lie}, \kappa \varepsilon \iota \mu \alpha \iota$ 

ό, οίκημα, τέ.

E. each other, άλλήλων. eager to learn, φιλομαθής, -ές. wrong, ἀδικέω, κακῶς earn, to (= work out), **ἐξεργάζομαι.** earth, the,  $\gamma \bar{\eta}$ ,  $\dot{\eta}$ ,  $\chi \dot{\theta} \dot{\omega} \nu$ , χθονός, ή. earthquake, σεισμός, δ. ease, ήσυχία, ή. east, ξως, -ω, ή. eat, έσθίω. 4. edge, ἔσχατος [§ 148, Rem. (laws), συγ- education, παιδεία, ή, διδασκαλία, ή. effect, to (= accomplish), **ξξεργάζομαι.** λακίζω. efforts (= by themselves). καθ ξαυτούς. Egypt, Αίγυπτος, ή άπελαύνω, Egyptian, Αιγύπτιος, δ [θέω. either — or,  $\tilde{\eta}$  —  $\tilde{\eta}$ . elegance (=gracefulness), χάρις, -ιτος, ή. elevate, υψόω. eloquent, λόγιος 3. else, everything, άλλος λοιπός 3. embrace, ἀσπυζομαι employ, χράομαι w. d.

employed in, to be zeal- entreat, ἰκετεύω. ously, σπουδάζω. empty itself (of a river), έμβάλλω, έξίημι. emulation, φιλοτιμία, ή. encampment, στρατόπε- enumerate, καταριθμέω. δον, τό. ——, to break up an, ávaζεύγνυμι. w.d. encounter, to, ὑποστῆναι encourage,παρακαλέω, παραμυθέομαι. end, τέλος, -ους, τό; end, e. g. of war, κατάλὔσις, -εως, ή. end of life, releven rou βίου. endeavor, to, πειράομαι, -----, to make, ἐξισόω. Dep. Pass. endure, φέρω, ύποφέρω, ύπομένω. κός 3. enemy, πολέμιος, δ, έχ-<del>θ</del>ρός, δ. energy, δύναμις, -εως, ή. enfeeble, τείρω, κατάγνυμι. engage with (of an army), συμμίγνυμι. ναυμαχέω; in single combat, μονομαχέω. enjoin upon, ἐντέλλω. enjoy (= taste), ἀπολαύω w. g., γεύομαι w. g.; allow one to enjoy (participate in) something, μεταδίδωμί τινί τινος. enlarge, πλατύνω enlist, συγγράφω; intrans., στρατεύομαι. enrich, πλουτίζω. enslave, δουλόω enslaved, to be, δουλεύω. enter, είςβάλλω; take a course or way, Eurystheus, τρέπομαι ὁδ΄γν.

entreaty,  $\delta \epsilon \eta \sigma \iota \varsigma$ ,  $-\epsilon \omega \varsigma$ ,  $\dot{\eta}$ ; to gain release by, έξαι- even, καί. τέομαι. entrust to, ἐπιτρέπω. envy, φθόνος, δ. —, to, φθονέω; envy event, συμφορά, ή. one something, or on ever (= always), dei. account of something, every,  $\pi \tilde{u}_{\zeta}$ ; φθονέω τινί τινος. Epaminondas,  $E\pi a\mu\nu\dot{\omega}\nu$  everything,  $\pi \tilde{a}\nu$ . δας, -ου, δ. Ephesus,  $\mathbf{E}\phi\epsilon\sigma\sigma\varsigma$ ,  $\dot{\eta}$ . epic poetry, ποίησις των evidence, τεκμήρι εν, τό. ξπων, οι τὰ ξπη. equal, loog 3. equivalent, to be, άντάξιός είμι. ere, πρίν. enduring, very, καρτερι- erect, to, δρθόω, έξορθόω; as a statue, άνατίθημι, exalt, ύψόω. άνίστημι. Eretrian, Έρετριεύς, -έως, examination, έλεγχος, τό; err, άμαρτάνω. escape, to, άποφεύγω w. a. especially, μάλιστα. establish, καθίστημι. -- in a naval battle, established custom, it is, excellent, άγαθός. νομίζεται. esteem, to,  $\tau \iota \mu \acute{a} \omega$ ,  $\vartheta \epsilon \rho a$ - excess (= luxury),  $\tau \rho v$ πεύω; = value much, ποιέομαι περί πολλοῦ; μίζω. - happy, μακαρίζω, ζηλόω. esteemed,  $\tau i \mu \iota \sigma \varsigma$  3. estimable, aξιος 3. Euphrates, Εύφράτης, -ου, exclude, ἀπελαύνω. Europe, Ε $i\rho \omega \pi \eta$ ,  $\dot{\eta}$ . Euryalus, Εὐρύαλος, ό. Eurysthenes, Εύρυσθένης, -ους, δ. Εύρυσθεύς, -έως, **ό**.

Euxinus Pontus, Ebesνος Πόντος. --- if, καὶ ἐάν. --- now, καὶ νῦν. --- though, kai tár. evening, or In, h. = quisque ξκαστος. everywhere, πανταχού evident, δηλος 3, φανερός 3. evil, κακός 3, πονηρός 3 φαῦλος. evil, an, κακόν, τό, κακία, evil-doer, κακοῦργος, δ. exact from, to, ἀπαιτέω τί τινα, πράττω τί τινα. [ό. examine, ἐξετάζω, ἐλέγχω = deliberation, κρίσις, ~εως, ή. excellence, καλοκάγαθία, η, άρετή, η. except,  $\pi \lambda \dot{\eta} \nu$ . φή, ή; excess in anything, ἀσέλγεια, ή. = consider, think, νο- exchange, to, μεταλλάτ- $\tau\omega$ ; = to exchange one thing for another άντικαταλλάττο**μαί τι** TIVOC. [ό. excite, ἐγείρω. execute (= accomplish), έπιτελέω, διανύω. exercise, to, γυμνάζω, &σ- $\kappa \dot{\epsilon} \omega$ ; = make trial of πειράομαι. exercise, άσκησις, κως, ή.

exhort, προτρέπω, παρα- fasten, κλείω. καλέω. expect (= hope),  $\delta \lambda \pi i \zeta \omega$ ; προςδοκάω. expedition, to make an, fault,  $\dot{a}\mu a\rho\tau ia$ ,  $\dot{\eta}$ . στρατεύω. experience,  $\xi \mu \pi \varepsilon \iota \rho \iota \alpha$ ,  $\dot{\eta}$ . **ex**ploit,  $\pi \rho \tilde{a} \gamma \mu a$ ,  $\tau \delta$ . exposed to, see stratagems. express, to, φράζω, ἐκφαίνω, άποφαίνω, 160. extent,  $\dot{a}\rho\iota\vartheta\mu\dot{o}\varsigma$ ,  $\dot{o}$ ,  $\pi\lambda\tilde{\eta}$ - fear,  $\phi\dot{o}\beta o\varsigma$ ,  $\dot{o}$ , 54. θος, -ους, τό. · exterior,  $\sigma \chi \dot{\eta} \mu a \tau a$ ,  $\tau \dot{a}$ . extol, είς ύψος έξαιρέω. extraordinarily,  $\delta \epsilon \iota \nu \tilde{\omega} \varsigma$ , 100 feet,  $\pi \delta \delta \epsilon \varsigma$ , of. eye, ὀφθαλμός, δ.

F.

Face, πρόσωπον, τό, δψις, field, άγρός, δ, γυία, ή. -εως, ἡ. ταλ., ἐπιλ. . fair (= beautiful),  $\kappa \alpha \lambda \delta \varsigma$  3. faithful,  $\pi \iota \sigma \tau \delta \varsigma$  3. fall, to,  $\pi i \pi \tau \omega$ . - back (= retreat), άποχωρέω. — upon,  $\ell\mu\pi i\pi\tau\omega$ . —— into (of a river),  $\varepsilon l \varsigma$ - fire,  $\pi \tilde{v} \rho$ ,  $\pi v \rho \delta \varsigma$ ,  $\tau \delta$ . βάλλω, ἐμβάλλω. fame, εὐκλεια, ἡ, κλέος, ὑπομένω.  $-\acute{\epsilon}ov_{\zeta}$ ,  $\tau\acute{o}$ ; = report, firmness,  $\kappa a \rho \tau \epsilon \rho i a$ ,  $\dot{\eta}$ . δόξα, η. famine, λιμός, δ. famous, εὐκλεής, -ές, φα- first, at, ἐν αρχῆ. νερός 3.  $\tau \eta \lambda o \tilde{v}$ ; with Com. $\pi o \lambda \hat{v}$ . far, so far from, ἀντί. fare, to,  $\pi \rho \acute{a} \tau \tau \omega$ , w. adv., e. g. ev, to fare well. fast, to hold, Exoual W. g.

[ $\gamma i \gamma \nu o \mu a \iota$ . fat,  $\pi i \omega \nu$ , - $o \nu o \varsigma$ . existence, to come into, fate,  $\mu o i \rho a$ ,  $\eta$ ; = fortune, τύχη, ἡ. = look for,  $\dot{v}\pi o\pi \tau \epsilon \dot{v}\omega$ , fated, it is,  $\epsilon l\mu a\rho \tau a\iota$  w. d. flatter,  $\kappa o\lambda a\kappa \epsilon \dot{v}\omega$ . father,  $\pi a \tau \eta \rho$ ,  $-\tau \rho \delta \varsigma$ ,  $\delta$ . favor, χάρις, -ἴτος, ή. —, a, εὐεργεσία, ἡ. ----- on, to confer a, do to, ----- away, ἀποφεύγω w. a. τέω w. a. σχω. —, to receive a,  $\varepsilon v \pi a$ -fling,  $\rho i \pi \tau \omega$ . ----, to, φοβέομαι,δέδοικα. flourish, to, θάλλω. fearful,  $\delta \epsilon i \nu \delta \varsigma 3$ ; to be, flow, to,  $\delta \epsilon \omega$ . φοβέομαι. fellow-combatant, σύμμαfetter, a,  $\pi \epsilon \delta \eta$ ,  $\dot{\eta}$ . few, ὀλίγοι, -aι, -a. fight, to, μάχομαι. fail, ἐκλείπω, προλ., κα- fill, πίμπλημι, ἐμπίπλημι. filled with,  $\mu \varepsilon \sigma \tau \delta \varsigma$  3,  $\pi \lambda \eta$ - folly (madness), uavia,  $\dot{\eta}$ . ρης, -ες. find, εὐρίσκω, 141. fine (=beautiful), καλός 3. fond of war, φιλοπόλεμος 2.  $\dot{\eta}$ ; to punish by a,  $\zeta \eta$ - fool,  $\mu \tilde{\omega} \rho o \varsigma$ ,  $\delta$ . μιόω. fir,  $\pi \varepsilon \dot{\nu} \kappa \eta$ ,  $\dot{\eta}$ . —, to set on, έμπίπρημι. forbid, ἀπαγορεύω. falsely, to swear,  $\ell\pi\iota o\rho\kappa\ell\omega$ . firm,  $\beta\ell\beta\alpha\iota o\varsigma$  3; stand firm, force, military, δύναμις first,  $\pi\rho\tilde{\omega}\tau o\varsigma$  3; adv.  $\pi\rho\tilde{\omega}$ ——, to employ,  $\beta\iota\acute{a}\zeta o\mu a\iota$ . τον, πρώτα, τά. fish, a,  $i\chi\vartheta\dot{\nu}\varsigma$ ,  $-\ddot{\nu}o\varsigma$ ,  $\delta$ . far (of distance), μακράν, fit (proper), ἐπιτήδειος, foreign, ἀλλότριος 3. ίκανός 3. fit, in a, of madness, μαινόμενος, δαιμονῶν. fitted (= of such a na-

ture), τοιοῦτος.

fix (= determine),  $\delta \rho i \zeta \omega$ . = to make firm,  $\pi \eta \gamma$ . νυμι. flagon, χοεύς, ὁ [§ 41]. flatterer, κόλαξ, -ἄκος, ὁ. flattery, κολακεία, ή. flay, δέρω. flee, φεύγω. εὐ ποιέω w. a., εὐεργε- flesh, κρέας, -έως, τό, σύρξ, -ρκός, ή. flock (= herd),  $\dot{\alpha}\gamma\dot{\epsilon}\lambda\eta$ ,  $\dot{\eta}$ – by, παραββέω. [ $\chi o \zeta$ ,  $\dot{o}$ . flower, a,  $\dot{a} \nu \vartheta o \zeta$ ,  $-o \nu \zeta$ ,  $\tau \dot{o}$ , ἄνθεμον, τό. flute, αὐλός, δ, σῦριγξ,  $-\iota\gamma\gamma\circ\varsigma, \dot{\eta}.$ fly away, άναπέτομαι, έκπ. follow, ξπομαι w. d., άκο λουθέω w. d. fond of learning, φιλομαθής, -ές. foolish,  $\mu\tilde{\omega}\rho o\varsigma$  3. foot of, at the,  $v\pi\delta$ . [ $\gamma\delta\rho$ . for,  $\pi\rho\delta$ ,  $\nu\pi\epsilon\rho$ ,  $\epsilon\pi\iota$ ; (conj.), -εως, ή. — (violence),  $\beta i\alpha$ ,  $\dot{\eta}$ . forefathers, προγεγενημέvoi, ol. forehead, μέτωπον, το foreign to (= besides), πλήν w. g., χωρίς w. gξξω w. g. foreigner, ξένος, δ. foresee, προοράω.

ever (= abide in),  $\epsilon l\mu i$ , διατρίβω. forget, λανθάνομαι, έπιλ. forthwith, την ταχίστην, ώς τάχιστα. fortify, τειχίζω. fortune, τύχη, ἡ. -----, good, εὐτυχία, ἡ. fortunate, εὐδα $i\mu\omega\nu$ , - $o\nu o\varsigma$ , εὐτυχής, -ές. - to be, εύτυχέω, εύδαιμονέω. forward, to bring as a general, a,  $\sigma \tau \rho \alpha \tau \eta \gamma \delta \varsigma$ ,  $\delta$ . charge, κατηγορέω. found, to, κτίζω, ίδρύω. foundation,  $\kappa \rho \eta \pi i \varsigma$ ,  $-i \delta o \varsigma$ , ή; metaphor., θεμέλιον, τó. fountain, πηγή, ή. frankness, παρρησία, η. free, έλεύθερος. ----, to, λύω, έλευθερόω. ---- from, ἀπολύω. the state, αὐτονομία, ἡ. —— of speech,  $\pi a \rho \rho \eta \sigma i a, \dot{\eta}$ . freemen, έλεύθεροι, ol. friend, φίλος, ό, ἐραστής, -oũ, ỏ. friendship, φιλία, ή. frivolity, ραδιουργία, ή. frog, βάτραχος, δ. from, ἀπό, ἐκ, παρά. fruit,  $\kappa a \rho \pi \delta \varsigma$ ,  $\delta$ . fruits, first, amapxal, al. fugitive, φυγάς, -đỏος, ὁ. falfil, τελέω. full, μεστός 3, πλήρης, -eς. full power, ¿ξουσία, ή. furnish, ἐπαρκέω. future, the,  $\tau \delta \mu \epsilon \lambda \lambda \delta \nu$ .

G. Gain, κέρδος, -ους, τό, κτῆσις, -εως, ή.

forever,  $\dot{\alpha}\dot{\epsilon}i$ ; to be foregain, to (= acquire),  $\kappa\tau\dot{\alpha}$ ομαι; = get gain, κερδαίνω; to gain release, έξαιτέομαι. former (= old),  $\pi a \lambda a i \delta \zeta$  3. gallant and noble,  $\kappa a \lambda \delta \zeta$  goal,  $\tau \epsilon \rho \mu a$ ,  $-a \tau o \zeta$ ,  $\tau \delta$ . καὶ ἀγαθός; γενναῖος 3. gape, κέχηνα, 130. garden,  $\kappa \tilde{\eta} \pi o \zeta$ ,  $\delta$ . garland, στέφανος, δ. garment, Ιμάτιον, τό, στολή, ή. gate,  $\pi i \lambda \eta$ ,  $\dot{\eta}$ ,  $\vartheta i \rho a$ ,  $\dot{\eta}$ . general (common), koiνός 3. generation of men, yeνεά, ή. generously, ἀφθόνως. get out of the way of, elκω όδοῦ. giant, γίγας, -αντος, ό. gift, δῶρον, τό. give, δίδωμι, τίθημι. — a sign or signal,  $\sigma\eta$ μαίνω. freedom, ελευθερία, ή; of —— one a share of any-TIVOC. ---- a response, χράω. ---- back, ἀποδίδωμι. **— way**, ἐνδίδωμι. gladly, very (= by all grant, to, δίδωμι, παρέχω. means), πάντως. go, βαίνω,πορεύομαι, πρόςειμι, 89. – about, περιβαίνω, ξφþω. ---- back, άναχωρέω. **- awa**y, ἄπειμι, ἀπέρχομαι, άποβαίνω, οίχο----- down (as the sun), Greece, Έλλάς, -åδος, ψ. καταδύομαι. —— forward, προιέναι. — into, είσειμι; as a grievous, χαλεπός 3.

contest, etc., ἐνδύω.

party), ἀπέρχομαι, **άπο**βαίνω. – through, διέρχομαι. --- round, περίειμι. goat,  $ai\xi$ ,  $-\gamma \delta \zeta$ ,  $\delta$ ,  $\dot{\eta}$ . goblet, κύπελλον, τό. God, a god, θεός, ό. goddess, θεά, ἡ. TO. gold, χρυσός, ό, χρυσίον, golden, χρυσέος, -ους 3. gone, to be, οίχομαι. good, άγαθός, καλός; οι άγαθοί, the good; τὸ aγaθόν, the good (abstract). good will, εύνοια, ή. govern, κρατέω w.g., άρχω w. g. government, πολιτεία, ή; = a governed province, άρχή, ἡ. governor's residence, ápχείον, τό. graceful, χαρίεις, ἐπίχαρις, -ἴτος. thing, μεταδίδωμί τινί gracefully, χαριέντως, έπιχαρίτως. Graces, χάριτες, ai. gracious, theus [4 30]. grain, σίτος, δ. gratify, χαρίζομαι. gratitude, εύχαριστία, 🛊, χάρις, -ἴτος, ἡ. gravity, βάρος, -ους, τό great, μέγας. greatly, μεγάλως, δεινῶς. great deal, πολύς. greatness, μέγεθος, -ους, Grecian, Έλληνικός. Greek, a, Έλλην, -ηνος, δ grief,  $\lambda \dot{\nu} \pi \eta$ ,  $\dot{\eta}$ . grind, λεαίνω. **[ ‡**. ----, over (as to another ground, the, χθών, -ονός.

gross,  $\mu \dot{\varepsilon}$  as. growing old, not, άγηρως,  $-\omega\nu$ . grow up, αὐξάνομαι, with head, κεφαλή, ή. Pass. Aor. guard, the, φυλακέ, ή. one's guard, φυλάττομαι. guardian,  $\phi i \lambda \alpha \xi$ , -κος, δ. guide, a,  $\eta \gamma \varepsilon \mu \omega \nu$ , - $\delta \nu o \varsigma$ ,  $\delta$ , heat,  $\vartheta \omega \lambda \pi o \varsigma$ , - $\sigma \upsilon \varsigma$ ,  $\tau \delta$ . ήνίοχος, δ. νω, ἡγέομαι. guilty (= wrong doer), άδικῶν. Gyges,  $\Gamma \dot{\nu} \gamma \eta \varsigma$ , -ov,  $\delta$ . gymnasium, παλαίστρα, η.

## H.

Hades, άδης, -ου, δ. hair,  $\vartheta \rho i \xi$ ,  $\tau \rho i \chi \delta \varsigma$ ,  $\dot{\eta}$ . halcyon, άλκυών, -όνος, ή. hand, χείρ, χειρός, ή. happens, it, συμβαίνει, τυγχάνει, συμπίπτει. happiness, εύδαιμονία, η. nappy, εὐδαίμων. εύτυχέω. ----, to esteem, μακαρίζω. harbor, λιμήν, -ένος, δ. hard (difficult),  $\chi a \lambda \epsilon \pi \delta \varsigma$  3. hardship,  $\pi \delta \nu o \varsigma$ ,  $\delta$ . hare,  $\lambda \alpha \gamma \omega \varsigma$ , - $\omega$ ,  $\delta$ . Harmodius, 'Αρμόδιος, δ. aarmony, δμόνοια, ή. arp, φόρμιξ, -ιγγος, ή. narp-playing, κιθαρφδία, ή. haste,  $\sigma\pi o \nu \delta \eta$ ,  $\dot{\eta}$ . hasten, σπεύδω. hastily, to flee, οἰχομαι hill, γήλοφος, δ. φεύγων [§ 175, 3]. hate, to, μισέω, ἐχθαίρω. hated, to be, άπεχθάνομαι. hateful, μισητός 3. haughtiness, δβρις, -εως, ή.

haughty, ὑπέρφρων, ὑπε- historian, Ιστοριογράφος, δ. ρήφανος 2. have, έχω, κέκτημαι. heal, lάομαι, ἀκέομαι. health, ὑγίεια, ἡ. guard, to, φυλάττω, διαφ. hear, ἀκούω, ἀκροάομαι w.g. hold before, προβάλλω. —, against, to be on heart,  $\kappa \alpha \rho \delta i \alpha$ ,  $\dot{\eta}$ ,  $\kappa \tilde{\eta} \rho$ ,  $\kappa \tilde{\eta}$ - $\rho \circ \varsigma, \tau \circ ; = \text{feeling or }$ disposition, ψύχη, η. heaven, οὐρανός, δ. ----, to, ἰθύνω, κατευθύ- Hector, Έκτωρ, -ορος, δ. honor, to, τιμάω. heed, to take, εὐλαβέομαί honor, τιμή, ή. height,  $\psi \phi \varsigma$ ,  $-\phi \psi \varsigma$ ,  $\tau \dot{\phi}$ ; = summit, ἀκρα, ἡ. Helen, Έλένη, ή. Hellas,  $E\lambda\lambda\dot{a}\varsigma$ ,  $-\ddot{a}\delta o\varsigma$ ,  $\dot{\eta}$ . Helle,  $E\lambda\lambda\eta$ ,  $\dot{\eta}$ . Hellenes, Έλληνες, ol. Hellespont, Έλλήςποντος, ð. help of, with the, σύν. Hera (Juno), Ήρα, ή. herald,  $\kappa \dot{\eta} \rho v \xi$ ,  $-\bar{v} \kappa o \zeta$ ,  $\delta$ . Hercules, Ήρακλης,-έους, δ. herd,  $\dot{\alpha}\gamma\dot{\epsilon}\lambda\eta$ ,  $\dot{\eta}$ . ----, to be, εὐδαιμονέω, herdsman, νομεύς, -έως, δ, ποιμήν, -ένος, δ. Hermes (Mercury), 'Ερ- $\mu\tilde{\eta}\varsigma$ , - $o\tilde{v}$ ,  $\delta$ . hero,  $\eta \rho \omega \varsigma$ ,  $-\omega o \varsigma$ ,  $\delta$ . hide, κρύπτω, ἀποκ. [2. high-souled, μεγαλόψυχος humane, φιλάνθρωπος 2. highly, very, καλ πάνυ. highly, to esteem more, περί μείζονος ποιέομαι; to reverence or prize hunt, to, θηρεύω. highly, περί ποιέομαι, hinder,  $\epsilon l \rho \gamma \omega$ . hired laborer,  $\vartheta \eta \varsigma$ ,  $\vartheta \eta \tau \delta \varsigma$ , Hipparchus,  $1\pi\pi\alpha\rho\chi o\varsigma$ ,  $\delta$ .

hold (have),  $\xi \chi \omega$ ; hold fast, έχομαι w. g.; take hold of (= touch, engage in, effect), ἄπτομαι w. g. hold out (= sustain the attack), ὑποστὴναι. holy, *lερός* 3. home, olkos, o. Homer,  $O\mu\eta\rho\sigma\varsigma$ ,  $\delta$ . honor-loving, φιλότζμος 2. honorable, εύδοξος 2, καλός 3, φανερός 3. honored, τίμιος 3. hoof,  $\delta\pi\lambda\eta$ ,  $\dot{\eta}$ . hook, ἄγκιστρον, τό. hope,  $\xi \lambda \pi i \varsigma$ , - $t \delta o \varsigma$ ,  $\dot{\eta}$ . hope, to, έλπίζω, έλπομαι. horn, κέρας, τό [§ 39]. horse,  $i\pi\pi o\varsigma$ ,  $\delta$ . host, ξένος, δ. hostile, πολέμιος 3, έχθρός house, οίκος, ὁ, οἰκία, ἡ. household, οἰκος, δ. how?  $\pi\tilde{\omega}_{\zeta}$ ; in an indi rect question,  $\delta \pi \omega \varsigma$ ; how much, δσος 3. human, ἀνθρώπινος human race, to yévoc άνθρώπων. hunger,  $\lambda \iota \mu \delta \varsigma$ ,  $\delta$ . -, to, be hungry, πικ νάω. πολλοῦ hunter (huntsman), ϑη ρευτής, -οῦ, ὁ. hurtful, βλαβερός 3. [δ. husband, ἀνήρ, ἀνδρός, •

I. his own (business, posses- If,  $\epsilon l$ ,  $\ell \acute{a}\nu$ ,  $\acute{\eta}\imath$ ,  $\acute{a}\nu$ . ignorant, άμαθής, -ές

sions), τὰ ἐαυτοῦ.

illness, νόσος, ή. ills, κακά, τά. illustrious, λαμπρός 3. imitate,  $\mu \iota \mu \epsilon \circ \mu a \iota$ ; = cmulate, ζηλόω w. a. immediately, εύθύς, παραχρημα. immoderate, ἀκράτής, -ές. immortal, ἀθάνατος 2. impel,  $\pi$ ροτρέ $\pi$ ω. impiety, ἀσέβεια, ἡ. implant, έμφυτεύω. implanted, ξμφύτος 2. upon (enjoin). impose προςτάττω, έντέλλω w.d. impossible, ἀδύνατος 2. impostor, φέναξ, -āκος, δ. imprudent, avoog [§ 29, Rem.]. impure άκάθαρτος 2. in, Ėv. in order to, by Fut. Part., or a final conjunction, as ίνα, ώς. inactivity,  $d\pi\rho\alpha\gamma\mu o\sigma \dot{v}v\eta$ ,  $\dot{\eta}$ , άργία, ἡ, ῥαστώνη, ἡ. incite, προτρέπω. increase, to, αὐξάνομαι. incur danger, κινδυνεύω. indeed,  $\mu \hat{\epsilon} \nu$ ; indeed—but, μέν — δέ. indictment, γραφή, ή. indolent, to be, δκνέω. industrious, σπουδαίος 3. inferiors, ταπεινότεροι, ol. inglorious, άδοξος 2. inhabit, οἰκέω. inimical, έχθρός 3. injure, κακῶς ποιέω, βλάπτω w. a., ἀδικέω w. a. injurious, βλαβερός 3. injury,  $\beta \lambda \dot{a} \beta \eta$ ,  $\dot{\eta}$ ,  $\zeta \eta \mu \dot{a}$ ,  $\dot{\eta}$ . injustice, άδικία, ή. innate, ξμφύτος 2. innocent, οὐκ ἀδϊκῶν. innumerable, τος 3.

insane, to be, μαίνομαι, jest, to, παίζω, σκώπτω. δαιμονάω. inscribe, γράφω. instead of, άντί, ὑπέρ. instil, έντίθημι. instruct, παιδεύω, διδάσκω. ----, to, κρίνω, διακ. instruction, maideia, h, di- judgment, to render, biδασκαλία, ή, δμιλία, ή. insufficient, to be, evdews έχω. intellect, γνώμη. η. intelligent, συνετός 3, φρόνιμος 3. intemperate, ἀκρᾶτής, -ές. justly, δικαίως. intend to,  $\mu \epsilon \lambda \lambda \omega$ ; also by Fut. Part. inter,  $\vartheta \dot{a}\pi\tau\omega$ . intercourse with, δμιλία w. d., η, κοινωνία, η. -, to have, with,  $\delta\mu\iota$ - $\lambda \epsilon \omega \mathbf{w}. \mathbf{d}.$ intestines, τὰ ἐντός. intimate (of friends), ol- kid, ξριφος, ό. κείος. into,  $\varepsilon i \varsigma$ . intoxication, μέθη, ἡ. intrust (commit), ἐπιτρέπω. invent, ευρίσκω. invention,  $\epsilon \delta \rho \epsilon \sigma \iota \varsigma$ ,  $-\epsilon \omega \varsigma$ ,  $\dot{\eta}$ . inventor, εὐρέτης, -ου, ὁ. kindness, εὐεργεσία, ἡ; invest a city, περικαθέζομαι πόλιν. invest with (= clothe), άμφιέννυμί τινά τι. invincible, άμαχος 2. Ionia, Ίωνία, η. irrational, ἄφρων, ἄνοος 2. know, γιγνώσκω, ἐπίσταisland, νησος, η. issue, τέλος, τό, κατάλυ- know truly, ἐπίσταμαι.  $\sigma\iota\varsigma$ ,  $-\varepsilon\omega\varsigma$ ,  $\dot{\eta}$ . ivory, ελέφας, -αντος, δ.

J.

ἀκόντιον, τό.

journey, δρόμος, δ. δδός, 🛊 joy, χαρά, ἡ. judge, a, κρὶτής, -οῦ, δ. δικαστής, -οῦ, ὁ.  $\kappa \dot{\alpha} \zeta \omega$ ; in the, of,  $\pi \rho \dot{\alpha} \varsigma$ w. g. Jupiter, Zeúc, ô. ή. just δίκαιος. intelligence, σύνεσις, -εως, justice, δικαιοσύνη, **ἡ, δίκη,** ή; court of, δικαστήριον, τό.

## K.

Keep, έχω; keep off, άλ≥ξομαι, ἀμύνομαι. - oneself from, ἀπέχομαι w. g. - watch, τηρέω. key, κλείς, κλειδός, ή. kill,  $\dot{a}\pi o \kappa \tau \epsilon i \nu \omega$ ; = musder, φονεύω. kind, εύνους, -ουν. kindly, to demean oneself, φιλοφρόνως έχω. kindly-disposed, εύνους. -ouv. = favor,  $\chi \acute{a}\rho \iota \varsigma$ , - $\iota \tau o \varsigma$ ,  $\dot{\eta}$ . kindred, οἰκεῖος, ὁ. king, βασιλεύς, -έως, ό, άναξ, -ακτος, δ. kingly nature, βασιλικόν ηθος. μαι, οίδα. knowledge of, to come to **a**, γιγνώσκω. known, well-known, parsρός 3, δηλος 3. ἀναρίθμη- Javelin, ἀκων, -οντος, ὁ, —, to make, δηλόω.

L. Labor, πόνος, δ. ----, lover of, φιλ  $j\pi ονος$  2. ----, to, (= work),  $\xi \rho \gamma \hat{a}$ - leisure,  $\sigma \chi \circ \lambda \hat{\eta}$ ,  $\hat{\eta}$ . with the accompanying κάμνω. ſδ. laborer, hired, θής, θητός, laborious, πολύπονος 2. Lacedaemonian, Aakedatμονιος, δ. lack,  $\sigma\pi\alpha\nu$ ίζω, δέω. lake,  $\lambda i \mu \nu \eta$ ,  $\dot{\eta}$ . land (region),  $\chi \omega \rho a$ ,  $\dot{\eta}$ ; by or upon land, kata  $\gamma \bar{\eta} \nu$ ; native,  $\pi \alpha \tau \rho i \varsigma$ , let (permit),  $\dot{\epsilon} \dot{\alpha} \omega$ . **-**ίδος, ή. large sum, πολύς. Larissa, Λάρισσα, ή. lasting,  $\xi \mu \pi \varepsilon \delta o \varsigma 2$ . late, όψιος, adv. όψέ; la- liberate, έλευθερόω. ter, ὕστερον. latter, ούτος. law,  $\nu \delta \mu \sigma \varsigma$ ,  $\delta$ ; by law,  $\kappa a$ - ——, to,  $\psi \epsilon \nu \delta \sigma \mu \alpha \iota$ . lawgiver,  $vo\mu o\vartheta \dot{\epsilon} \tau \eta \varsigma$ , -ov,  $\delta$ . life,  $\beta io\varsigma$ ,  $\delta$ ,  $\zeta \omega \dot{\eta}$ ,  $\dot{\eta}$ . lawlessness, ἀνομία, ἡ. lay (place),  $\tau i \vartheta \eta \mu \iota$ ; lay by or up, κατατίθημι. waste, διαφθείρω, τέμνω. lazy, to be, βλακεύω. lead, to, άγω, ἡγέομαι. ---- away,  $\dot{a}\pi\dot{a}\gamma\omega$ . —— round,  $\pi$ εριάγω. leader, ήγεμών, -όνος, δ. leaf, φύλλον, τό. lean, ἐσκληκώς. learn,  $\mu a \nu \vartheta \dot{a} \nu \omega$ ; = ascerνομαι. learning, fond of, φιλομαθής, -ές. —— bebind, καταλείπω.

leave off, παύομαι. ---- unrewarded, ἐάω εἰναι ἀχάριστον.  $\zeta o\mu a\iota$ ; with toil,  $\pi o\nu \epsilon \omega$ ; —, to be at, to have, σχολάζω. idea of being weary, length,  $\mu \tilde{\eta} \kappa o \zeta$ ,  $-o v \zeta$ ,  $\tau \dot{o}$ ; = μός, δ. lenity, πραότης, -ητος, η. lose, to, ἀπόλλυμι, **ἀπο**-Leonidas,  $\Lambda \epsilon \omega \nu l \delta a \varsigma$ ,  $-o \nu$ ,  $\delta$ . loss, to be at a,  $\delta \pi o \rho \epsilon \omega$ . Lesbos,  $\Lambda \epsilon \sigma \beta o \sigma \dot{\eta}$ . lesson,  $\mu \dot{\alpha} \vartheta \eta \mu a$ ,  $-a \tau o \varsigma$ ,  $\tau \dot{o}$ . love,  $\xi \rho \omega \varsigma$ ,  $-\omega \tau o \varsigma$ ,  $\dot{o}$ . fear,  $\mu\dot{\eta}$ ; = that not, by ίνα, ὅπως οτ ὡς μή. letter, an γράμμα, -ατος, τό. letters, γράμματα, τά. liar,  $\psi \epsilon \nu \sigma \tau \eta \varsigma$ , -ov,  $\delta$ . licentiously, ἀκολάστως. lie, a, ψεῦδος, -ους, τό. τὰ νόμον or νομίμως; --- (be situated), κεῖμαι. lyre, λύρα, ἡ, κιθάρα, ἡ. observant of, νόμιμος 3. — in wait for, ένεδρεύω. Lysias, Λυσίας, -ου, δ. light,  $\phi \tilde{\omega} \varsigma$ ,  $\phi \omega \tau \acute{o} \varsigma$ ,  $\tau \acute{o}$ ;  $\Longrightarrow$ a light or lamp, λύκνος, δ. lightning, άστραπή, ή. like,  $\delta\mu$ οιος 3,  $l\sigma$ ος 3,  $\pi a$ - mad, to be,  $\mu$ αίνο $\mu$ αι. oloc. likeness, ομοιότης, -ητος, magistrate,δικαστής,-οῦ,δ ή. lineage, γένος, -ους, τό. listen to, άκροάομαι w.g.; = to obey,  $\pi \varepsilon i \vartheta o \mu a \iota$ , ὑπακούω. tain, ευρίσκω, πυνθά- literature, γράμματα, τά. little,  $\delta\lambda i\gamma o\varsigma$  3; adv.  $\mu\iota\kappa$ ρόν ; less, μεῖον. live, βιόω, ζάω, βιοτεύω. leave, εκλείπω, καταλείπω. — with, συγγίγνομαι w. d., συνδιατρίβω w. d.

long, μακρός; = much πολύς. τω. look after (guard), φυλάτlook at,  $\beta\lambda\epsilon\pi\omega$ ,  $\pi\rho\circ\varsigma\beta\lambda\epsilon$ πω, άντιβ. loquacious, πολυλόγος 🙎 κωτίλος 3. number. measure, άριθ- lord, κύριος, ό, δεσπότης, -ov, b. [βάλλω. Loves, ξρωτες, οί. lest, after a word denoting — of pleasure, φιληδονία, ή. —, to, φιλέω, στέργω; = ardently,  $\epsilon \rho \dot{a} \omega$ . alphabetical, lover,  $\dot{\epsilon}\rho a\sigma \tau \dot{\eta}\varsigma$ ,  $-o\tilde{v}$ ,  $\delta$ — of labor, φιλόπονος - of wisdom, φιλό**σοφος** Lybia,  $\Lambda \iota \beta \dot{\nu} \eta$ ,  $\dot{\eta}$ . Lycian, Λύκιος. Lycurgus, Λυκοῦργος, δ. Lydian, Aúdios.

M.

Macedonia, Μακεδονία, ή. Macedonian, a, Μακεδών -όνος, δ.  $\rho a\pi \lambda \eta \sigma i \sigma \varsigma$ ; = such as, madness, in a fit of,  $\mu ai$ νόμενος, δαιμονῶν. magistrates, *apxai*, al. magnificent, μεγαλοπρε πής, -ές. magnificently, πολυτελῶς maiden,  $\kappa \delta \rho \eta$ ,  $\dot{\eta}$ . maintain (affirm), φημί. majestic, μέγας. make,  $\pi o \iota \hat{\epsilon} \omega$ ; cause to make or be made, make for oneself, ποιέομαι; make one something.

άποδείκνυμι; == place,  $\tau i \vartheta \eta \mu i$ ; = take place. γίγνομαι. make an expedition,  $\sigma \tau \rho a$ make use of, χράομαί τινι. man, ἀνθρωπος, ὁ, ἀνήρ, άνδρός, δ. man-seller, ἀνδραποδιστής, -oũ, ò.  $\tau \epsilon \dot{\nu} \omega$ ; = arrange,  $\delta \iota a$ τίθημι. manifest, φανερός 3, δηλος 3, σαφής, -ές. ——, to (show), δηλόω. manner,  $\tau \rho \delta \pi o \varsigma$ ,  $\delta$ ; = custom, ήθος, τό, έθος, τó. –, in like, δμοίως. mantle, *lμάτιον*, τό. many, πολύς. march, a, σταθμός, δ. ----, to, στρατεύομαι, πορεύομαι. off), ἐκστρατεύομαι. mark (evidence), τεκμήριον, τό. marry, γαμέω [§ 124, 1]. mass, red-hot, διάπυρος 2. master, κύριος, δ, δεσπό- military years, στρατεύσι- $\tau\eta\varsigma$ , -ov,  $\delta$ . matter (work), ξργον, τό. milk, γάλα, -ακτος, τό. maturity,  $\dot{a}\kappa\mu\dot{\eta}$ ,  $\dot{\eta}$ . meadow, λειμών, -ῶνος, δ. mina, μνα, ή. mean (base),  $\kappa a \kappa \delta \varsigma$  3, almost mind,  $\nu o \tilde{\nu} \varsigma$ ,  $\delta$ ,  $\phi \rho \epsilon \nu \epsilon \varsigma$ , al. σχρός. means, by no, ούδαμῶς, ηκιστα. Mede, a, Μῆδος, δ. Medea, Myoeia, ŋ. Media, Mηδία, η. Median, Μηδικός. medical, *lατρικός*. meet, to,  $\dot{\alpha}\pi\dot{\alpha}\dot{\nu}\tau\dot{\alpha}\omega$ ; = mirror,  $\kappa\dot{\alpha}\tau\sigma\tau\rho\sigma\nu$ ,  $\tau\dot{\alpha}$ . fall in with, ἐντυγχάνω misfortune, a, ἀτυχία, ἡ,

συντυγχάνω w.d., προςπίπτω w. d. [τεύω. meeting, a, συνουσία, ή.Megarian, Μεγαρεύς, -έως, Melitus,  $M \in \lambda \eta \tau o \varsigma$ ,  $\delta$ . melt,  $\tau \dot{\eta} \kappa \omega$ , 133. ----, old, γέρων, -οντος, δ. memorial, ὑπόμνημα, τό, moderate, μέτριος 3;  $\Rightarrow$ μνημα, τό. memory, μνήμη, ἡ. διοικέω, πολι- Memphis, Μέμφις, -ιος and -ίδος, η. Menelaus, Μενέλεως, -εω, modesty, alδώς, -οῦς, ή, Menon, Μένων, -ωνος, δ. mention, λόγος, δ, μῦθος, δ. money, χρήματα, τά. mentioning, worth, άξιό- —, travelling, ἐφόδιον, λογος 2. mercenaries, ξένοι, ol. merciful, ίλεως. mere, μόνος; adv., μόνον. moon, σελήνη, ή. message, άγγελία, ή. messenger, άγγελος, δ, ή; more, πλείον, πλέον, peus = ambassador,  $\pi \rho \varepsilon \sigma$ - $\beta \epsilon \nu \tau \dot{\eta} \varsigma$ , -o $\tilde{\nu}$ ,  $\dot{o}$ ; plural, πρεσβείς. —, to begin a, (march Messenian, Μεσσήνιος, δ. most, πλεῖστος 3. middle, middle of,  $\mu \acute{\epsilon} \sigma o \varsigma$  3. most of all (especially), midnight, μέσαι νύκτες. might, δύναμις, -εως, ή. mild,  $\pi \rho \tilde{a} o \varsigma$ ,  $-\epsilon i a$ , -o v, ήπιος. μα έτη. Milo, Μίλων, -ωνος, δ. -, to call to,  $\mu\nu\eta\mu$ oνεύω τι. mindful of, to be,  $\mu \epsilon \mu \nu \eta$ mingle with,  $\mu i \sigma \gamma \omega$ ,  $\kappa \varepsilon$ ράννυμι. Minos, Μίνως (Gen. Miνωος and Μίνω), δ. Minotaur, Μινώταυρος, δ.

κακόν, το, συμφορά, 🛊 τύχαι, αί. mislead, παράγω, παραπλάζω, έξαμαρτάνω. mix, μίγνυμι, μισγέω, κεράννυμι. mob,  $\delta \tilde{\eta} \mu o \varsigma$ ,  $\delta$ . abstinent, εγκρατής, -ές. moderation, μέτρου, τό, μεσότης, -ητος, ή. δ. modern, νέος, comp.deg. of. σωφροσύνη, η. τó. month,  $\mu\eta\nu$ ,  $\mu\eta\nu\delta\varsigma$ ,  $\delta$ . monument, μνημα, τό. morals, ήθη, τά. μᾶλλον, magis (comp much). mortal, θνητός 3. μάλιστα. mother,  $\mu\eta\tau\eta\rho$ ,  $-\tau\rho\delta\varsigma$ ,  $\dot{\eta}$ . motion,  $\kappa i \nu \eta \sigma \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\dot{\eta}$ . ----, to be in, κινέομαι w. Pass. Aor. mount, to, ἀναβαίνω ἐπί mountain or mount, opoc, -ους, τό. mourn, δδύρομαι, λυπέομαι. – for, κλαίω, πενθέω. [μαι. mournful, λυγρός 3, λυ- $\pi\eta\rho\delta\varsigma$  3; = plaintive, γοώδης, -ες. mouse,  $\mu \tilde{v} \zeta$ ,  $-\tilde{v} \delta \zeta$ ,  $\delta$ . mouth, στόμα, -ατος, τό. move, to, κινέομαι; affect, κατακλάω τινά; moved to pity, to be έλεαίρω, οίκτείςω.

nuch,  $\pi \circ \lambda \circ \varsigma$ . multitude,  $\pi\lambda\tilde{\eta}\vartheta o\varsigma$ ,  $-ov\varsigma$ , net,  $\mathbf{a}$ ,  $\nu\epsilon\phi\epsilon\lambda\eta$ ,  $\dot{\eta}$ . τό, οί πολλυι. murder, to, φονεύω. Muses, Μοῦσαι, al. muse-leader, μου τηγέτης, news, ἀγγελία, ἡ. -ov, b. music, μουσική, ή. must,  $\delta \varepsilon \tilde{\iota}$ ,  $\chi \rho \dot{\eta}$ . Mysus, Μυσός, δ.

N. Naked, γυμνός 3. name, ὄνομα, τό. ----, to, ονομάζω, καλέω, ΄ ἀπο-, προςαγορεύω. nation, ἔθνος, -ους, τό. native land or country, πατρίς, -ίδος, ή. **nature**,  $\phi \dot{\nu} \sigma \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\dot{\eta}$ ; noises, confused,  $\vartheta \dot{\rho} \nu \beta o \iota$ , kingly, βασιλικόν ήθος. naval, to engage in a, battle, ναυμαχέω. Naxian, Νάξιος, δ. near,  $\pi a \rho \dot{a}$ ; adj.,  $\pi \lambda \eta \sigma i \sigma c$ **3**; adv., *ξγγύς*. necessary, άναγκαῖος 3. –, to be,  $\delta \varepsilon \tilde{\iota}$ ,  $\chi \rho \hat{\eta}$  w. acc. and inf. necessity, ἀνάγκη, ἡ. **neck**,  $\delta \epsilon \rho \eta$ ,  $\dot{\eta}$ . necklace, στρεπτός, δ. need, to, δέομαι w. g., number, ἀριθμός, δ. χρήζω w. g. neediness,  $\sigma\pi\acute{a}\nu\iota\varsigma$ ,  $-\varepsilon\omega\varsigma$ ,  $\dot{\eta}$ . neglect, to. ἀμελέω w. g.; = to esteem lightly,  $\delta \lambda i \gamma \omega \rho \epsilon \omega$ ; = overlook, O that,  $\epsilon i \vartheta \epsilon$  w. opt.  $\pi \epsilon \rho \iota o \rho \dot{a} \omega$ ; = pass by, oath,  $\delta \rho \kappa o \varsigma$ ,  $\delta$ . πάρειμι. neighbor, γείτων, -ονος, ό, obedient, κατήκοος 2 w. d. nor, οὐτε -- οὐτε, μήτε -- μήτε. Neptune (Poseidon), IIo-

σειδών, -ῶνος, δ.

never, ούποτε, οὐδέποτε. μήποτε, μηδέποτε, 112. oblivion, λήϑη, ή. nevertheless,  $\delta\mu\omega\varsigma$ . night, νύξ, νυκτός, ἡ. Nile, Νείλος, δ. [ος, δ. Nisus, Νῖσος, δ.  $\mu\eta\delta\epsilon i\varsigma$ ; by no means, longer,  $o\dot{v}\kappa\dot{\epsilon}\tau\iota$  ( $\mu\eta\kappa\dot{\epsilon}\tau\iota$ ). —, to (bring),  $\dot{a}\gamma\omega$ . noble, εσθλός 3, γευναΐος odious, αlσχρός. or-loving, φιλότιμος 2. Œnoe, Οἰνόη, ή. nobleness of mind, γεν- offend, άμαρτάνω. ναιότης, -ητος, ή. nobly, γενναίως. [ol. north, ἄρκτος, ἡ, βορρᾶς,  $-\tilde{a}, \delta.$ north-wind,  $\beta o \dot{\rho} \dot{\rho} \tilde{\alpha} \zeta$ ,  $-\tilde{\alpha}$ ,  $\dot{\delta}$ . nose, ρίς, ρινός, ή. not, où (où $\kappa$ , où $\chi$ ); with often,  $\pi$ o $\lambda\lambda\dot{u}\kappa\iota\varsigma$ . ού μόνον; not less, ούδὲν ἡττον; not even, oil, ἔλαιον, τό. οὐδέ (μηδέ). nothing,  $o\dot{v}\delta\dot{\varepsilon}v$  ( $\mu\eta\delta\dot{\varepsilon}v$ ). nourish,  $\tau \rho \epsilon \phi \omega$ . Numa, Nov $\mu \tilde{a} \zeta$ ,  $-\tilde{a}$ ,  $\delta$ . nurture, to,  $\tau \rho \epsilon \phi \omega$ ; educate, παιδεύω.

О.  $[\dot{\eta}]$  —, false,  $\dot{\epsilon}$ πίορκον, τό. neither,  $o\dot{v}\delta\dot{\epsilon}$ ; neither — obey,  $\pi\epsilon i\vartheta o\mu a\iota$  w. d.,  $\dot{v}\pi a$ κούω w. d. object to (bring as a charge only,  $\mu \acute{o} \nu o \nu$ . against), ἐγκαλέω τινι.

Nestor,  $N \dot{\epsilon} \sigma \tau \omega \rho$ ,  $-o \rho o \varsigma$ ,  $\delta$ . obliged, to be (necessary),  $\delta \tilde{\epsilon} \tilde{\iota}$  w. acc. and inf. άναγκαῖος εἰμί. obscure,  $\dot{a}\phi \ddot{a}\nu \dot{\eta}\varsigma$ ,  $-\dot{\epsilon}\varsigma$ . [o. observant of law, νόμιμος Nicocles, Νικοκλῆς, -έους, observe (perceive), alσθάνομαι w. g. or a. observe beforehand,  $\pi \rho o$ νοέω. Mytilenaean, Μυτιληναί- no, no one, none, οὐδείς, obtain, λαμβάνω, τυγχάνω οὐδαμῶς, ἥκιστα; no occasion (cause), αἴτιος 3. 3,  $\epsilon \dot{v} \gamma \epsilon v \dot{\eta} \varsigma$ ,  $-\dot{\epsilon} \varsigma$ ; = hon- —, to be,  $\dot{a} \pi \epsilon \chi \vartheta \dot{a} v o \mu a \iota$ . offer (afford),  $\pi \alpha \rho \epsilon \chi \omega$ ; as a gift to a divinity, ava- $\tau i \vartheta \eta \mu \iota$ ; = offer sacrifice,  $\vartheta \dot{\nu} \omega$ . offering, to bring an, vv σίαν ποιέομαι. office (in the State),  $\dot{a}\rho\chi\dot{\eta}$ , the Imp.,  $\mu\dot{\eta}$ ; not only, often as, as,  $\delta\tau a\nu$ ,  $\delta\pi \dot{\sigma} \tau as$ [see § 183, (b)]. old,  $\pi \rho \epsilon \sigma \beta v \varsigma$ , - $\epsilon \iota a$ , -v,  $\gamma \epsilon$ ραιός 3; never growing old,  $\dot{a}\gamma\eta\rho\omega\varsigma$ . ---- age, η ηρας, τό. — man, γέρων, -οντος, = Olympus, Όλυμπος, δ. omit, παραλείπω. once,  $\delta \pi a \xi$ ; = before,  $\pi \rho \delta \tau \epsilon \rho o \nu$ ; = at a certain time,  $\pi o \tau \hat{\epsilon}$ . one, any one, some one,  $\tau i \varsigma$ ; when contrasted with the other, by els μέν or έτερος. one another, of, άλλήλων τί open, to be, ἀνέψγα.

opinion, an, γνώμη, ή.

Paris, Πάρις, -ἴδος, δ.

opinion, to be of, νομίζω, parent, γονεύς, -έως, ό. ἡγέομαι. -, from the, νομίσαντες. park, παράδεισος, δ. opposite, ενάντιος 3, ετε· part, a, μέρος, -ους, τό. ρος 3. oppressive, χαλεπός 3. oracle, χρησμός, δ. —, to consult an, μαντεύομαι. order,  $\kappa \delta \sigma \mu \circ \varsigma$ ,  $\delta$ ; = a line, — by,  $\pi a \rho a \beta a i \nu \omega$ . τάξις, -εως. ἡ. order that, in, lva, ως. ----, good, εύκοσμία, *ἡ*. ---, to (= to arrange), τάττω, διατ.; = command, κελεύω w. acc. and inf., έντέλλω. origin, common, συγγενής, -ές. ornament, κόσμος, ό. Orthia, 'Ορθία, ή. Osiris, 'Οσιρις, -ἴδος, ὁ. Ossa, 'Οσσα, η. other, the (=alter),  $\xi \tau \varepsilon$ - $\rho \circ \varsigma \ 3; = alius, \ a\lambda\lambda \circ \varsigma.$ (= another) otherwise ἄλλος. ought, δεὶ, χρή, ὡφελε. out of, ek. over, υπέρ. overhanging (over),  $\psi \pi \epsilon \rho$ . overturn, άνατρέπω, πεοιτ οwe, ὀφείλω. own, ίδιος 3; his own, τὰ peltastae, πελτασταί, ol. έαυτοῦ. οχ, βοῦς, βοός, ὁ.

Pain,  $a\lambda\gamma o\varsigma$ , -ou $\varsigma$ ,  $\tau \dot{o}$ ; = vere, δδύνη, ή. painting, ζωγραφία, ή. palace, royal, βασίλεια, τά pale, ώχρός 3. παρασάγγης, parasang,

-ov, b.

pardon, to, συγγιγνίσκω. perhaps, ίσως

in, μετέχω w. g. participate in,  $\mu \epsilon \tau \epsilon \chi \omega$ . pass (= go),  $\pi o \rho \epsilon \dot{\nu} o \mu a \iota$ . ----, to (of life), διάγω; persuade, πείθω w. a. time in public,  $\ell \nu \tau \tilde{\varphi}$  persuasiveness. φανερῷ είναι. passage across, πάροδος, ή. perverted, σκολιός 3. passion,  $\pi \dot{\alpha} \theta o \varsigma$ ,  $-o v \varsigma$ ,  $\tau \dot{o}$ ; Phaeacians,  $\Phi \dot{\alpha} \dot{\alpha} \kappa r \varsigma$ , ol. μία, η. ληλυθώς, -υία, -ός. path,  $\delta\delta\delta\varsigma$ ,  $\dot{\eta}$ . pay, μισθός, δ. ----, to, ἀποτίνω, ἀποδίpeace,  $\varepsilon l \rho \dot{\eta} \nu \eta$ . -----, to make, εlρήνην Phryxus, Φρίξος, δ. ποιέομαι. peacock,  $\tau \alpha \omega \varsigma$ , - $\omega$ ,  $\delta$ . Peleus,  $\Pi \eta \lambda \epsilon \dot{\nu} \varsigma$ ,  $-\dot{\epsilon} \omega \varsigma$ ,  $\delta$ . Pelops,  $\Pi \dot{\epsilon} \lambda o \psi$ ,  $-o \pi o \varsigma$ ,  $\dot{o}$ . Peloponnesian,  $\Pi \varepsilon \lambda o \pi o \nu$ - pillar,  $\sigma \tau \dot{\eta} \lambda \eta$ ,  $\dot{\eta}$ . νησιακός. Peloponnesus, Πελοπόν- pious, εὐσεβής, -ές. νησος, ή. penetrate into,  $\epsilon l \varsigma \pi i \pi \tau \omega$ είς τι. people,  $\delta \tilde{\eta} \mu o \varsigma$ ,  $\delta$ ; = na- —, to,  $\tau i \vartheta \eta \mu \iota$ . tion,  $\xi \vartheta \nu o \varsigma$ ,  $\tau \delta$ ; = mul-plague, to,  $\tau \epsilon i \rho \omega$ . titude,  $\pi\lambda\tilde{\eta}\vartheta o\varsigma$ ,  $\tau\delta$ . grief, λύπη, ἡ; == se- perceive, αἰσθάνομαι, γιγ- plane-tree, πλάτανος, ἡ. νώσκω.  $\pi \rho \dot{a} \tau \tau o \mu a \iota$ ,  $\dot{a} \nu \dot{\nu} \omega$ ; = display, ἀποδείκνυμι; Plataea, Πλάταια, ή.

perfume,  $\mu \tilde{v} \rho o v$ ,  $\tau \acute{o}$ .

Pericles, Περικλής, -έους, & peril, κίνδυνος, δ. period (time), χρόνος, δ. perish, ἀπόλλυμαι. —, to, μερίζω; take part permit, ἐάω, δίδω**ω: it is** permitted, έξεστι Persian,  $\Pi \epsilon \rho \sigma \eta \varsigma$ , -ov,  $\delta$ . parties, both,  $\dot{a}\mu\phi o i\nu \lambda \dot{o}\gamma o \varsigma$ . person (appearance), el $do\varsigma$ ,  $-ov\varsigma$ ,  $\tau \acute{o}$ ; = body, σῶμα, τό. πειθώ, -οῦς, ἡ. = evil desire, ἐπιθυ- Phanes, Φάνης, -ητος, δ. Philip, Φίλιππος, δ. past (what is past),  $\pi a \rho \varepsilon$ - philosopher,  $\phi \iota \lambda \delta \sigma \phi \phi \phi \varsigma$ ,  $\delta$ . philosophize, φιλοσοφέω. philosophy, φιλοσοφία, ή [δωμι. Phoenicians, Φοίνικες, ol adj., Φοινίκειος. Phoreys, Φόρκυς, -υος, & Phrygians, Φρύγες, ol. physician, *laτρός*, δ. peep up or out, ἀνακύπτω. pieces, to tear in, διαβ. ρήγνυμι. piety, εὐσεβεία, ή. pine,  $\dot{\epsilon}\lambda\dot{a}\tau\eta$ ,  $\dot{\eta}$ . pity, έλεαίρω, οίκτείρω, to have, on, κατελεέω τινά. **AVTL** place, τόπος, δ; in, of plaintiff, κατήγορος, ό. plant, to, ἐμφυτεύω. perform, ἐργάζομαι, δια- Plataeans,Πλαταιείς,-έων, οi. = take place, γίγνομαι. Plato, Πλάτων, -ωνος. ο. play, to,  $\pi a i \zeta \omega$ ; play et παίζω.

ples, λόγος, δ. pleasant, ἡδύς, -εῖα, -ύ. pleasantly, ήδέως. please, ἀρέσκω w. d. pleasure, ήδονή, ή. plot, a, ἐπιβουλή, ή. - against, to,  $\xi\pi\iota\beta ov$ λεύω w. d. plunge,  $bi\pi\tau\omega$ . Pluto, Πλούτων, -ωνος, δ. poet, ποιητής, -οῦ, ὁ. poetry, epic, ποίησις ἐπῶν, τα ξπη. political,  $\pi o \lambda \iota \tau \iota \kappa \acute{o} \varsigma$  3. pollute, μιαίνω. Εύξεινος, δ.  $\chi \rho \dot{o} \varsigma 3$ ; = mean,  $\phi a \tilde{v} \lambda o \varsigma$ . pretend, ----, to be, πένομαι, πενητεύω. poorly (badly), κακῶς. Poseidon (Neptune), Πο- prevent, είργω, ἀπέχω. σειδών, -ῶνος, δ. possess, έχω, κέκτημαι; possession, κτῆμα, τό, κτῆσις, ή, ούσία, ή. possible, δυνατός 3; as prison, δεσμωτήριον, τό. -, to be, έξεστι. poverty,  $\pi \epsilon \nu i a$ ,  $\hbar$ . = influence,  $\xi \xi o v \sigma i a$ ,  $\eta$ ; μαι ἐπί τινι. —, it is in one's (possible), έξεστι. practice, ἄσκησις, ἡ. exercises. praise, ξπαινος, δ. - το, έπιινέω.

prating, ἀδολεσχία, ἡ. pray,  $\varepsilon \tilde{v} \chi o \mu a \iota$ ; = entreat, ίκετεύω. prayer, εὐχή, ή. precaution, πρόνοια, ή. prefer, αιρέομαι. preparation,  $\mu \epsilon \lambda \epsilon \tau \eta$ ,  $\dot{\eta}$ . prepare oneself, παρασ- promise, to, ὑπισχνέομαι, κευάζομαι; for something, eig Ti. present, παρών, ένεστώς, properly, άξιολόγως. -υῖα, -ώς. [ρέχω. ---- (submit, afford),  $\pi a$ -----, to be, πάρειμι, ήκω. Proserpine, Περσεφόνη, ή preserve, σώζω. Polyclētus, Πολύκλειτος, δ. president, προςτατής, -οῦ, δ. prosperity, εὐτυχία, ή. Pontus Euxinus, Πόντος press into, εἰςπίπτω εἰς τι. prosperous, to be, εὐτν - on, έγκειμαι. poor, πένης, -ητος, πενι- pretence, πρόφασις, -εως,  $\dot{\eta}$ . proud of, to be, σεμνύνοπροςποιέομαι, φάσκω. prevail (exist), εἰμί; (of provide for, προςτίθημι. a usage), κείμαι. arrogance,  $i\beta\rho\iota\zeta$ ,  $-\varepsilon\omega\zeta$ ,  $\dot{\eta}$ . oneself of, κρατέω w. g. — oneself, to, γαυρόομαι, ἀγάλλομαι ἐπί τινι. priest, *lερεύς*, -έως, δ. quickly as, ώς τάχιστα. prisoner, αἰχμάλωτος, δ. private capacity, loia. prize, άθλον, τό. power, δύναμις,  $-\varepsilon\omega\varsigma$ ,  $\eta$ ; — highly, to, ποιέομαι περὶ πολλοῦ. to be in the, of, γίγνο- proceed, βαίνω, προβαίνω. proclamation, to make, ἐκφαίνῳ. ρίσκω. practise, to, μελετάω, άσ- prodigy, τέρας, -ατος, τό. κέω, γυμνάζω; the last profess, ἐπαγγέλλομαι. two, usually of athletic proffer,  $\pi a \rho \epsilon \chi \omega$ ,  $\epsilon \pi a \rho \kappa \epsilon \omega$ . προκόπτω, πρός or ἐπί τι. prater, ἀδολέσχης, -ου, δ. profit, to, ώφελέω; what

does it profit? τί συμφέρει. ficiency. progress, to make, see proprohibit, ἀπαγορεύω, ἀπε:πεὶν. prominent, to be, above; προέχω. ἐπαγγέλλομαι. promptitude, ὀξύτης, -ητος, property, χρήματα, τά, οὐ σία, ή. prosper, to, εὐ φέρομαι χέω, εὐδαιμονέω. μαι έπί τινι, άγάλλομαι έπί τινι. —— for oneself in addition to, προςπορίζομαι. pride,  $\phi \rho o \nu \dot{\eta} \mu a \tau a$ ,  $\tau \dot{a}$ ; = provident, to be,  $\pi \rho o \nu o \dot{\epsilon} o$ μαι w. g. provided that, ɛi, ἐάν. provisions, ἐπιτηδεια, τά. prudence, σωφροσύνη, ή. prudent, φρόνιμος 3; = moderate, μέτριος 3. public, δημόσιος 3; common, κοίνος 3; in a public capacity,  $\delta\eta$ - $\mu o \sigma i \varphi$ ; to pass time in public, èv tũ φανερω εlvaι. public square, άγοοά, η. procure (= find for),  $\dot{\epsilon}\dot{v}$ - punish,  $\kappa o \lambda \dot{a} \zeta \omega$ ,  $\dot{a} \pi o \tau \dot{\iota} v o$ - $\mu a \iota$ ; to punish by a fine, ζημιόω. punishment, τιμωρία, ή, as a fine,  $\zeta \eta \mu i \sigma$ ,  $\dot{\eta}$ . [ $\mu \alpha i$ . proficiency, to make, in, purchase, ώνέομαι, πρίαἐπιδίδωμι pupil, μαθητής, -οῦ, ὁ. purple, πορφύρεος 3, φοι-

νίκεος 3 (see § 29).

Caussin?

purpose, for any, είς τι. γ / ΄ ΄ ΄ ΄ ' <sup>) 1</sup> pursue, διώκω, ἀκολουθέω.  $\rho \dot{\epsilon} \omega$  w. d. put on, ἀμφιέννυμι, ἀμπέ- reflection, λογισμός, δ. χομαι. put to death, ἀποκτείνω; = murder, φονεύω. Pyrrhus, Πύρρος, δ. Pythia, Ilvoia, h.

> queen,  $\beta a \sigma i \lambda \varepsilon i a$ ,  $\dot{\eta}$ . quick, ώκύς, -εῖα, -ύ. [ψα. χιστα. quiet (adj.), ήσυχος 2.

R. Race, γένος, -ους, τό; hurail at, σκώπτω. rain,  $\delta\mu\beta\rho$ o $\varsigma$ ,  $\delta$ . ram, κριός, δ. rank, a,  $\tau \dot{a} \xi \iota \varsigma$ ,  $-\varepsilon \omega \varsigma$ ,  $\dot{\eta}$ . rapacious, ἄρπαξ, -αγος. rapidly, ταχέως, τάχα. rather,  $\mu \tilde{a} \lambda \lambda o \nu$ . rational, σώφρων, -ονος. ravage, δηόω. raven, κόραξ, -ἄκος, δ. reach, έφικνέομαι w. g. ready, to be (willing), έθέλω. readiness, προθυμία, ή. reality, in, άληθῶς. reason, λόγος, δ; reason, δικαίως. recently, ἄρτι, ἔναγχος. recompense (favor),  $\chi \dot{a}$ ρις, -ἴτος, ἡ. rectify, εύθύνω. Red sea, Έρυθρὰ θάλαττα. resolutely, προθύμως.

ριπός, η. put the hand to, ἐπιχει- reflect, διανοέομαι, λογί- resolve, γιγνώσκω, δοκεῖ ζομαι. refuge, καταφύγή, ή. regal, βασίλειος. regulate (= preparc), κα- respectable, ἀξιόλογος 2. τασκευάζω. reign over, βασιλεύω. rejoice,  $\chi \alpha i \rho \omega$  w.d.,  $\eta \delta o \mu \alpha i$ . rest, the,  $\alpha \lambda \lambda o c$ ; = relirelease, ἀπολύω. Quail, a, ὄρτυξ, -υγος, δ. rely upon (trust), πιστεύω. restore, ἀποδίδωμι. remain, μένω, διαμ.; con-restore, hard to, δυσεπαcealed, διαλανθάνω. quickly, ταχέως, τάχα, al-remember, μέμνημαι w.g. restrain, είργω, ἀπέχω. - as possible,  $\dot{\omega}_{\zeta}$  τ $\dot{\alpha}$ - remembrance,  $\mu\nu\dot{\eta}\mu\eta$ ,  $\dot{\eta}$ . remote, most, ξσχατος 3. retreat, a, κατάβασις, -εως, κίζω; service to (be a return, αναχωρέω. aid to, βοηθέω w. d. man, ἀνθρώπων γένος. renown, εὐκλεια, ἡ, δόξα, revenge oneself on, or upή, κλέος, -ους, τό. repay, ἀποδίδωμι, ἀμείβομαί τινά τινι; some-revenue,  $\pi \rho \delta \varsigma \sigma \delta \sigma \varsigma$ ,  $\dot{\eta}$ . λαμβάνεται. repel,  $\dot{a}\pi\omega\vartheta\dot{\epsilon}\omega$ . repent, μεταμέλομαι, or impers. μεταμέλει τινί revile, λοιδορέω w. a. τινος. report, a, λόγος, δ. reproach, to, ψέγω, ἐλέγχω. reward, ἀθλον, τό, γέρας, · reputable, εὐδοξος 2. reputation, ευκλεια, δόξα, ή. ----, good, εὐδοξία, ή. with request, to, αἰτέω, δέομαι w. g. receive, δέχο, ιαι, λαμβάνω. —,  $\mathbf{a}$ , δέησις, -εως,  $\dot{\boldsymbol{\eta}}$ , ride by, παρελαύνω. requite a favor, ἀποδίδω- right (just), δικαιος 3; == μι χάριν. rescue, σώζω. record together, συγγράφω. residence, governor's, άρ- ripe, πέπων. χεῖον, τό.

reed, a, κάλαμος, δ, ρίψ, resolution, a (decree), βουλευμα, τό, ψήφεσμα, τό. TLVL. respect, aidúc, -oūc, h; to have, for, aidéoµaí τινα: with respect to,  $\pi \epsilon \rho i$ . response, to give a,  $\chi \rho \acute{a} \omega$ , **a**, χρησμός, δ. quus, λοιπός 3. νόρθωτος 2. retire, ἀναχωρέω. slave to), δουλεύω w.d.; reveal, ἐκκαλύπτω; itself, δηλόομαι. οη, τιμωρέομαι w. a., άμύνομαι w. a. thing is repaid,  $\tau l$   $d\pi o$ - reverence,  $alc \omega_{\zeta}$ ,  $-o v_{\zeta}$ ,  $\eta$ . ----, to, αἰδέομαι, σέβο- $\mu a i$ ; highly,  $\pi \epsilon \rho i \pi o \lambda$ λοῦ ποιέομαι. revolt, to cause to, ἀφίστημι; Mid., to revolt. -ως, τό. τος, δ. ή, Rhampsinitus, Ψαμψίνιrich, πλούσιος 3, εύπορος 2; be or become rich, πλουτέω. τα, τά. [εύχή, ή. riches, πλοῦτος, δ, χρήμαdexter, δεξιός 3. ring, δακτύλιος δ. rise up, ἀνίσταμαι. river, ποταμός, δ

road, οδός, η. Sardis, Σάρδεις, -εων, al. rob,  $\dot{a}\rho\pi\dot{a}\zeta\omega$ ; = deprive Sarpēdon, of, άφαιρέομαι. robber,  $\lambda \eta \sigma i \dot{\eta} \varsigma$ ,  $-o\tilde{v}$ ,  $\delta$ . robe, στολή, ἡ, ἰμάτιον, τό. rock,  $\pi \acute{\epsilon} \tau \rho a$ ,  $\dot{\eta}$ . Romans, 'Pwµatoi, ol. room, ἀνώγεων, -ω, τό. root,  $\dot{\rho}i\zeta a$ ,  $\dot{\eta}$ . rope, κάλως, -ω, δ. rose, ρόδον, τό. rough, σκληρός 3. royal,  $\beta a\sigma i\lambda \epsilon io\varsigma$ ; royal science,  $\epsilon \pi i\sigma \tau \dot{\eta} \mu \eta$ ,  $\dot{\eta}$ . dominion, βασιλεία, ή; sciences, γράμματα, τά. royal palace, βασίλεια, scourge, to, μαστιγόω. τá. rugged, τραχός 3. ruin, to, ἀπόλλυμι. —, to go to, at the same time, συναπόλλυμι. rule, rule over, to,  $\tilde{a}\rho\chi\omega$ , βασιλεύω. ruler, ἄρχων, -οντος, δ. run,  $\tau \rho \dot{\epsilon} \chi \omega$ ; run to,  $\pi \rho o \varsigma$ τρέχω. 🗕 away, διδράσκω, άποδιδράσκω w. a. ---- past, παρατρέχω. - in different directions, διαδιδράσκω. rush, to, δρμάω.

sacrifice, θυσία, ή; to sacrifice or offer,  $\vartheta i\omega$ ; to bring, θυσίαν ποιέομαι. sadness,  $\lambda \dot{\nu} \pi \eta$ ,  $\dot{\eta}$ . safe, ἀσφαλής, -ές. safely, ἀσφαλῶς. safety, σωτηρία, η. sail,  $\pi \lambda \dot{\epsilon} \omega$ . ----- away, ἀποπλέω.

Sacred to,  $l \in \rho \circ \varsigma$  3 w. g.

sake of, for the, ἔνεκα, περί. Salamis, Σαλαμίς, -ῖνος, ἡ. same, the, ὁ αὐτός.

Samian Σάμιος, δ.

Σαρπηδών, -όνυς, δ. satisfaction,  $\delta i \kappa \eta$ ,  $\dot{\eta}$ ; to —— back,  $\dot{\alpha} \pi o \pi \epsilon \mu \pi \omega$ . give, δίδωμι. say, λέγω, φημί, είπεῖν. scarcely, μικρόν; scarcely escape, μικρον έκφεύγω. scatter, σκεδάζω, σκεδάννυμι, διασπείρω. sceptre,  $\sigma \kappa \tilde{\eta} \pi \tau \rho \sigma \nu$ ,  $\tau \delta$ . school, see Thales. scout, a, σκοπός, δ. scythe-bearing,  $\delta \rho \epsilon \pi a \nu \eta$ φόρος 2. Scythia, Σκυθία, ή. κατὰ θάλατταν. sea-bird, θαλαττία δρνις. sea-fight, ναυμακία, ή. season, against (unseasonably), παρά καιρόν. secret, κρυπτός 3. secretly,  $\kappa \rho \dot{\nu} \phi \alpha$ , see § 175,3. secure,  $\dot{\alpha}\sigma\phi\check{\alpha}\lambda\acute{\eta}\varsigma$ ,  $-\dot{\epsilon}\varsigma$ ; = firm,  $\beta \hat{\epsilon} \beta \alpha \iota o \varsigma$  3. securely, ἀσφαλῶς. sedentary trade,  $\beta a \nu a \nu \sigma \iota$ κή τέχνη. μαι. see, βλέπω, ὁράω, δέρκο-—— to it,  $\sigma \kappa o \pi \epsilon \omega$ . seek, seek for, ζητέω. seem, δοκέω, φαίνομαι. seen, not to be,  $\dot{a}\vartheta\dot{\epsilon}a\tau o\varsigma$  2. shelter,  $\sigma\tau\dot{\epsilon}\gamma\omega$ . quickly, άναρπάζω. self, αὐτός. self-command, έγκράτεια, self-control, έγκράτεια, ή. shieldsman, self-taught, αὐτοδίδακτος 2. Selinus, Σελινοῦς, -οῦν- ship, ναῦς, νεώς, η. τος, ό.

Semiramis, Σεμίραμις, - ίδος, ή. send,πέμπω,στέλλω,ἀποσ — forth or out, ἐκπέμπω, senseless, ἀσύνετος 2. sensible, συνετός 3; to be, σωφρονέω. sentence (judicial), κρίσις, -εως, ή, δίκη, ή. separate, to, διίστημι, κρί- $\nu\omega$ ; (intrans.),  $\delta i \chi \alpha \gamma i \gamma$ νομαι, διακρίνομαι. seriously, to speak, σπου δάζω. serve (= be a slave), dov- $\lambda \epsilon i \omega$  w. d.; = render service,  $\dot{\upsilon}\pi\eta\rho\varepsilon\tau\dot{\varepsilon}\omega$  w. d.; = become,  $\gamma i \gamma \nu o \mu a \iota$ . sea,  $\vartheta \dot{a} \lambda a \tau \tau a$ ,  $\dot{\eta}$ ; by sea, service (benefit),  $\vartheta \epsilon \rho a$ πεία, ή. sea-coast,  $\pi a \rho a \vartheta a \lambda a \tau \tau i a, \dot{\eta}$ . ——, to render, to,  $\delta ov$ λεύω w. d., χαρίζομαν w. d. servitude, δουλεία, ή. set (place), καθίζω. set off (of a journey),  $\pi c$ ρεύομαι. set upon (place), ἐπιτίθη sever, διίστημι. shake, σείω. shame,  $al\delta\omega_{\zeta}$ ,  $-o\tilde{v}_{\zeta}$ ,  $\dot{\eta}$ . shameful, αἰσχρός, ἀεικής, -ές. shave, ξυρέω. sheep, πρόβάτον, τό, olc. οίός, δ, ή. seize, συλλαμβάνω; seize shepherd, ποιμήν, -ένος, ό, νομεύς, -έως, δ. [ $\dot{\eta}$ . shield,  $\dot{a}\sigma\pi i\varsigma$ ,  $-i\delta o\varsigma$ ,  $\dot{\eta}$ ; small,  $\pi \dot{\epsilon} \lambda \tau \eta$ ,  $\dot{\eta}$ . παλταστής. -ov. b. μαι. shoe, ὑπόδημα, τό. sell, πιπράσκω, ἀποδίδο· short, βραχύς, -εία, -ύ.

shortly,  $\ell\nu$   $\beta\mu\alpha\chi\epsilon\bar{\iota}$ , shoulder,  $\dot{\omega}\mu o \varsigma$ ,  $\dot{o}$ . shouting, a (calling to), show, to, δείκνυμι, ἀποδείκ- smell, to, ὀσφραίνομαι. νυμι, φαίνω, ἀποφαίνω, = offer,  $\pi a \rho \epsilon \chi \omega$ . shrink from, κατοκνέω w. shun, φεύγω w. a. shut, κλείω, κατακλείω. – in or up, κατακλείω, καθείργω. Sicily, Σικελία, ή. **Bick**, ἀσθενής, -ές. sick, to be, νοσέω, άσθενέω. side, by the, of,  $\pi a \rho \hat{a}$ . Sidon, Σιδών, -ῶνος, ἡ. Sidonian, Σιδώνιος. sight, at sight of, Part. of οράω. signal, to give a, σημαίνω. silent, to be, σιωπάω, σιγάω. silver, ἄργὔρος, ὁ. simple,  $\delta\pi\lambda\delta\sigma$ , 29. sin, to, άμαρτάνω. since (because),  $\delta \tau \varepsilon$ ,  $\varepsilon \pi \varepsilon i$ ; sooner,  $\pi \rho \delta \tau \varepsilon \rho \sigma \nu$ ; see also § 176, 1. sing, to,  $\phi\delta\omega$ . single (= any), in a negative sentence, οὐδείς, § 177, 6. single combat, to engage soul, ψυχή, ή. in, μονομαχέω. sink into or under, kata- $\delta \dot{\nu} \omega$ ; sink away (fall), sound-mindedness, πίπτω. Sinope,  $\Sigma \iota \nu \dot{\omega} \pi \eta$ ,  $\dot{\eta}$ . sister,  $\dot{\alpha}\lambda\epsilon\lambda\phi\dot{\eta}$ ,  $\dot{\eta}$ . sit on, έφιζάνω w. a. slave, δοῦλος, δ. ----, to be a, δουλεύω. slave-labor, δουλεῖον έργον. slavery, δουλεία, ή. slay, ἀποκτείνω, φονεύω.

sleep, ὕπνος, δ. —, to, εΰδω, καθεύδω, δαρθάνω. πιτρακέλευσις, -εως, ή. small, μικρός 3, δλίγος 3. speak, λέγω, φθέγγομαι; —— of anything,  $\delta \zeta \omega$ . φανερον ποιέω, δηλόω; Smerdis, Σμέρδις, -λος, δ. linf. snare,  $\pi \alpha \gamma i \varsigma$ ,  $-t \delta o \varsigma$ ,  $\dot{\eta}$ ; lay snares for, ένεδρεύω. snow, χιών, -όνος, ή. snow-storm, νιφετός, δ. so,  $o\tilde{v}\tau\omega\varsigma$ ; = this,  $\tau o\tilde{v}\tau o$ . so far from, ἀντί. so that, ωςτε [§ 186]. soar upward, άναπέτομαι. sober-minded, σώφρων, -ονος. Įδ. Socrates, Σωκράτης, -ους, soldier, a, στρατιώτης, -ου, solitude, ἐρημία, ἡ.  $\tau i \varsigma$ ; something,  $\tau i$ . sometimes, ενιότε, ποτέ. son, vióc, ò. song, φδή, ή, μέλος, -ους, stadium, στάδιον, τό. soon, τάχα. ther,  $\mu \tilde{a} \lambda \lambda o \nu$ . sophist, σοφιστής, -οῦ, ὁ. Sophocles, Σοφοκλης, -έους, ó. sorrow,  $\lambda \hat{v} \pi \eta$ ,  $\dot{\eta}$ . sound, to the, of, § 167, 7. φροσύχη, ή. source,  $\pi\eta\gamma\dot{\eta}$ ,  $\dot{\eta}$ . south, μεσημβρία, ή. [ð. sovereign, ἄρχων, -οντος, steersman, sovereignty,  $d\rho\chi\dot{\eta}$ ,  $\dot{\eta}$ . sow, to, σπειρω. spacious, sufficiently (= sufficient), Ικανός 3. sparing, to be, φείδομαι

w. g.

Sparta,  $\Sigma \pi \acute{a} \rho \tau \eta$ ,  $\dot{\eta}$ . Spartan, a,  $\Sigma \pi a \rho \tau \iota \bar{a} \tau \eta \varsigma$ , -ov, b. speak seriously,  $\sigma\pi ov$ δάζω. spear,  $\delta \delta \rho v$ ,  $\tau \delta$  [§ 39]. spectator, θεατής, -οῦ, ὁ speech, λόγος, δ, μῦθος, δ; freedom or boldness of παρρησία, ή. speedily, τάχα, ταχέως. Sphinx,  $\Sigma \phi i \gamma \xi$ ,  $-\gamma \gamma o \zeta$ ,  $\dot{\eta}$ . spirit, νοῦς, νοῦ, ὁ**, φρήν**, -ένος, ή. splendid,  $\lambda a \mu \pi \rho \delta \varsigma$  3,  $\pi o$ λυτελής, -ές. [δ. sportsman, θηρευτής, -οῦ, spread, διασπείρω. spring, belonging to the, ξαρινός 3. some,  $\xi \nu \iota o \iota$ ; some one, spring from (= be, or originate from), εἰμί, γίγνομαι.  $\tau$ ó. square, public,  $\dot{a}\gamma o\rho \dot{a}$ ,  $\dot{\eta}$ . stag, ξλάφος, ό, ἡ. = ra- stage,  $\sigma \kappa \eta \nu \dot{\eta}$ ,  $\dot{\eta}$ . stand, to, στηναι, έστάναι. ---- firm, ὑπομένω. state, a, πολιτεία, ή, πό- $\lambda \iota \varsigma$ , -εως,  $\dot{\eta}$ . ---, relating to the,  $\pi o$ λιτικός 3. see station, to, τίθημι. **ਐ**. statuary, ἀνδριαντοποιία, σω- statue, ἀνδριάς, -άντος, ċ. steadfast,ἐστηκώς,-υῖα,-ός. steal,  $\kappa\lambda\epsilon\pi\tau\omega$ ; steal away άρπάζω. κυβερνήτης. -ov, b. Stesichorian, Στησιχόριος. Stesichorus, Στησίχορος, à still (yet), ETL. stillness, ἡσυχία, ἡ. stir (move), to, κωέω.

stolen, κλόπιμος 3. stone (made of stone)  $\lambda i$ -પાયલ 3. ---, 10, καταπετρόω. stranger, ξένος, δ. stratagems, to be exposed to, ἐπιβουλεύομαι. street, ὁδός, ή. strength,  $\dot{\rho}\dot{\omega}\mu\eta$ ,  $\dot{\eta}$ ,  $\dot{a}\lambda\kappa\dot{\eta}$ ,  $\dot{\eta}$ . stripes,  $\pi \lambda \eta \gamma a i$ , al. strive (= endeavor),  $\pi \varepsilon \iota$ - $\rho \acute{a}o\mu a\iota$ ; = seek,  $\zeta \eta \tau \acute{\epsilon} \omega$ .  $\cdots$  — for or after,  $\delta \rho \epsilon \gamma o$ μαι w. g., διώκα w. a. strong,  $l\sigma\chi\bar{v}\rho\delta\varsigma$  3; = firm, βέβαιος 3, ἀπφαλής, -ές. study, to, μανθάνω. stupid, ἀσύνετος 2, τετυ- swear, ὁμνυμι. φωμένος 3. subject to,  $v\pi o \chi v \varsigma 2$ . subject, to, χειρόομαι w.a., δουλόω w. a.; subject to subjugate, χειρόομαι, δου- swiftly, τάχα. λόω. submissive, ταπεινός 3. submit (present, afford), παρέχω. - to (serve), δουλεύω. subsistence,  $\tau \rho o \phi \dot{\eta}$ ,  $\dot{\eta}$ . subvert, ἀνατρέπω. success,  $\varepsilon v \tau v \chi i a$ ,  $\dot{\eta}$ ; = riches,  $\pi \lambda o \tilde{v} \tau o \varsigma$ ,  $\delta$ ,  $\delta \lambda$ βος, δ. succor, to, παραστῆναι, συμπονέω w. d. such, τοιοῦτος 3 [§ 60]. such as, olog [§ 182, 7]. suffer,  $\pi \dot{\alpha} \sigma \chi \omega$ ; = permit. —— heed to, εὐλαβέομαί Thermodon, περιοράω w. Part. suffering,  $\pi \acute{o} \nu o \varsigma$ ,  $\acute{o}$ . sufficient, ἰκανός 3; to be, —— place (be done), γίγίκανῶς ἔχω. sufficiently, ikavāç. suitably to (conformably), κατά.

summer,  $\vartheta \epsilon \rho \sigma \varsigma$ ,  $-\sigma \upsilon \varsigma$ ,  $\tau \delta$ . sumptuousness, πολυτέλεια, ή. sun, ήλιος, ό. superiors, ol κρείττονες. supping, while, Part. of δείπνω w. μεταξύ. suppose, ἡγέομαι, νομίζω. supremacy, ήγεμονία, ή. sure, ἀσφαλής, -ές, ἔμπεδος 2.  $\mu \dot{\eta}$  (see § 177, 9). surpass,  $\nu \iota \kappa \dot{a} \omega \tau \iota \nu \dot{a}$ ,  $\dot{\nu} \pi \epsilon \rho$ - tent,  $\sigma \kappa \eta \nu \dot{\eta}$ ,  $\dot{\eta}$ . βάλλομαί τινα. ρί. surrounding (around),  $\pi \varepsilon$ -Susian, Σούσιος, δ. ---- falsely, ἐπιορκέω. sweat, ίδρῶς, -ῶτος, ό. sweet, ἡδύς, γλυκύς, -εῖα, -ύ. Γόξύς. oneself, καταστρεφομαι. swift, ταχύς, -εῖα, -ύ, ὠκύς, swim,  $\nu \dot{\epsilon} \omega$ . sympathize, έλεαίρω. sympathy, be moved to, έλεαίρω. Syracuse, Συράκουσαι, al. Syracusian, Συρακούσιος, δ. theatre, θέατρου, τό. Syrian, Σύριος, δ.

> = capture,  $al\rho \epsilon \omega$ . — care, ἐπιμέλομαι. from, ἀφαιρέομαί τι- therefore, οῦν. νά τι. - hold of, ἄπτομαι w. g. - in charge, λαμβάνω. Thermopylae,

νομαι. taken, to be, αλίσκομαι.

talk, to, λαλέω, κωτίλλω. tame out, ἐξημερόω.

sum, large (much),  $\pi \circ \lambda \circ c$ . taste, to,  $\gamma \in \omega \circ \mu \circ \iota$  w. g.

347 teach, διδάσκω τινά τι. teacher, διδάσκἄλος, δ. tear, a, δάκρὔον, τό. tear, to, βήγνυμι. - in pieces, διαβρήγν**υ**μι. Telamon, Τελαμών, -ῶνος, tell, λέγω, φράζω. Tempe, Τέ $\mu\pi\eta$ , - $\tilde{\omega}\nu$ , τά. temperate, ἐγκρἄτής, -ές. temple,  $\nu \varepsilon \omega \varsigma$ ,  $-\varepsilon \omega$ ,  $\delta$ . surely, ἀτρεκέως; by οὐ temple-robber, lερόσθλος, δ tend (feed), βόσκω. terrible, δεινός 3. terrify, καταπλήττω, έκπ. testimony, μαρτυρία, ή. Teucer, Τεῦκρος, δ. Thales,  $\Theta a \lambda \tilde{\eta} \varsigma$ ,  $\delta$  (G.  $\Theta \hat{a}$ - $\lambda \epsilon \omega$ , D.  $-\tilde{\eta}$ , A.  $-\tilde{\eta} \nu$ ). Thales and his school οί άμφὶ Θαλῆν. Thamyris, Θάμυρις, -ιος and -idog,  $\dot{\eta}$ . than,  $\dot{\eta}$ ; also by the relation of the Gen. after a comparative. thank, to, χάριν είδέναι. that, in order,  $\omega_{\varsigma}$ ,  $\delta\pi\omega_{\varsigma}$ . Theban,  $\Theta\eta\beta a\tilde{\iota}o\varsigma$ ,  $\delta$ . Thebes,  $\Theta \tilde{\eta} \beta a i$ , al. theft,  $\kappa \lambda o \pi \hat{\eta}$ ,  $\hat{\eta}$ . Take (receive), λαμβάνω; Themistocles, Θεμιστο- $\kappa\lambda\tilde{\eta}\varsigma$ , - $\dot{\epsilon}$ ov $\varsigma$ ,  $\dot{\delta}$ . Γος, δ. Theophrastus, Θεύφρασ-[ $\tau\iota$ . therewith,  $\mu\epsilon\tau\dot{a}$   $\tau\dot{o}\dot{v}\tau\dot{o}v$ . Θερμώδων,

-οντος, δ.

λαι, αί.

The sprotia,  $\Theta \varepsilon \sigma \pi \rho \omega \tau i a$ ,  $\dot{\eta}$ .

Thessalian, Θετταλός, δ.

thief,  $\kappa\lambda\epsilon\pi\eta\varsigma$ , -ov, o

κλώψ, -ωπός, δ.

thievish, κλόπιμος 3.

θερμοπύ.

thing,  $\chi \rho \, i \mu a$ ,  $\tau \delta$ ,  $\kappa \tau i \mu a$ ,  $\tau \delta$ . think, ἡγέομαι, νομίζω, δοκέω. ---- about, φροντίζω w. a. thirst, δίψος, -ους, τό. —, to, or be thirsty, διψάω. thirsty, avoc. thoroughly, to understand, trade, a, τέχνη, ή. διαγιγνώσκω. though, kal av; also by a Part., sec § 176, 1. thought, νόημα, τό. thoughtful, φρόνιμος 3. Thracian,  $\Theta\rho\bar{q}\xi$ ,  $-\bar{q}\kappa\delta\varsigma$ ,  $\delta$ . throne, θρόνος, δ. —, to ascend, είς βασιλείαν καταστῆναι. through, διά. throughout,  $\dot{a}\nu\dot{a}$ ; = whol-treason,  $\pi\rho\sigma\delta\sigma\sigma\dot{a}$ ,  $\dot{\eta}$ . ly, πάντως. throw,  $\dot{\rho}i\pi\tau\omega$ . - a bridge over, άνα- treaty, συνθήκη, ή. ζεύγνυμι. ---- down, καθίημι. TW. — out (as words)  $\dot{\rho}$ ίπτω. tribute, φόροι, ol. thus,  $o \tilde{v} \tau \omega(\varsigma)$ . thwart, ἐναντιόομαι w. d. Tigranes, Τιγράνης, -ου, δ. tile, πλίνθος, ή. till, ξως, μέχρι. time, χρόνος, δ; right, καιρός, ό; same time. aµa; to pass time in public, ev to φανερφ είναι. Tissaphernes, Τισσαφέρνης, -ους, ό. to-day, τήμερον. together with, aua w. d. toil, to,  $\mu$ 0 $\chi$  $\vartheta$  $\epsilon\omega$ . to-morrow, αύριον. tongue, γλῶττα, ἡ. too (also), καί; denoting trust, to, πείθουαι, πισ

intensity, άγαν, or by truth, άλήθεια, ή. the comp. deg. tooth, ὀδούς, -όντρς, δ. top, ἀκρος 3 [§148, Rem.9]. touch, to, ἀπτομαι w. g., θιγγάνω 👿. g. towards,  $\pi \rho \delta \varsigma$ . town,  $\pi \delta \lambda \iota \varsigma$ , - $\epsilon \omega \varsigma$ ,  $\delta$ . tradition, λόγος, δ. traduce, διαβάλλω. tragedy, τραγφδία, η. train (exercise), to, ἀσκέω. transition, μεταβολή, ή (see degenerate). travel, to, πορεύομαι. —— abroad,  $\dot{a}\pi o \delta \eta \mu \dot{\epsilon} \omega$ . travelling-money, ἐφόδιον, τó. treasure, θησαυρός, δ. treasures, χρήματα, τά. tree, δένδρον, τό. triad, τριάς, -άδος, ή. — into disorder, ταράτ- trial, to make, of, πειράομαι **W**. g. trivial, φαῦλος. Troezene, Τροιζήν, -ηνος, trophy, τρόπαιον, τό. trouble,  $\pi \acute{o} \nu o \varsigma$ ,  $\delta$ . - oneself about, φροντίζω w. g. life-time, troubled, to be,  $\lambda \nu \pi \dot{\epsilon} o \mu a \iota$ . unexpected,  $\pi a \rho \dot{a} \dot{o} \delta c \zeta \in \mathbf{2}$ alών, -ῶνος ό; at the troublesome, χαλεπός 3, λυπηρός 3, άργαλέος 3. unfortunate, άτυχής, -ές. Τroy, Τροία, ή. true, άληθής, -ές, άληθί- ungrateful, άχάριστος 2. νός 3; = faithful,  $\pi \iota \sigma$ - unhappy,  $\dot{a} \tau \tilde{v} \chi \dot{\eta} \varsigma$ , -ές. τός 8. truly (really), άληθῶς; to unintelligent, ἄνοος, ἀσύknow truly, ἐπίσταμαι. trumpet,σάλπιγξ,-ιγγος,ή. united, to be, όμονοέω trumpeter, [τεύω. unknown, ἀφανής, -ές. -ov, b.

-, to speak the, ຝໍໄກθεύω. turn, to, στρέφω (trans.) = devote oneself to. τρέπομαι. τημι. – away, τρέπω, ἀ**φίσ**-— to, προτρέπω. tusk, όδούς, -όντος, **ό.** twice, δίς. tyrant, τύραννος, δ. Tyrtaeus, Τυρταίος, δ

U. Ulcer, ξλκος, -ους, δ. Ulysses, 'Οδυσσεύς, -έως, α unacquainted with, anecρος 2 w. g. unadvisedly,  $\varepsilon i \kappa \tilde{\eta}$ . unchanged, άμετάβλητος uncle (by the father's side) πάτρως, -ωος, δ. under,  $\psi\pi\delta$ . φέρω. undergo, ὑπομένω τι, ὑποunderneath, to be, bucipe. understand, ξπίσταμαι, Γνώσκω. olóa. —, thoroughly, ougyly-[ή. understanding, νοῦς, ὁ φρένες, αί. undertaking, ξργον, τό. undone, ἄπρακτος 2. uneasy, to render, ταράττω uneducated, ἀπαίδευτος 2 άνέλπιστος 2. —, to be, δυςτυχέω. unharmed, ἀπήμων, -ονος νετος 2. σαλπιγκτής, unjust, άδικος 2.

unrewarded, axapioroc 2

κής, -ές. until, μέχρι, πρίν. unvarying, διηνεκής, -ές. voluntarily, έκουσίως. θημι. **u**pon,  $\xi\pi i$ . μαι. usage, νόμος, δ. use, to, χράομαι. —, to be of,  $\sigma \nu \mu \phi \epsilon \rho \omega$ . —, to make, of, χράομαί τινι. useful, χρήσιμος 2, ώφέλιμος 2. ----, to be, ώφελέω. using,  $\chi \rho \tilde{\eta} \sigma \iota \varsigma$ , - $\epsilon \omega \varsigma$ ,  $\tilde{\eta}$ . as a sound, προίημι.

V.

Valuable, πολυτελής, -ές, τίμιος 3. **value more, or more high- wasp, ψήν, ψηνός, ό.** ly, περί μείζονος ποιέο- watch, to keep, τηρέω. μαι. vehement, δεινός 3. venture, to, τολμάω. verdant, to be, θάλλω. versed in, άγαθός, ξμπειρος 2. very, λίαν, σφόδρα; also weal, σωτηρία, ή. of the adjective. vessel, πλοῖον, τό. vice, κακία, ή, κακότης, — out, τείρω. -ητος, ή. victory, νίκη, ή. village, κώμη, ή. vine, άμπελος, ή. violate (as a treaty), λύω. violence,  $\beta ia$ ,  $\hbar$ . violent, βίαιος 3, σφοδρός 3; = severe, lσχυρός 3. well-disposed, εύνοος. violently,  $\sigma\phi\delta\delta\rho a$ ,  $\lambda i\alpha\nu$ , well-known,  $\delta\tilde{\eta}\lambda o\varsigma$  3,  $\phi a$ - wont, to be,  $\dot{\epsilon}\vartheta i\zeta\omega$ . ίσχυρῶς. virtue, apeth, n.

unseemly, αἰσχρός, ἀει- virtuous, ἀγαθός 3, σπου- west, ἔσπερος, δ. δαῖος 3. visible, ὁρατός 3. up,  $dv\dot{a}$ ; lay up,  $\kappa a \tau a \tau i$ - voluptuous,  $\tau \rho v \phi \eta \tau \dot{\eta} \varsigma$ ,  $-o\tilde{v}$ . whence,  $\dot{\epsilon} \xi o \dot{v}$ .

W.

upward, to soar,  $\dot{a}va\pi\acute{e}\tau o$ - Wage war with,  $\pi o\lambda \epsilon \mu \acute{e}\omega$  wherever,  $o\mathring{v}$ ,  $\mathring{o}\pi ov$  w. opt. w. d. wait, περιμένω. walk, to, βαίνω. wander about,  $\pi \epsilon \rho \iota \pi \lambda a$ - whip,  $\mu \dot{\alpha} \sigma \tau \iota \xi$ , - $\iota \gamma \circ \varsigma$ ,  $\dot{\eta}$ . νάομαι. want, to,  $\delta \hat{\epsilon} \omega$ ,  $\delta \hat{\epsilon} o \mu a i$  w. g. who, which,  $\delta \varsigma$ ; interrog. –, be in, σπανίζω w.g., whoever, ὄςτις, ὄςπερ. χρήζω w. g. war, πόλεμος, δ. atter, to,  $\lambda \dot{\epsilon} \gamma \omega$ , = emit ——, to carry on,  $\pi o \lambda \epsilon \mu \dot{\epsilon} \omega$ . wife,  $\gamma v \dot{\gamma} \dot{\gamma}$ ,  $\gamma v v a \iota \kappa \dot{\alpha} \dot{\zeta}$ ,  $\dot{\gamma}$ , warlike, πολεμικός 2. warning, σωφρονισμός, δ. wild beast, θηρίον, τό. warrior, στρατιώτης, -ου, δ. willing, ἐκών, -οῦσα, -όν. war-song,  $\pi a i \dot{a} v$ ,  $-\tilde{a} v o \zeta$ ,  $\delta$ . ———, to be,  $\beta o \dot{v} \lambda o \mu a \iota$ wash, νίπτω, πλύνω. water, ὕδωρ, ὕδατος, τό. way (road, journey), δδός,  $\dot{\eta}$ ; = manner,  $\tau \rho \dot{o} \pi o \varsigma$ ,  $\dot{o}$ . wax, κηρός, δ. weak, ἀσθενής, -ές. weaken, to, τείρω, άμαυρόω. by the Comp. or Sup. wealth, πλοῦτος, ὁ, χρήματα, τά. wear (have),  $\xi \chi \omega$ . weary, to be, κάμνω. weep, to, κλαίω. welfare,  $\sigma\omega\tau\eta\rho ia$ ,  $\dot{\eta}$ . ·well, καλῶς, εὐ; do well wolf, λύκος, δ. εὐ έχω.

what?  $\tau i \varsigma$ ,  $\tau i$ . whatever, όςτις, όςπερ when,  $\delta \tau \varepsilon$ ,  $\epsilon \pi \varepsilon i$ . whenever,  $\delta \tau a \nu$ .  $[\pi\tilde{\eta}]$ where, ov,  $\delta \pi o v$ ; where? whether,  $\pi \acute{o} \tau \epsilon \rho o \nu$ . while, expressed by the Part. [§ 176, 1]. whither ?  $\pi \tilde{\eta}$ ; whole,  $\pi \tilde{a} \zeta$ ,  $\sigma \hat{\nu} \mu \pi a \zeta$ ,  $\delta \lambda o \zeta 3$ . wicked, κακός 3, πονηρός 3. γαμετή, ἡ. έθέλω. willingly, ἡδέως. wind,  $\tilde{a}\nu\varepsilon\mu\sigma\varsigma$ ,  $\delta$ . wine, οίνος, δ. wing, πετρόν, τό, πτέρυξ,  $-\gamma o \varsigma, \dot{\eta}.$ — (of an army), κέρας, winter,  $\chi \varepsilon \iota \mu \dot{\omega} \nu$ ,  $-\tilde{\omega} \nu o \zeta$ ,  $\delta$ . wisdom, σοφία, ή, σωφροσυνη, ή. wise, σοφός 3. wisely, σοφῶς , == well, εὐ. wish, to, βούλομαι, ἐθέλω with,  $\sigma \dot{\nu} \nu$ ,  $\mu \epsilon \tau \dot{a}$  w. g. within, evrog w. g. without, avev w. g. witness, μάρτυς, -ὔρος, ὁ, •಼. to, εὐ πράττω, εὐ ποιέω, woman, γυνή, γυναικός, ἡ. εὐεργετέω; to be well, —, old, γραῦς, γραός, ἡ. wonder, to, θαυμάζω. wonderful, θαυμαστός 3. word, λόγος, ό, ἐπος, -ους. τό, ῥημα, τό.

νερός 8.

well-ordered, εύτακτος 2.

work, ξργου, τό. --- for, to, δουλείω. --- out, έξεργάζομαι. — with,  $\sigma v \mu \pi o \nu \epsilon \omega$ . world, κόσμος, δ. worship, to, προσκυνέω, αἰδέομαι. worst, to, χειρόομαι. worthy, a frog 8; to think worthy, άξιόω. worthless, ἀνάξιος. wound, to, τιτρώσκω; strike, πλήττω. write, γράφω. wrong-doer, adikav.

wrong, to do, ἀδῖκέω, κα- young, νέος 3. κῶς ποιέω.

X. Xenophon, Ξενοφών, -ῶντος, δ. Xerxes, Ξέρξης, -ου, δ.

Y. Yarn, νημα, τό. year, έτος, -ους, τό, ἐνιαυτός, δ. yet, έτι, πώ. yet even now, êti kal vêv. Zeus, Zeús, ô [§ 47, 8]. yiold, elku.

young man, veavlac, -ov, ό, νέος, ό. youth, νεότης, -ητος, ή,  $\eta \beta \eta$ ,  $\dot{\eta}$ . Ø. –, a,veavtaς, -o**v, ò, véoς**,

Z. Zealous, σπουδαΐος 3. zealously, σπουδαίως; to be zealously employed, σπουδάζω. Zeno, Ζήνων, -ωνος, δ. Zenxis, Zenfig, Moc. &

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WS- WOS- WS+W-008. WS. WOS WS1W-005 avvoyer. 

and (8). Δέ, au.

Et with Ind.

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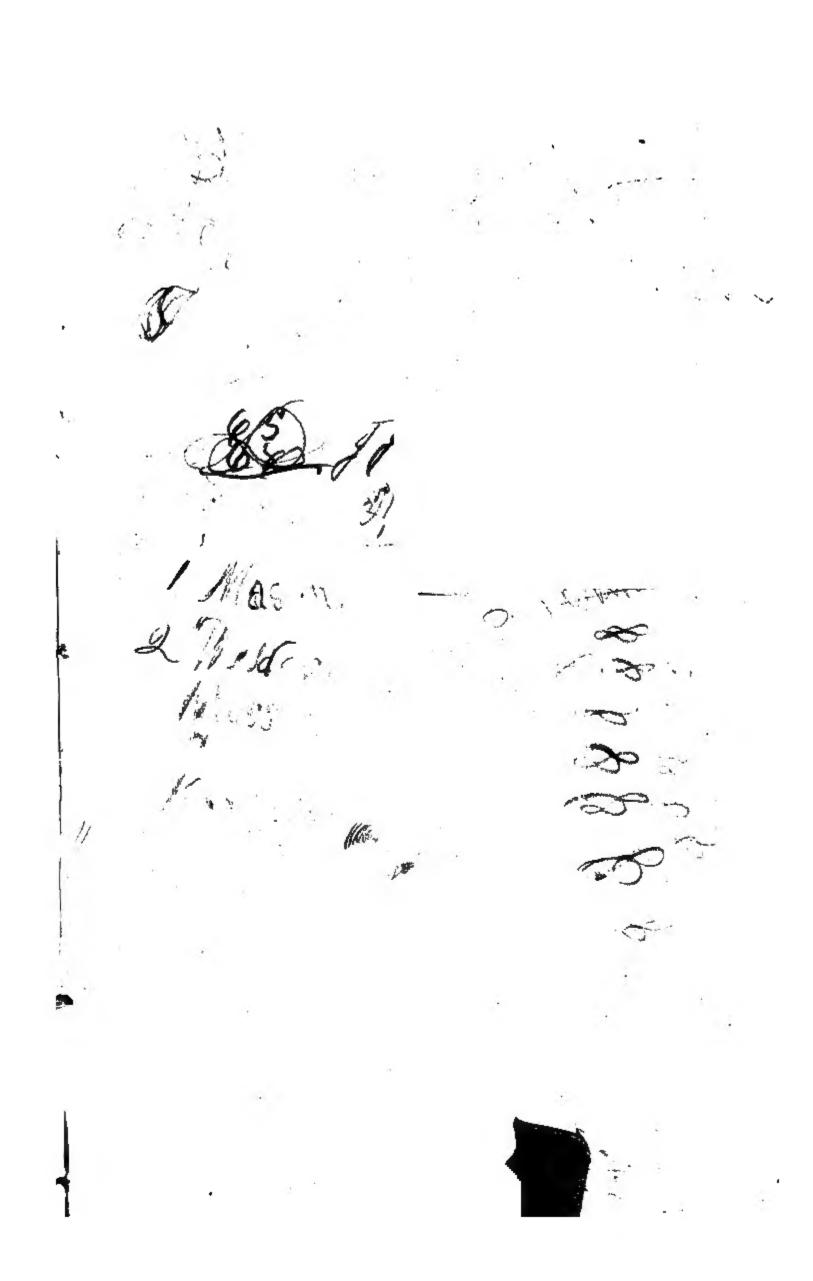
and (8).  $\Delta \hat{\epsilon}$ , and

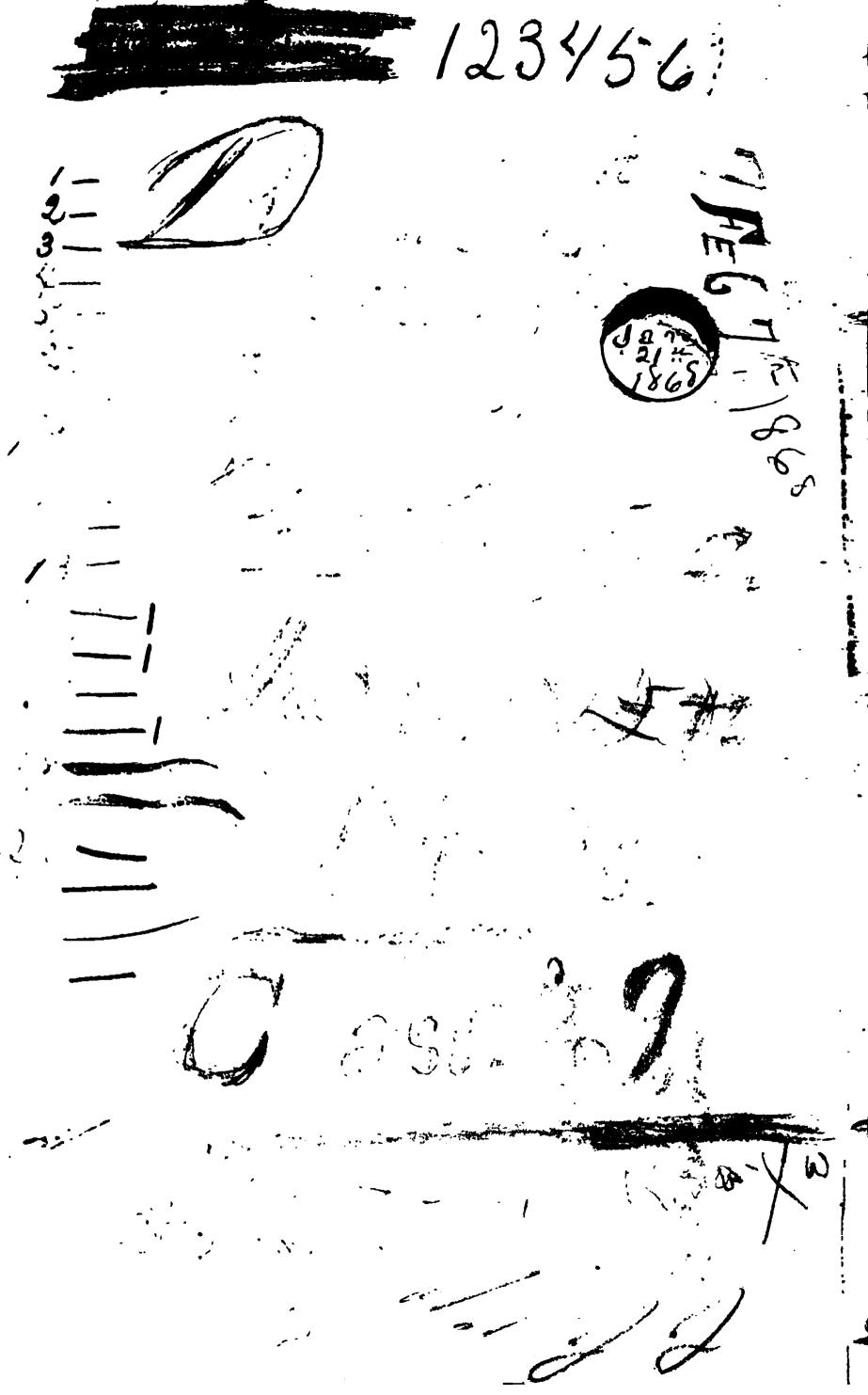
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